

## Effectiveness of ‘*Adad* And *Ma‘dūd* Learning Module Based on al-Quran Verses in Enhancing Student Achievement

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### Abstract

Misconceptions in using ‘*adad* and *ma‘dūd* often occur among students of Arabic language. This happens because of the differences in concept between Arabic and Malay grammar. The system of categorisation, concept as well as type of ‘*adad* and *ma‘dūd* in Arabic grammar differs from the concepts used by the native language of the learner. This study aimed at testing the effectiveness of a learning module on ‘*adad* and *ma‘dūd* based on al-Quran verses for overcoming problems of misconceptions in learning the topic. Previous studies have shown that al-Quran has enough resources for constructing a module related to the topic. Meanwhile the ADDIE approach was found very helpful in helping to construct a learning module on ‘*adad* and *ma‘dūd*. Through the suggested phases the module was built by categorising ‘*adad* into three groups based on similar characteristics in each group namely same ‘*adad*, opposite ‘*adad* and neutral ‘*adad*. The findings show that application of the module using al-Quran verses in learning was effective in raising student achievement in ‘*adad* and *ma‘dūd*. In all sections it was found that enhanced achievement was encouraging. Students made fewer mistakes in matching ‘*adad*, in determining matching *ma‘dūd*, in translating sentences containing ‘*adad* and *ma‘dūd* as well as better determining the *i‘rāb* rules for application. The findings indicate that using a special module is able to overcome the problems in conceptual application among students of second language, especially in topics likely to cause confusion in students.

**Keywords:** *Misconception; ‘Adad; Ma‘dūd; Interference; Al-Quran Verses; Grammar of The Quran*

### INTRODUCTION

Misconception often occurs in learning Arabic grammar among non-native Arabic speakers. Aspect of error often happening among students is error from the gender aspect and number, whether related to inflection indicator for gender and number or opposite aspect of gender and difference in number (Noorhayati, 2009). Misconception also often occurs in the usage of ‘*adad* and *ma‘dūd* among learners of Arabic language, even among native Arabic speakers (al-Rājihiy, 1998). This occurs because various approaches are used for many different types of ‘*adad* and *ma‘dūd* in Arabic grammar. Each type of ‘*adad* has its own special approach different from other types of ‘*adad*. This factor demands that the speaker be aware

of every type of *'adad* and how to use it to prevent making a grammar error. Confusion is among the causes for student exposure to error when using *'adad* and *ma'dūd* (Mohamad, 2010). Students are confused in determining the matching *'adad*, confused when deciding the matching for *ma'dūd*, unsure about the change in final pronunciation or sign of *i'rāb*, and confused with usage of matching *ma'dūd* whether it is singular or plural. Besides that students are confused regarding the grammatical function of *ma'dūd* whether it is as a *na'at*, or *mudāf ilayhi* or *tamyīz*.

Native Malay speakers who apply usage of Arabic *'adad* and *ma'dūd* they have learned are prone to using characteristics of Malay language when using Arabic *'adad* and *ma'dūd*. They use sentences such as *وَإِدِ كِتَابٌ* (*sebuah buku*), *اِثْنَانِ كِتَابٌ* (*dua buah buku*) and *السَّاعَةُ إِحْدَى عَشْرَةَ* (*pukul sebelas*) in writing and speaking (Mohamad, 2010). This occurs because of the influence or interference of their mother tongue that is totally different from Arabic grammar. Cultural and linguistic behaviour related to number and collective noun (*kata bilangan*) existing in the student always influences the process of learning this topic in a second language (Hussin & Marosadee, 2019).

In Malay grammar, *'adad* is called *kata bilangan* and it functions to clarify the number of a noun phrase. The *kata bilangan* occurs before the noun phrase in all situations (Nik Safiah Karim et al., 2011). Meanwhile in Arabic grammar, *'adad mufrad* one *وَإِدِ* and two *اِثْنَانِ*, for example, do not need to be stated in a sentence. The *'adad mufrad* in this category occurs after the noun phrase with the same gender and number as the *ma'dūd* such as *كِتَابٌ وَاحِدٌ* (one book), and it functions as adjective. Meanwhile *'adad mufrad* between three *ثَلَاثَةٌ* till nine *تِسْعَةٌ* occurs before the noun, is opposite to the *ma'dūd* in gender and *ma'dūd* is used as a plural as in *أَرْبَعٌ رَكْعَاتٍ* (al-Rājīhiy, 1998).

This very significant difference between the two languages rooted in two different language systems contributes to errors when students use *'adad* and *ma'dūd* in daily life. As one move to overcome this problem a module based on the concept of application of Quranic verses was constructed. The verses containing *'adad* and *ma'dūd* were used as the focus and the students undergoing the learning were assured of remembering the core verses and using these verses when applying usage of *'adad* and *ma'dūd*. Using this approach, the problem was expected to be resolved and the misconceptions occurring will be handled.

Previous studies have found that the level of overall mastery in Malay students who learn Arabic whether in writing, or reading or speaking is still at moderate or weak level (Ab Halim Mohamad 2002; AlMuslim Mustapa et al., 2012; Mohd Saiful Fahmi, 2017; Muhamad et al., 2014; Nadwah Daud & Nadhilah Abdul Pisal, 2014; Nik Mahfuzah Nik Mat, 2013; Sumaiyah Sulaiman et al., 2018; Zainol Abidin Ahmad, 2002). Among the problems identified were: the problem of mastering reading and grammar (Muhamad, 2014), limited mastery of vocabulary, weak mastery of the structure of language, and low self confidence stemming from the stated problems (Nadwah Daud & Nadhilah Abdul Pisal, 2014). Weakness in writing in Arabic was identified as resulting from orthography and spelling

problems, syntax and morphology, sentence construction, vocabulary and strategy (Sumaiyah Sulaiman et al. 2018). What more when the topic under discussion such as *'adad* and its complement *ma 'dūd* are difficult topics. Every type of *'adad* has a certain method different from other types (Dayf, 1986). Hence, this topic is regarded as a difficult topic in Arabic grammar to be presented by teachers because of the various approaches available (Norhayati, 2009), even though this topic is important and must be mastered because it is a section very frequently used by a speaker in daily life (al-Dikiy 2007).

Hence one effective approach must be forwarded to handle the misconceptions related with this topic (Nurul Huda Hassan et al., 2012). Educators must be more creative and innovative so that they can explain the misconceptions among students by thinking about strategies to overcome such misconceptions (Nuha, 2005). Previous studies have shown that the approach of applying Quranic verses is one of the alternatives in teaching Arabic grammar (Nurul Huda et al., 2012). Through this approach, Quranic verses are used as the main medium in teaching and learning Arabic grammar (Zambri Rajab et al., 2011). This approach first received attention when al-Ansāriy (1405H) produced his book titled *Naẓariyyah al-Nahwi al-Qur'āniy Nash'atuha wa Taṭawwuruha* that emphasised the need to make al-Quran as the foundation in teaching Arabic grammar.

The study by Suhaila Zailani @ Haji Ahmad et al. (2012) found that the approach to teach Arabic language through modules based on al-Quran verses was the preferred choice by respondents whereby 83.3% of respondents suggested that grammar instruction employ this approach. Meanwhile Zambri Rajab et al. (2016) supported the Arabic grammar approach. They emphasised that taking examples from al-Quran is the preferred approach in the students' Arabic learning because al-Quran is close to their daily life. Mohd Zulkifli Muda (2015) stated that al-Quran is the best source for increasing mastery of Arabic language. This is because the student can remember the related verses and use them again when practising Arabic language. Furthermore, all types of *'adad* and their complements discussed in Arabic grammar texts are found in al-Quran (Hussin & Othman, 2018). The relevant verses may be used as the basis for constructing the teaching module on topics that are likely to raise misconceptions.

Hence, this study underscores the approach of inculcating learning of the topic *'adad* and *ma 'dūd* by using a module based on related Quranic verses as the principles based on needs analysis. Through this study the selected respondents will undergo the pre-test, be exposed to the constructed module, and tested with the post-test. The difference in mean between the pre-test and post-test will be the measuring stick in determining effectiveness of the constructed module in overcoming the misconceptions associated with the research topic.

## METHOD

This qualitative study uses a questionnaire survey method. The study aims at exploring the effectiveness of a learning module on *'adad* and *ma 'dūd* based on

Quranic verses in overcoming misconceptions in learning the stated topic. The sample consisted of 20 first year students from the Bachelor in Arabic Language and Linguistics (SMBAL) at the University of Malaya. Sample selection was based on location and suitability. This aligns with the opinion of Mohd Majid (2005), who stated that sample selection must take into account some aspects such as lowering cost, energy and time.

A questionnaire was used as the research instrument for obtaining the required data. The research instrument consists of two sets of tests, namely the pre-test dan post-test. Pre-test is used to identify the level of mastery of *'adad* and *ma'dūd* among respondents before exposure to the module. Meanwhile, the post-test is used to test the effectiveness of the *'adad* dan *ma'dūd* module based on al-Quran verses introduced. The questions for the pre-test and post-test are suited to the research objectives and arise from the needs analysis carried out.

To ensure the content validity of findings, we constructed the items in the instrument for this study guided by *jadual penentu ujian* (JPU) according to Bloom's taxonomy. To improve the content validity we have validated it by experts experienced in Arabic teaching and learning. Based on the expert recommendations we have revised several unsuitable items.

Pre-test was carried out on all students simultaneously before their exposure to the module to see how much they had mastered the topic *'adad* and *ma'dūd*. Post-test was then given after the intervention using all units of the constructed module. Student achievement was evaluated and the researcher compared their pre-test and post-test performance. The mean achievement of each student for each section was calculated and combined for calculating the overall mean.

The questionnaire used to measure the level of mastery of *'adad* and *ma'dūd* among the students contained six sets in all. Each set consists of informative notes, followed by formative tests focused on 3 elements namely determining matching *'adad*, determining matching *ma'dūd* as well as translation of *'adad* and *ma'dūd* from Malay to Arabic. The questionnaire given consists of multiple-choice questions and questions on writing ability according to suitability with aspect of evaluation. Subsequently number and percentage were used to evaluate the mastery level of respondents. Descriptive analysis of frequency and percentage was used to describe the findings, while inferential statistical analysis was used to analyse differences in performance between pre-test and post-test.

## RESULTS AND DISCUSSION

### *'Adad* and *Ma'dūd* Learning Module Based on al-Quran Verses

In constructing the module for the study, all phases of the ADDIE model were applied. The phases were: (1) Analysis, (2) Design, (3) Development, (4) Implementation and (5) Evaluation (Branch, 2009). The analysis phase showed that confusion arising was the highest frequency experienced by respondents. They were confused in determining alignment of *'adad* with the proper *ma'dūd*, confused about the change in final or *i'rāb* sign, confused regarding usage of correct *ma'dūd*,

confused about the grammatical function of *ma'dūd* whether it is *na'at* or *muḍāf ilayhi* or *tamyīz*, confused regarding the types of 'adad and also confused in determining usage of either 'adad *aṣliy* or 'adad *tartībiy*.

To overcome this problem the module was constructed using Quranic verses as the basis of the module. This step was taken because previous studies have shown that the grammar of al-Quran is an alternative in teaching Arabic language (Mohd Zulkifli Muda 2015; Suhaila Zailani @ Haji Ahmad et al. 2012; Zambri Rajab et al. 2016). The module constructed categorised Arabic 'adad into just three groups: similar 'adad and *ma'dūd*, opposite 'adad and *ma'dūd* and neutral 'adad and *ma'dūd*. The categorisation was made based on similar characteristics in the relevant 'adad groups. The categorisation made can be summarised as in the following Figure 2:

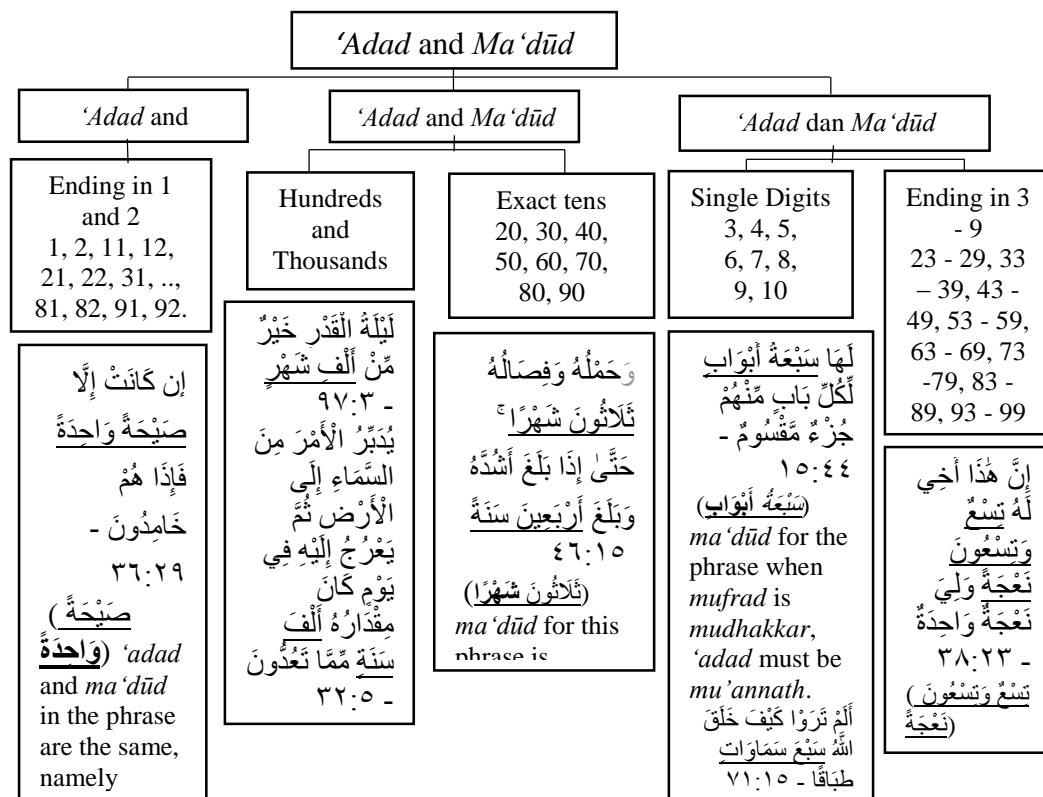


Figure 1: Categorisation of 'adad into group of similar 'adad, opposite 'adad and neutral 'adad.

Similar 'adad and *ma'dūd* occur when 'adad ends with number 1 and 2 such as 1, 2, 11, 12, 21, 22, 31, 32, 41, 42, 51, 52, 61, 62, 71, 72, 81, 82, 91 and 92. Based on Arabic grammar rules, 'adad ending in number 1 and 2 will be the same gender as the *ma'dūd*. Please observe the following examples:

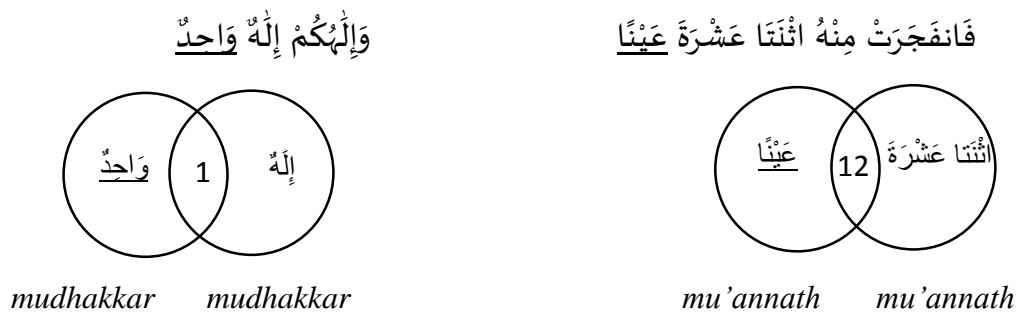


Figure 2: 'Adad and ma'dūd similar according to gender.

Based on Figure 3, it can be seen that similarity of gender is seen in 'adad and ma'dūd. If the ma'dūd is mudhakkar (إِلَهٌ), then 'adad is also mudhakkar (وَاحِدٌ) and conversely, if the ma'dūd is mu'annath (عَيْنًا), then the 'adad is also mu'annath (اثْنَا عَشْرَةَ). The same situation operates when other 'adad ends with 1 and 2 such as أمة واحدة and إِلَهَيْنِ اثْنَيْنِ, أَحَدَ عَشَرَ كُوكَبًا. For tens that end in 1 dan 2, only the numbers 1 and 2 are the same as the ma'dūd. The number in tenth place remains neutral. For example: وَاحِدٌ وَعِشْرُونَ كِتَابًا [21 books] and اثْنَتَانِ وَأَرْبَعُونَ سَيَّارَةً [42 cars].

Opposing 'adad and ma'dūd involves every number ending with number 3 till 9. According to Arabic grammar rules, all numbers ending with number 3 till 9 are used with opposing ma'dūd from the gender perspective. Number 10 also falls into this category. Observe the following examples:

لَهَا سَبْعَةُ أَبْوَابٍ		أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا	
سَبْعَةُ أَبْوَابٍ		سَبْعَ سَمَاوَاتٍ	
أَبْوَابٍ	سَبْعَةُ	سَمَاوَاتٍ	سَبْعَ
mudhakkar	mu'annath	mu'annath	mudhakkar

Figure 3: 'Adad and ma'dūd are opposites from the gender aspect.

لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِي نَعْجَةٌ وَاحِدَةٌ		
تِسْعٌ وَتِسْعُونَ نَعْجَةً		
نَعْجَةً	تِسْعُونَ	تِسْعٌ
mu'annath	neutral	mudhakkar

Figure 4: 'Adad and ma'dūd may be neutral from the gender perspective

From the diagram it can be seen that difference in gender exists between 'adad and ma'dūd. If the ma'dūd is mu'annath (سَمَاوَاتٍ), then the 'adad is mudhakkar (سَبْعَ)

and the opposite holds true; if the *ma'dūd* is *mudhakkār* (أَبْوَابٍ), then the *'adad* is *mu'annath* (سَبْعَةٌ).

Similar also with any tens ending in number 3 till 9; these numbers will fall into the category of opposite *'adad* and *ma'dūd*. Hence the number stated needs to be used with opposing *ma'dūd* from the gender perspective. As shown in Figure 5, the number in tenth place remains neutral and is not affected by gender. Hence, only the number in single place (3 – 9) will be influenced by *ma'dūd*. Please observe the following Figure:

25 houses			38 schools		
خَمْسَةٌ وَعِشْرُونَ بَيْتًا			ثَمَانِي وَثَلَاثُونَ مَدْرَسَةً		
بَيْتًا	عِشْرُونَ	خَمْسَةٌ	وَسَادَةٌ	ثَلَاثُونَ	ثَمَانِي
<i>mudhakkār</i>	neutral	<i>mu'annath</i>	<i>mu'annath</i>	neutral	<i>mudhakkār</i>

Figure 5: *'Adad* and *ma'dūd* are opposite from the gender perspective

While neutral *'adad* and *ma'dūd* operates for numbers ending in zero. Two types of *'adad* belong to this category:

- rounded tens
- hundreds, thousands and so forth

It is observed that all numbers ending with zero such as 20, 30, 40, 100, 200, 1000 and so forth follow a certain rule. For this category, the gender element is neutral, so these numbers maintain and do not change whether matched with *ma'dūd mudhakkār* or *ma'dūd mu'annath* as in the two following examples:

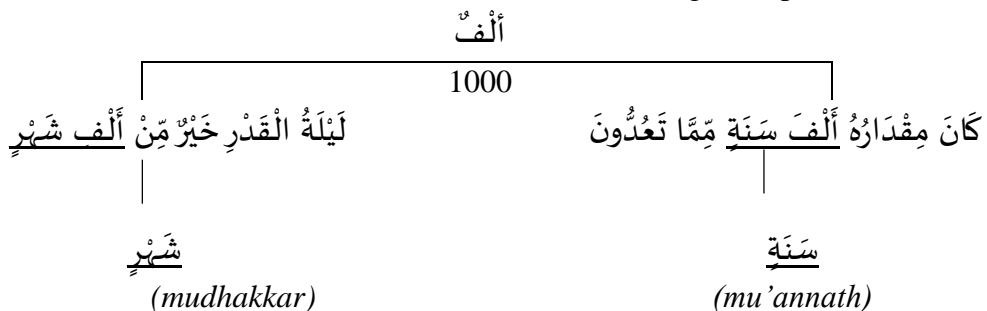


Figure 6: *'Adad* and *ma'dūd* are neutral whether matched with *ma'dūd mudhakkār* or *mu'annath*

*'Adad* أَلْفٌ remains neutral and does not change even though it is matched with *ma'dūd mudhakkār* (شَهْرٍ) or *ma'dūd mu'annath* (سَنَةٍ). Thus is the condition for all *'adad* ending in zero such as ثَلَاثُونَ شَهْرًا (thirty months) or أَرْبَعِينَ سَنَةً (forty years). Because the *i'rāb ma'dūd* is also identified as a topic given to confusion based on the survey carried out, one set of explanation is specially prepared to tackle

this problem. Clarification on the rules of *i'rāb ma'dūd* can be summarised in the following graphic:

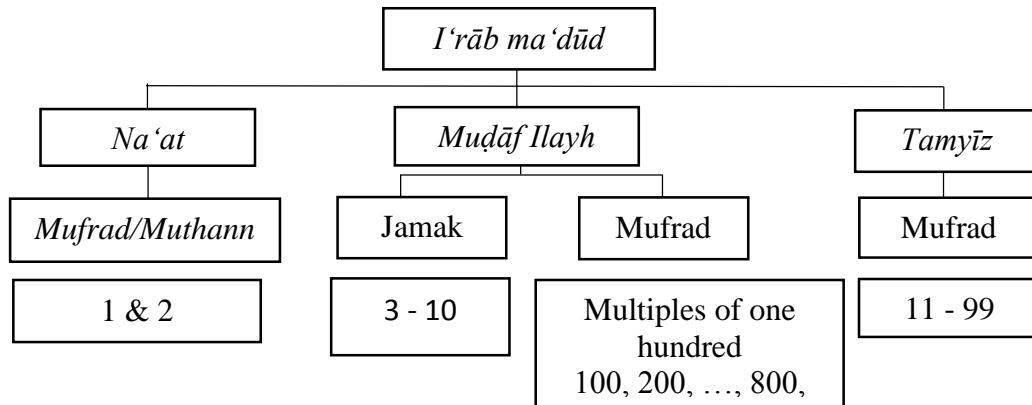


Figure 7: *I'rāb ma'dūd* in Arabic grammar

In short, three rules of *i'rāb* for *ma'dūd* namely *na'at*, *muḍāf ilayhi* and *tamyīz* can be summarised as the following:

- *i'rāb ma'dūd* for 'adad 1 and 2 is *na'at*.
- *i'rāb ma'dūd* for 'adad 3 till 10 is *muḍāf ilayh* and in plural form.
- *i'rāb ma'dūd* for 'adad in multiples of 100 is also in *muḍāf ilayh* and is in *mufrad* form.
- *i'rāb ma'dūd* for 'adad 11 till 99 is *tamyīz mufrad*.

The *i'rāb* rule is applied here to all numbers because determination of gender and *i'rāb ma'dūd* depends on the last two digits of 'adad only. For example, the number 1999 books. The last two digits are 99. Hence, 'adad involved falls into the group of opposite 'adad and its *ma'dūd* is *tamyīz mufrad*. Hence this number is translated into Arabic as ألف وتسعمائة وتسعة وتسعون كتابًا

Each set of groups stated before will be accompanied by a formative test at the end of each set. The formative test is divided into three types: matching of 'adad, matching of *ma'dūd*, and translation of sentence. For set five related to *i'rāb ma'dūd* the training on *i'rāb ma'dūd* is emphasised.

Something clear is that the categorisation suggested here in this phase is entirely different from the traditional Arabic approach of categorising 'adad and *ma'dūd*. Usually grammar books on Arabic will divide 'adad and *ma'dūd* into 'adad *mufrad*, 'adad *murakkab*, 'adad *ma'tūf*, 'adad *ushur*, and 'adad *tartībiy* besides debating on *i'rāb ma'dūd*. In this study 'adad is categorised into a few categories such as single 'adad *mufrad* (واحد) and two (اثنان), 'adad *mufrad* three (ثلاثة) till nine (تسعة) and 'adad *mufrad* one hundred (مائة) and its multiples. Hence, to tackle a misconception, the approach was to categorise the types of 'adad using a novel approach introduced in the module so that it is easier to understand and decreases confusion in students.



On the whole, the mean value shows the marked difference between pre-test and post-test score for every section. The encouraging increase was seen in student achievement between pre-test and post-test. The analysis will be detailed according to respondent achievement pre-test and post-test in the following sub-topics-test:

### Difference In Mean For Determining Matching 'Adad

To test the level of Arabic 'adad acquisition, the respondents were given five questions. They were asked to complete the blanks by changing the 'adad stated as a numeral to the 'adad in the form of words. Respondents were required to determine the correct 'adad for each numeral stated.

In the first question, respondents were required to determine the matching 'adad (خمس / خمسة) [lima] based on the *ma'dūd* مَرَاتِ after it. Because *ma'dūd* is a plural noun *mu'annath*, the correct 'adad is خَمْسٌ masculine because 'adad between ثَلَاثَةٌ [three] till عَشْرَةٌ [ten] is always opposite to the *ma'dūd* from the gender aspect. In the second question, the 'adad is the same as in the category وَاحِدٌ [satu/one] dan اِثْنَانٍ [dua/two] that is placed after *ma'dūd* as the *na'at* for the noun before it. As the *na'at*, 'adad will follow all situations of the noun before it from the gender and number aspects. Because the noun before it was *muthanna mu'annath*, hence the appropriate *na'at* for completing the phrase is اِثْنَانٍ, or the noun *mu'annath* as *na'at*.

Meanwhile, from the aspect of matching 'adad with *ma'dūd* the third and fourth question is similar to the first question. In the last question, the respondent is tested with the opposing 'adad سَبْعٌ وَعِشْرُونَ [dua puluh tujuh/twenty-seven] which is true for any number ending in number 3 till number 9. As the opposite form of 'adad, the 'adad is always opposite to *ma'dūd* from the gender aspect, while the tenth stays neutral. Hence, the correct match for this phrase is درجة which is *ma'dūd mudhakkar* because the last number in the phrase of 'adad which is سَبْعٌ [tujuh/seven] is 'adad *mudhakkar*. The following Table 1 displays the percentage achievement for all respondents for the questions in this section.

Table 1: Difference in mean for achievement of respondents in determining matching 'adad

No.	Question	Pre-test	Post-test
1	فَرَضَ اللهُ عَلَى الْمُسْلِمِينَ الصَّلَاةَ (٥) _____ مَرَاتٍ كُلَّ يَوْمٍ وَلَيْلَةٍ	14 (70%)	19 (95%)
2	صَلَاةُ الصُّبْحِ رُكْعَتَانِ (٢) _____	18 (90%)	19 (95%)
3	وَصَلَاةُ الظُّهْرِ وَالْعَصْرِ وَالْعِشَاءِ (٤) _____ رُكْعَاتٍ	18 (90%)	18 (90%)
4	وَصَلَاةُ الْمَغْرِبِ (٣) _____ رُكْعَاتٍ	1 (5%)	17 (85%)
5	وَصَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَدْيِ بِ (٢٧) _____ دَرَجَةٍ	11 (55%)	15 (75%)
<b>Overall mean</b>		12.4	17.6

Based on the pre-test results, it was found that respondent performance was at satisfactory level before module introduction. Questions two and three received a percentage correct answer at high level where 18 respondents or 90% were able to determine the matching *'adad* correctly. Meanwhile the other questions recorded a percentage lower than stated. The fourth question showed very weak mastery with only 1% who could match the *'adad*, although the *'adad* being questioned in question four was in the same category as the *'adad* in question three that recorded a high percentage correctness. This finding shows the situation where respondents did not master the section well. The mean score was 12.4 indicating that on the whole, only 12 respondents mastered this section.

The question that received the second lowest percentage correct answer (only 55%) was the last question. From the distribution of answers forwarded by respondents, it was clear that they failed to associate the grammatical function of *'adad* and also *ma'dūd* well. It is possible that the respondents did not realise the function of the particle *jarr* at the beginning of *'adad* that makes the *'adad* in particular be used in the genitive. They also failed to recognise the indicator from the *tamyīz* at the end of the sentence that gives guidance on the most appropriate *'adad* to be used in this situation.

Results of post-test show that marked improvement has happened in all sections. All sections have shown increase with the overall mean of 17.6. This shows that on the whole 17 respondents successfully matched the correct term with the *'adad* of different category being given.

#### Difference In Mean For Determining Match For *Ma'Dūd*

Five questions were prepared for testing mastery of respondents in determining the matching *ma'dūd* in a sentence. For this purpose, five questions were given in the pre-test and post-test. The following Table 2 displays the overall percentage performance of students in the two tests:

Table 2: Difference in mean for mastery of matching *ma'dūd* between pre-test and post-test

No.	Item	Pre-test	Post-test
1	تسلّم كل الطلبة عشرين ..... كتابًا	65%	65%
2	في المدرسة مائة وثلاثة وأربعون ..... طالبًا	15%	75%
3	سافرتُ ..... اثنتان إلى العاصمة / مُدرستان	85%	100%
4	اشتركت في الاحتفال ثلاث عشرة ..... من انحاء البلاد / فرقةً	60%	95%
5	أصلي فرض العصر ..... زكّعاتٍ لله تعالى / أزيغ	90%	95%
<b>Overall mean</b>		12.6	17.2

Based on Table 2, a marked difference in mastery was found among students between the pre-test and post-test in this section. Overall mean for the pre-test was 63% implying that, overall, some 12.6% of candidates were able to determine the matching *ma'dūd* correctly. But the overall post-test mean showed that 86% of candidates or 17 out of 20 students could answer correctly the matching for *ma'dūd* being forwarded. From the increase aspect, it was found that achievement between the two tests shows an increase of 23%. The most obvious increase is for the question requiring students to give the match for *ma'dūd* for the 'adad مائة which is combined with 'adad ثلاثة وأربعون. In the pre-test only three students were able to match the correct items for this question. But after application of the module and the post-test, the percentage increase shows a marked change. Up to 75% of students or 15 candidates succeeded in determining the correct match for the relevant *ma'dūd*. The source of confusion among students in the pre-test resulted from this 'adad being a combination of numerals. So the student finds it hard to determine the appropriate matching *ma'dūd*. In Arabic grammar, what must be referenced to determine the matching *ma'dūd* are the last two digits of 'adad. Hence, in this part it should be that 'adad ثلاثة وأربعون only should be considered by the student in determining the matching *ma'dūd*, while 'adad مائة occurring in the beginning 'adad does not influence determination of *ma'dūd* type. This is because the last two digits are ثلاثة وأربعون [43], then the pertinent 'adad falls into the group or category of opposing 'adad and its *ma'dūd* is the *tamyīz mufrad* of opposite gender to the 'adad. Hence the matching *ma'dūd* appropriate for this 'adad is كِتَابًا.

### Mean Of Mastery Of Translation Of 'Adad And Ma'Dūd From Malay To Arabic

In this section of the questionnaire, respondents were asked to translate five Malay phrases/sentences into Arabic language. Each phrase contained 'adad and *ma'dūd* only. The results of analysis of questionnaire responses are shown in the following Table 3:

Table 3: Difference in mean for mastery of phrase translation between pre-test and post-test

No.	Item	Pre-test	Post-test
1	<i>se buah rumah/a house</i>	55%	85%
2	<i>dua buah buku/two books</i>	30%	70%
3	<i>tiga buah kereta/three cars</i>	80%	100%
4	<i>sebelas buah meja/eleven tables</i>	75%	80%
5	<i>seribu langkah/one thousand steps</i>	35%	85%
<b>Overall mean</b>		11	16.8

In the pre-test, only 55% of respondents were able to match the correct translation for the first question, while the rest gave the answer واحد منزل for this particular question. Meanwhile, some 50% of respondents chose the translation اثنتان كِتَابَان as compared with كتابان اثنتان for the second question, indicating that they were affected

by interference from the mother tongue that mentioned the *kata bilangan* first followed by the *penjodoh bilangan* (collective noun). Meanwhile for the fifth question, respondents found it difficult to give a convincing answer in translating the matching item. Distribution of answers by respondents was spread among the four choices of answers with 6 people who answered ألف خطوات, 7 of them answered ألف خطوة, 2 answered آلاف خطوة and 5 of them chose the answer آلاف خطوات. For the overall mean for the pre-test achievement 55% or an average of 11 respondents gave the correct translation.

Achievement of respondents had increased significantly in the post-test. Each section showed improved performance and the mean score (16.8) showed the overall increase where 17 respondents were able to give the matching translation for the question.

### Mean Of Mastery Of Translated 'Adad And Ma'Dūd From Arabic To Malay Between Pre-Test And Post-Test

A total of three questions containing 'adad and ma'dūd phrases were given to respondents. All questions contained combinations of varied 'adad. The post-test results are depicted in the following Table 4:

Table 4: Difference in mean for mastery of phrase translation into Malay

No.	Item	Pre-test	Post-test
1	أربعمائة وخمسة وثمانون صفحة	85%	95%
2	الفان وواحد وعشرون قلما	80%	95%
3	ألف وأربعمائة وتسع وثلاثون سنة	85%	90%
<b>Overall Mean</b>		16.7	18.7

Considering that Bahasa Melayu is the L1 of the students, no problems were faced by the students in both the pre-test and post-test. Both tests show good performance with a small increase in mean value for the post-test. Some 85% of respondents could give exact answers for the first question, 80% gave correct answers for the second question and 85% gave correct answers for the third question with a mean score of 16.7.

The post-test results showed improvement where almost all the respondents were able to match the correct translations. The mean score value 18.7 was achieved in this part and this was the highest mean score of all the parts.

This is an indicator that respondents mastered the meaning of the sentence from the lexical aspect but found it hard to determine the matching *adad* and *ma'dūd* as well as the changes happening based on grammatical function. When asked to answer questions on translation from Arabic to Malay language, respondents could give the correct matches because they understood the lexical meaning and could transfer it to the original language that did not confuse them.

### Mean For Mastery Of *I'Rab 'Adad And Ma'Dūd*

To test the understanding of respondents on *i'rāb 'adad* and *ma'dūd*, four relevant questions were given. Respondents were asked to choose the correct *i'rāb* for the underlined word, namely two questions requiring respondents to give *i'rāb 'adad* and two questions requiring respondents to give the *i'rāb ma'dūd*. The results are given in the following Table 5.

Table 5: Difference in mean of mastery of *i'rāb* between pre-test and post-test

No.	Item	Pre-test	Post-test
1	قرأتُ كِتَابًا وَاَحَدًا فِي الْمَكْتَبَةِ	55%	100%
2	رَأَيْتُ مَائَةَ سَيَارَةٍ فِي الْمَدِينَةِ	55%	70%
3	رَأَيْتُ أَحَدَ عَشَرَ كَوَكِبًا	40%	95%
4	رَأَيْتُ مَائَةَ سَيَارَةٍ فِي الْمَدِينَةِ	35%	85%
<b>Overall Mean</b>		9.25	17.5

For the questions on *i'rāb* in the pre-test the respondents showed weak mastery (mean = 9.25). Based on Table 5, it was found that the mastery level for *i'rāb 'adad* and *ma'dūd* among the respondents was at very weak level. The highest percentage of correct matching was for the first and second question with 55% and the lowest percentage was for question four with only 35% correct. Level of mastery of respondents for *i'rāb* in the pre-test overall was at weak level with the mean score for this section at only 9.25. But a marked improvement was seen in the post-test where the standard deviation in the post-test saw an increase from 2.06 to 2.65, but this must be seen together with the mean value. Hence, the standard deviation value of 2.65 with a mean of 17.5 is better than a low mean.

### Mean For Mastery Of *'Adad Tartībiyy*

To test respondents' mastery of *'adad tartībiyy*, five questions related to time were given. Respondents were asked to match the appropriate times for every time given in Malay language. The pre-test and post-test results are shown in the following Table 6.

Table 6: Difference in mean of *'adad tartībiyy* mastery between pre-and post-test

No.	Item	Pre-test	Post-test
1	Time 7. <sup>00</sup> am	0%	95%
2	8. <sup>00</sup> am	0%	95%
3	11. <sup>00</sup>	35%	55%
4	2. <sup>00</sup>	95%	100%
5	10. <sup>00</sup>	85%	100%
<b>Overall mean</b>		8.6	17.8

Based on the collected data, it was found that the mastery of respondents in this aspect was at weak level. Nevertheless the percentage success in correct answering for question four (time 2.00) and five (time 10.00) is at satisfactory level at 95% and 85% respectively. Meanwhile question one (time 7.00) and two (time 8.00 am), recorded a very weak percentage correct score of 0%. The mean score for this part was 8.6.

Meanwhile the third question shows less encouraging achievement in the pre-test (mean = 7) and also the post-test (mean = 11). This is because of difficulty among respondents in changing the *'adad* أَحَدَ عَشَرَ and إِحْدَى عَشْرَةَ into *'adad tartibiy* الْحَادِي عَشَرَ and الْحَادِيَّةُ عَشْرَةَ. Some 59% of respondents chose the answer “السَّاعَةُ إِحْدَى عَشْرَةَ” by using normal *'adad* and not *'adad tartibiy* as they should have. This probably occurred because of confusion faced by respondents in answering the questions, as influenced by their L1. In Malay language usually time as indicated by duration or hours requires normal *'adad* and not *'adad tartibiy*.

However, a marked increase happened after the post-test was done. The mean value of 17.8 for the post-test was a marked rise compared with the mean value of 8.6 in the pre-test. Indirectly, this indicates the effectiveness of the introduced module.

### Mean Of Achievement In Mastery Of Writing Phrases

To see the capability of respondents in writing phrases containing *'adad* and *ma'dūd*, five questions were given. The questions in this section differ from that of the previous one because respondents were asked to give written responses by re-writing the phrases containing the *kata bilangan* and collective noun in Malay language to Arabic. Table 7 displays the results for this section:

Table 7: Difference in mean of achievement for mastery in writing *'adad* and *ma'dūd* phrases

No.	Item	Pre-test	Post-test
1	1001 nights	90%	35%
2	90 million	50%	85%
3	45 questions	15%	55%
4	25 messengers/prophets	60%	65%
5	178 titles/topics	10%	35%
<b>Overall mean</b>		5.4	11

Based on Table 7, overall achievement of respondents in this section in the pre-test was weak, with a mean of 5.4. No respondent could give the match for the first question (1001 nights) in the Arabic. Various variations of answers were given for this question, among them ألف وواحد ليل (40%), ألف وواحد ليلا (15%), dan ألف وواحد الليلة (15%). In Arabic grammar, *'adad* for multiples of 100 ending in 1 or 2, *ma'dūd* is put after *'adad* hundreds as *muḍāf ilayh* and then followed by *'adad* 1 or 2 in the form of *na'at*. Hence the phrase 1001 nights should be written as (أَلْفٌ لَيْلَةٌ وَوَأَحَدٌ). Similar rules apply for the other questions in this section.

Nevertheless, a marked increase occurred after the post-test was carried out. The mean value 11 in the post-test represented a marked improvement over the mean of 5.4 in the pre-test. Although the achievement was still low compared with the other sections, increase was observed in every question in the section.

## Discussion

The comparison of overall mean in respondents' achievement in all sections of test between pre-test and post-test is presented in the following:

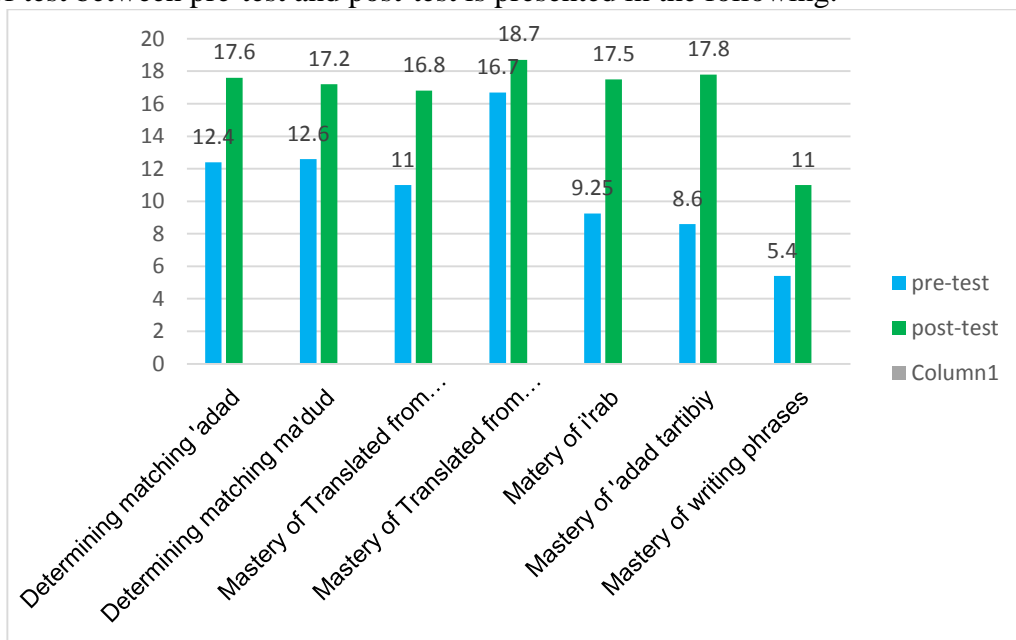


Figure 8: Overall mean comparison between pre-test and post-test for all sections of the tests.

In all categories increased scores were found between pre-test and post-test. High increases were observed in mastery of *'adad tartībiy* where the overall mean 8.6 in the pre-test had increased to 17.8 in the post-test. Similarly, mastery of *i'rāb 'adad* and *ma'dūd* increased from the average mean of 9.25 in the pre-test to 17.5 in the post-test. Other categories also showed marked increases as seen in Figure 1.

It is clear that increased achievement was shown by all respondents in all parts of the questionnaire. This indicates that usage of the module influenced student mastery of the topic *'adad wa ma'dūd*. Nevertheless this topic is still at a level needing serious attention and appropriate remedial interventions.

The study also shows that mastery of *i'rāb* is the weakest for the majority of students. To master *i'rāb* well, students also need to master the overall syntax structure in Arabic well. This is the obstacle among students in determining the correct *i'rāb* for a particular word. The students not only have to master the topic of *'adad* but also must master topics related to it such as *mubtadā'* and *khobar*,

*idāfah, tamyīz, na‘at, fā‘il, maf‘ūl* and so forth. This finding aligns with that of Che Kamaruddin Kamel bin Che Muhammad (1999, p. 68) stating that on the whole mastery of Arabic grammar among students was weak.

Regarding mastery of *‘adad tartībiy* and also translation from Arabic to Malay language, the findings showed that some respondents were affected by interference from their mother tongue. They were prone to using features or characteristics of their L1 when using the relevant *‘adad*; this showed the difficulty they faced in absorbing and assimilating the culture of the new language they were learning. This is the reason the respondents favoured using sentences such as the following: *وَاحِدٌ مَنْزِلٌ* to translate clauses [a house/sebuah rumah], *اِثْنَانِ كِتَابٌ* to translate a clause involving two objects [two books/dua buah buku] and *السَّاعَةُ أَحَدَى عَشْرَةَ* to translate the clause involving time [eleven o'clock/pukul sebelas] in their Arabic usage.

This finding is related to the problem of interference in second language learning. In this matter, cultural or linguistic behaviour or action existing in the student always influences the process of second language learning. A second language learner needs to master new language behaviour and is forced to choose to use the new or the old according to the needs of the context (Abdullah Hassan, 1983, p. 270). Hence, something must be done so that an interference or obstacle can be reduced. Abdullah Hassan (1983, p. 271) suggested that language teachers use the behavioural approach that suggests behaviour is shaped by what is repeated and reinforced as the foundation for resolving interference by the first language. Through this approach, drills and exercises must be increased especially in the part where the first language interferes with the shaping of language behaviour that is being learned. In other words, through exposure to sustained repetition the student can master a new concept and use it well without confusion.

## CONCLUSION

One new discovery in this study was the way of dividing *‘adad* that was revised. From the analysis phase, it was found that confusion regarding the type of *‘adad* and its numerous approaches and differences from the student's mother tongue, was among the factors leading to misconception. Hence, this study put forward a new division or categorisation based on similarity between each group of *‘adad*. Through this approach, problems are minimised and student achievement in mastery is observed. Besides that, use of the module based on Quranic verses as the principles helped the students to remember the approach and apply it as needed. Hence, this resource should be used in building effective learning aids to help reinforce student understanding.

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