

## Android-Based Media Development For Memorizing Arabic Verbal Conjugation and Its Functional Meaning

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### Abstract

Changes in the morphological construction of Arabic words (*wazn al-ṣarf*) produce new meanings, often making Arabic learners fall into translation errors. While the existing books on *ṣarf* (Arabic morphology) have explained these meanings narratively, the learners have yet to face a massive problem in tracking these morphological construction-based meaning changes. Therefore, as a novelty offered, this research aims to identify the changing meanings based on the varied morphological constructions and represent them in a didactic poetic arrangement to ease learning and memorization. The development design is organized based on 4D procedures (*Define, Design, Develop, and Disseminate*). The method used in this research is descriptive qualitative. Several morphological constructions of Arabic words and their resulting meaning changes were identified in the defining stage. The design stage was concerned with determining the prosodic form of *naẓm* (didactic poetic versification, *'arūd*) with which the identified meaning changes of the varied morphological constructions of words were composed and devising the procedures by which this composed *naẓm* was tested to validate its utility in helping learning and memorization processes, in terms of its feasibility, media appearance, and teaching steps. In the developing stage, the prosodic form of *Rajz* was chosen to compose the *naẓm*, and an Android-based application was selected as the learning medium. Finally, in the disseminating stage, the produced application was uploaded to the Google Play Store, which learners, teachers, and validators can download for testing and use. The research produced a *naẓm* consisting of 9 chapters of morphological word constructions and 32 verses. The validation test suggested a very good qualification (87,61%), with some revisions in certain parts. As such, the product of this research is recommended to be used by both teachers and learners of Arabic to comprehend and memorize more effectively the different meanings of various morphological constructions of Arabic words using a *naẓm*.

**Keywords:** *Naẓm*; Meaning; *Wazn*; 4D Model; Android Application; Memorization

### INTRODUCTION

Arabic morphology (*ṣarf*) is significant for Arabic learners to master to understand Arabic texts, especially the Qur'an and Ḥadīth of the Prophet Muhammad (peace and blessings be upon him). One of the significances of *ṣarf* is that it explains the changes in the *wazn* ("conjugational pattern") of Arabic words - a term used by scholars to identify the root letters of words and their order, along with an explanation of the changes that occur to the word in question, whether in the form of additions or subtractions, or changes in vocalization. Such changes often lead to changes in meaning (Sukamta, 2012). Not only that, the change in meaning from one word construction to

another is not only a single change in meaning but also several new and different meanings (Kasmantoni, 2022). The dynamics of changes in meaning due to changes in word construction is one of the difficulties the learners face in learning Arabic in general and *ṣarf* in particular (Rahmawati & Ainun, 2021). One concrete impact of the difficulty in mastering *wazn* changes and their effects on changes in word meaning is the frequent translation errors that learners make. The error is due to the inability to distinguish between one particular Arabic word construction (*ṣighah*) and another (Ridlowi, 2018; Sungkar, 2019), which totals 12 forms (Raswan et al., 2022).

A word in Arabic that is not given a *ḥarakah* (vocalized) has many possible meanings, unlike a word that is given a *ḥarakah* or vocalized using a certain *wazn*, whose meaning is clear. For example, the word *تقرب* could point to *mukhaṭab mudhakkar* (“second male person”) or to *ghâ'ibah mu'annathah* (“third female person”). Or *تَقَرَّبَ*, which is *tafa'ala*, or *تُقَرَّبُ*, which is *tufa'ilu*. This is part of the complexity and difficulty of the Arabic language. Therefore, correct reading requires knowledge and mastery of *wazn* and *i'râb* (“case ending declension of a word”), in addition to knowledge of the various possible meanings of the word, always considering the context because the same word can have different meanings in different contexts. So, misreading a word based on its contextual morphological construction will give it a wrong meaning. Those who do not understand morphology will have difficulties reading or writing Arabic utterances because the way words are written is similar; however, the reading and meaning are different (Salama et al., 2018).

However, what is unique in Arabic is that to read (or to vocalize) a word correctly, according to its morphological construction in a particular context within a larger utterance, one needs to understand its intended meaning. In short, while the correct meaning of a word is determined by the correct reading, in Arabic, the correct reading is also determined by understanding the intended meaning of the word in the context of the utterance (Khamaiseh et al., 2024). In other words, an approach that combines morphology and grammar is the best and contributes to reducing the misunderstanding of the meaning of words in speech (Chennoufi & Mazroui, 2017).

In Indonesia, *ṣarf* is widely studied, especially among students in Islamic boarding schools and *madrasah dīniyyah*. One of the most famous and most widely used *ṣarf* books in various educational institutions is the book *al-Amthilat al-Taṣrīfiyyah* (henceforth, *al-Amthilah*) written by Sheikh Muhammad Ma'sûm bin 'Âli from Jombang, an expert in various disciplines, such as *naḥw* (“Arabic Grammar”), *ṣarf*, astronomy, *fiqh* (“Islamic Jurisprudence”), and others. Among the features of this book is that it provides several examples of the patterns of conjugation of Arabic words and the number of changes in meaning that accompany changes in the construction of these words. The *al-Amthilah* explains the meanings of the changes in *wazn* in Arabic, similar to the concept of the “word affixes” in Indonesian. Many of these different *wazn* changes have meanings that become the starting point for determining meaning in translation. For example, the word *قَطَعَ* means “to cut,” but if it is changed to *قَطَّعَ*, with the addition of *shiddah* for *'ayn fi'l*, then the meaning changes to “to make many pieces/cut into pieces” because it has the functional meaning of *many* (*li al-dalâlah 'alâ al-kathîr*).

To a certain extent, this book has been able to help students memorize the conjugations of Arabic words. However, as stated earlier, changes in the *wazn* of a word

do not only produce one functional meaning but several different functional meanings. Unfortunately, this book does not cover all the changes in the *wazn* of words and the accompanying changes in meanings entirely. However, they are still scattered in various *şarf* books, another problematic factor for students. In addition, how this information is presented in prose also proves difficult for students to remember and memorize the morphological vital points.

One way to facilitate memorization is to convert prose into *naẓm* (“a didactic poetic versification”). Unfortunately, there is hardly any effort to offer this solution (Bounhas et al., 2015). *Naẓm* is patterned speech that contains knowledge and is informative. The purpose of composing a *naẓm* is to make it easier for people to understand and memorize the contents of the knowledge or information to be conveyed (Tohe, 2003). *Naẓm* is usually made for teaching tawhid, theology, ethics and morals, grammar and other knowledge. Several previous studies have shown that the *naẓm* style is essential in facilitating memorization and mastering certain learning materials, as it has an organized tone and rhythm that is easy to sing. In addition, the rhythmic and poetic form of *naẓm* also increases students’ enthusiasm, interest, and desire to learn (Elzahra, 2022; Fadlillah & Marwan, 2021; Furoidah & Amalia, 2021; Kuzairi et al., 2016).

On that basis, this study aims to compose a *naẓm* that contains various changes in word conjugation and various functional meanings that it produced, along with their application. The needs analysis conducted by the researchers through distributing questionnaires to twenty-two (22) respondents showed that they agreed on the need for the composition of such a *naẓm* as a learning medium. The purpose of this *naẓm* composition is to bring together the information needed regarding the *wazn* changes of words and the accompanying changes in meaning, which were initially scattered in many *şarf* books. In addition, students will also find it easy to memorize and understand this theory of Arabic word conjugation through rhythmic and poetic *naẓm* that they can sing at any time. More so, *naẓm* is one of the essential fields of Arabic literature that people are less and less engaged in because of the challenges it provides.

However, this study is only limited to the changes in verb conjugation and its attendant meanings, as found in the book *al-Amthilah At-Taşrîfiyyah* by Sheikh Muḥammad Ma’şûm bin ‘Ali Jombang, starting from the verb *wazn* “*bab al-taf’îl*” to “*bâb al-istif’âl*.” This restriction is based on the fact that these vocalization patterns are the most commonly found in Arabic texts. Once the *naẓm* is formed, it will be packaged in an Android-based application and uploaded to the Google Play Store so that those needing it can download it.

## METHOD

The research method used was research and development (R&D), based on the theory of Thiagarajan, Semmel, and Semmel (Thiagarajan et al., 1974). This method includes four stages, called the “4D model,” namely: *Define*, *Design*, *Develop*, and *Disseminate*. Through these four stages, various information related to changes in the *wazn* of words and the meanings that accompany them, which are traditionally presented in prose form, will be converted into a *naẓm* containing verses. In this study, the researchers compiled all relevant information and made it into verse form by detailing each meaning presented in one stanza and by paying attention to rhyme (*qâfiyah*). This model begins with the defining and designing stages as follows:



Picture 1. Four stages of 4D

In the Define stage, the researchers conducted a needs analysis of the research subject, namely students of Pondok Pesantren (“Islamic Boarding School”) Miftahul Huda, Malang, who were studying the book *al-Amthilah*. At this stage, various difficulties faced by students in understanding the changes in word conjugations and the meanings that accompany them were identified, and their response was sought as to their opinion about the composition of a *nazm* as a learning medium, which contains the needed material of verb conjugations and their attendant meanings. In addition, the researchers identified the various verb conjugation changes and the resulting changes in meaning. They selected the form of *nazm* to be used based on the science of *'Arûḍ* (“Arabic Prosody”), which explains the technique of composing Arabic poetry or *nazm*.

In the Design stage, the researchers compiled the various verb conjugation changes and their accompanying functional meanings, as found in the book *al-Amthilah*, and presented examples representing these functional meanings. In each stanza, the researchers give an example of these meanings. For example, the *wazn taf'il*, which among its functional meanings is transitive (*li al-ta'diyyah*), such as *فَرَحَ زَيْدٌ عَمْرًا*, from its original form (*فَرَحَ*), which is intransitive. There is also a functional meaning of *many* (*li al-takthîr*), such as *قَطَعَ زَيْدٌ الْحَبْلَ*, meaning “Zaid cut the rope into many pieces.” Then the researchers composed a stanza for both functional meanings and gave examples, so that the stanza become "*فَعَلَ تَعْدِيٌّ فِعْلًا كَفَرَحَ # أَيْضًا مُكْتَبَّرٌ لَهُ كَجَرَحَ*".

The researchers selected *Baḥr Rajz* for this *nazm* because it has six repeated parts (*Mustaf'ilun* 6x), making it easier to memorize (Al-Mushily, 1987). In addition, several *nazms* that are widely used in Indonesia have used *Baḥr Rajz*, such as *Alfiyyah Ibn Malik*, *al-'Imri'î*, *'Aqîdat al-Awwâm*, and others. As such, *nazm* with *Baḥr Rajz* is familiar to Indonesian students, and they have often sung it for their study of various Islamic disciplines (Barokati, 2023; Elzahra, 2022).

The Develop stage begins after researchers obtained various inputs from experts, namely the experts of *nazm* composition, content, learning media, and linguists. After such a *nazm* was composed, researchers submitted it to those experts and teachers to obtain input for improvement. After improvement, the *nazm* was applied in authentic learning situations to see its effectiveness and obtain student feedback. All the validation results (from experts, teachers, and students) were then used to review the produced *nazm* until it reached a good or excellent standard. In general, expert validation is a must for researchers to obtain a good product from the point of view of different fields (Arpan, 2018; Hamid & Fatimah, 2020; Yusuf et al., 2023). In addition, validation from teachers

and students will provide a factual picture of the learning process to make it more effective, engaging, and fun. In the end, this *nazm* was compiled into an Android-based application that can be downloaded on Google Play Store, and researchers also conducted socialization through participation in symposiums and international seminars in the Disseminate stage.

The research data were grouped into qualitative and quantitative data, which were collected through four techniques: observation, interviews, documentation, and questionnaires. Qualitative data came from observations and interviews at the research location during the traditional learning of *Amthilah* and product testing. The quantitative data came from the experts' validation, teachers, and students regarding the effectiveness of using *nazm* as a research product through distributing questionnaires.

The data analysis techniques used were quantitative and qualitative. Qualitative data analysis is done by collecting the results of the study of various materials in the book *al-Amthilah* that will be included in the *nazm* and the results of observations, interviews, and various responses and suggestions for improvement through questionnaires. The number of stages passed in this qualitative data analysis is reducing, presenting, concluding, and verifying data. Quantitative data analysis techniques were used to process data from expert validation questionnaires and teachers' and students' responses. All suggestions and responses for improvement are presented as a Likert scale. For this measurement, the type of Likert scale used is data in the form of numeric codes that indicate categories and criteria. The criteria indicate that No. (1) is very unfit, No. (2) is unfit, No. (3) is less fit, No. (4) is fit, and No. (5) is very fit. The results of the questionnaire data were then compared with the total score obtained with the total ideal score in one question multiplied by one hundred percent. Finally, all the data obtained were then used to review the *nazm* that had been developed and then revised as needed.

**Table 1. The Results Of The Questionnaire**

Percentage	Category	Test Decision
85% - 100%	Very good	No revision
70% - 84,99%	Good	Partial revision
50% - 69,99%	Acceptable	Revision
21% - 49,99%	Poor	Major revision
0% - 20,99%	Very Poor	Should not be used

Source: (Akbar, 2017)

## RESULTS AND DISCUSSIONS

This research was conducted based on the 4D development model, which consists of the Define, Design, Develop, and Disseminate stages. The Define stage identified various difficulties and students' needs in learning the book *al-Amthilah*. In addition to conducting observations and interviews with students and teachers in traditional learning, the researchers also distributed questionnaires to respondents totaling 22 students. They consisted of students who had studied *şarf*, especially the book *al-Amthilah*. Most (17 students) said memorizing the meanings in *al-Amthilah* was challenging. In addition, based on previous research, which stated that there is a need to develop *nazm* as a learning medium (Rangkuti et al., 2022), the researcher offered the development of *nazm* to summarize the various verb conjugation events in *al-Amthilah* and their accompanying functional meanings. All students and teachers agreed with this proposal.

There were several pieces of advice given by the *nazm* composition expert, including adding *nazm* material that follows the material contained in the book *al-*

*Amthilah*, with particular attention to grammar rules and ‘Arūd science, in addition to adding examples. Furthermore, the produced *nazm* should be short to make it easier to memorize. The words used should be easy for students to understand according to their level of comprehension. Because the design of this *nazm* aims to facilitate memorization of the functional meanings of conjugated verbs contained in the book *al-Amthilah*, the preparation of the *nazm* chapter should also follow the chapters in *al-Amthilah* so that students can focus on the material according to the chapters in the book. In addition to facilitating understanding of general concepts, the *nazm* provided the students with new examples. Thus, using this *nazm* in learning can increase students’ knowledge and ensure more effective classroom learning (Haniah et al., 2023).

Experts’ input was also needed to develop the composed *nazm* while taking into account the needs of students in the learning process (Jarmita et al., 2020; Rafida et al., 2022; Saputra, 2020). Previous research states that the proper use of *nazm* will make it easier for students to understand lessons clearly and quickly (Aflisia & Hazuar, 2020; Hamid & Fatimah, 2020). This is the situation of the students in Pondok Pesantren Miftahul Huda Malang, who found it challenging to memorize the different meanings of verb conjugations, as presented in the book *al-Amthilah* in prose.

Researchers consulted with learning media experts at the Design stage, who recommended adopting an Android-based application for the *nazm* to facilitate easy access. Suggestions from learning media experts include: the chapters of the *nazm* in the application follow the chapters in the book *al-Amthilah*; *nazm* is equipped with clear vocalizations (*ḥarakât*); *nazm*’s fonts, including its explanation and translation, use clear fonts for easy reading; the quality of audio must be excellent as much as color choices displayed; there must be navigation buttons; manual for how to use the application, and some anticipation of possible errors in the application.

At the Develop stage, researchers composed the *nazm* based on the results of concept analysis and needs analysis that had been carried out. Evaluation instruments based on a Likert scale were used to determine the experts’ and students’ data validation results at the development stage. The percentage of data validation results from *nazm* composition experts was calculated and matched with the criteria for the suitability of learning materials. Table 2 shows the percentage of the material validation in the *nazm*.

**Table2. Nazm Material Validation**

Validation aspect	Rate	Max	Percentage	Qual.	Decision
Material suitability	38	40	95,00%	Very good	No revision
The details of the <i>nazm</i> material	19	20	95,00%	Very good	No revision
Completeness of <i>nazm</i> material	10	10	100,00%	Very good	No revision
Overall percentage	67	70	95,71%	Very good	No revision

The results of the percentage calculation of all aspects of the *nazm* material expert validation showed the standard of “very good” and without revision. However, there are some suggestions, including that this *nazm* should contain examples from Arabic texts in all functional meanings produced by changes in the *wazn* of verbs. The average percentage of media experts is shown in Table 3 as follows:

**Table3. Nazham Media Validation**

Validation aspect	Rate	Max	Percentage	Qual.	Decision
<i>Nazm</i> content display	25	30	83,33%	Good	Partial revision
<i>Nazm</i> design	22	25	88,00%	Very good	No revision
Overall Percentage	47	55	85,45%	Very good	No revision

Based on the percentage calculation in Table 3, the design of *nazm* as an Android application is categorized as *very good*. There are several suggestions, including that the *nazm* be equipped with vocalizations so that it is easier to read, using clear fonts, the clarity of how to use the *nazm* application, the quality of *nazm* audio, and the arrangement of navigation buttons in the application. The results of the verification of Arabic language teaching experts are as follows:

**Table4. Arabic Language Learning Validation**

Validation aspect	Rate	Max	Percentage	Qual.	Decision
Material aspect	33	40	82,50%	Good	Partial revision
<i>Nazm</i> learning	16	20	80,00%	Good	Partial revision
Overall Percentage	49	60	81,67%	Good	Partial revision

Table 4 also shows that the *nazm* received a decent score with some revisions, including the use of *nazm* audio should be clear and accompanied by songs that students like, offering *nazm* containing the functional meanings not only of the *thulâthî* (“three root”) verb *wazns* but also of the *Rubâ’î* (“four root”) verb *wazns*, such as the word *اطمأنَّ*, which has the functional meaning of “pleonasm” or exaggeration, namely “a very calm sense of tranquility.” Table 5 shows the summary of the verification from the experts:

**Table5. All Validation Results**

Validator	%	VG	G	A	P	VP	Decision
Material validator	95,71%	✓		-	-	-	No revision
Media validator	85,45%	✓		-	-	-	No revision
Arabic learning validator	81,67%		✓	-	-	-	Partial revision
Average	87,61%	✓		-	-	-	No revision

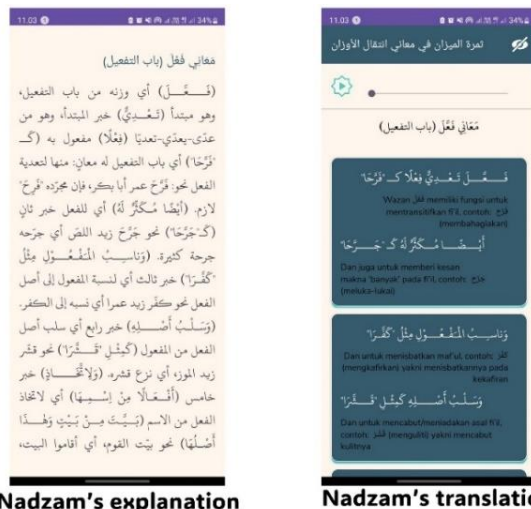
Note: (VG: Very Good), (G: Good), (A: Acceptable), (P: Poor), (VP: Very Poor)

Based on the results of the validation and evaluation of the experts, the *nazm* was ready to be applied in the *şarf* learning process, primarily related to the meanings of verb *wazn* changes. All *nazm* revisions are based on experts' suggestions, including improvements to content, appearance, graphics, and grammar. The *nazm* revision aims to perfect its final product so that it is feasible and ready to be used in authentic learning, primarily related to the material of the changing meanings due to changes in the *wazn* of Arabic verbs, as found in the book *al-Amthilah*.

At the Disseminate stage, *nazm* will be made in the form of an Android application to make it easier for anyone who wants to learn the meanings of verb *wazn* changes and memorize it. Researchers named this application produced *nazm* “*Thamrat al-Mîzân fî Ma’ânî Intiqal al-Awzân*.” This application can be downloaded on the Google Play Store. This application contains stanzas of *nazm*, explanations, translations, and audio.

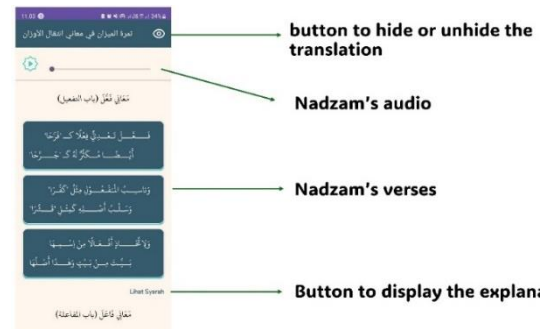
The application contains *nazm* verses, translations, explanations, and *nazm* songs/audio. The song of the *nazm* uses well-known songs/rhythms that are often used when reading similar other *nazms*, such as *nazm Alfîyyah Ibn Malik*, *al-’Imri’î*, and *’Aqidat al-Awwâm*. This aims to facilitate students in reading and memorizing *nazm*.

The produced *nazm* consists of 32 stanzas. Each stanza has a *şadr* (“beginning”) and *’ajz* (“end”). Each *şadr* and *’ajz* has functional meanings for each change in the *wazn* of Arabic verbs. Specifically, each stanza contains two functional meanings and examples. The *nazm*’s stanzas contain nine chapters of material, following the book *al-Amthilah*, namely the functional meanings of *bâb al-taf’îl*, *al-mufâ’alah*, *al-if’âl*, *al-tafâ’ul*, *al-tafa’ul*, *al-ifti’âl*, *if’ilâl*, and *al-istif’âl*. The researchers chose these nine chapters because these nine conjugative patterns of words most often appear in Arabic texts, in addition to the most widely used as a means of communication.



Nadzam's explanation

Nadzam's translation



Picture 2. Nazm's explanation & translation

Picture 1. Content of Tsamrotul Mizan app

Source: apk Thamrat al-Mizan

تَعْرِيَةُ كَثْرَةِ الْمِيزَانِ	
في تعاريف افعال الأوزان	
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
أَلْحَسَنَةُ لِلَّهِ السَّيِّدِ فَدُخْرِي	أَتَسْبِيحُهُ سُبْحَانَهُ أَنْ يَسْرُوقَ
قَسَمَ الصَّلَاةُ نَحْ سَلَامٍ مُشْفِرٌ	عَلَى اللَّيْلِ الْبُظْطَفِي لَا مُخْصِرٌ
وَتَمْسِدُهُ إِلَى التَّغْيِيلِ وَزَيْنٌ	تُجَسَّدُ بِمَنْةٍ عَامَّةِ التَّمْعَانِي
لِيَا تَقْتَدِكَ مِنْ كِتَابِ ابْنِ عَرَبِي	تُوزَنُ خُرَيْجُهُ أَيْ خَيْرِي وَنِي
معاني فعل (باب التفعيل)	
فَعَّلْتُ تَفْعِيلًا مَعْلًا كَـ فَعَّلْتُهُ	أَيْ عَمَلًا مُكْرَهُ لَمْ كَـ جَعَلْتُهُ
وَأَنْسَبْتُ التَّفْعِيلَ مَعْلًا كَـ فَعَّلْتُهُ	وَأَنْسَبْتُ أَضْلِيه كَيْفِي كَـ فَعَّلْتُهُ
وَلَا تَقْبَلُ أَفْعَالًا مِنْ أَسْمَاءِ	سَبَبَتْ مِنْ بَيْتٍ وَهَذَا أَضْلُهُا
معاني لفاعل (باب المفاعلة)	
فَاعَّلْتُ لِلْفِعْلِ مَعْلًا كَـ فَعَّلْتُهُ	كَذَاكَ لِلتَّكْمِيلِ مَعْلًا كَـ فَعَّلْتُهُ
كَذَا لِيَعْنِي أَفْعَالًا مِنْ أَسْمَاءِ	أَيْضًا مَعْنَى شَجَرِي مَعْلًا كَـ فَعَّلْتُهُ
معاني الفعل (باب الإفعال)	
أَفْعَلْتُ تَفْعِيلًا مَعْلًا كَـ فَعَّلْتُهُ	كَذَا دُخْرِي فِي شَيْءٍ كَـ أَفْعَلْتُهُ
أَيْضًا بِإِسْمَاءِ الْبَنَاتِ كَـ فَعَّلْتُهُ	وَلِيُؤَيِّدُوا مَا لِيَعْنِي كَـ فَعَّلْتُهُ
كَذَا مَعْلًا كَيْفِي كَـ فَعَّلْتُهُ	كَذَاكَ وَخِذَاكَ كَيْفِي كَـ فَعَّلْتُهُ
وَأَلْسِنَتِي مَعْلًا كَـ فَعَّلْتُهُ	كَذَاكَ تَفْعِيلًا كَيْفِي كَـ فَعَّلْتُهُ
كَذَاكَ سَبَبَتْ مَعْلًا كَـ فَعَّلْتُهُ	خَيْرِي وَنِي وَهَذَا أَضْلُهُا كَـ فَعَّلْتُهُ
معاني لفاعل (باب المفاعلة)	
فَاعَّلْتُ لِلْفِعْلِ مَعْلًا كَـ فَعَّلْتُهُ	وَكَـ تَفْعِيلًا مَعْلًا كَـ فَعَّلْتُهُ
وَأَوْزَعْتُ كَثْرَتِي فِي عَوَالِمِي	كَانَ تَفْعِيلًا كَـ فَعَّلْتُهُ
أَيْضًا كَيْفِي كَـ فَعَّلْتُهُ	تَفْعِيلًا مِنْ تَفْعِيلًا مُتَابِعَةً

Picture 3. Nazham's Verses Source: apk Tsamrotul Mizan

CONCLUSIONS

This study developed a *nazm* that contains the Arabic verb *wazn* changes and their accompanying functional meanings, as found in the book *al-Amthilat al-Tasrifiyyah*. The main reason for that, as the existing scholarship suggests, is because *nazm* can be an effective learning medium for learning materials that are difficult to master when presented in prose and done traditionally. The research was conducted based on the 4D model. The average validation results from experts on the *nazm* composed were 95.71% (very good). The average validation result from media experts is 85.45% (very good). The average validation result from Arabic language teaching experts is 81.67% (good). The average of all validation results is 87.61% (very good). This result shows that the produced *nazm* can be applied as a medium of learning verb conjugations and their attendant functional meanings, as provided in the book *al-Amthilat al-Tasrifiyyah*.



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