Analysis Of *Nabr Wa Tanghim* Errors in Arabic Conversations Among Students

Athiyah Laila Hijriyah*[1], Tulus Musthofa[2], Nasiruddin[3]

[1,2,3]Arabic Language Education, Islamic State University of Sunan Kalijaga Yogyakarta, Indonesia

athiyahlaila64@gmail.com*[1], tulus.musthofa@uin-suka.ac.id[2], nasircahaya03@gmail.com [3]

Abstract

This research focuses on studying Arabic language errors in conversation, specifically nabr wa tanghim, in phonological studies. This study aims to describe language errors, classify them, analyze their form, evaluate errors, and examine the primary factors that contribute to these errors. The subjects in this research were students of the PBA Masters Program at UIN Sunan Kalijaga Yogyakarta, Indonesia. The approach used in this study is descriptive-qualitative, with data collection techniques using observation, interviews, and documentation. The data analysis used is a structured approach that includes data collection, identification, error analysis, error classification, determining error patterns, and offering evaluation. The results of the investigation revealed that language errors commonly made by students during oral communication, especially in the theme of ندوة عن العولمة, were still relatively high. Many errors occur in interrogative sentences and statements. This is caused by students' lack of understanding regarding the rules of nabr wa tanghim. Students pay more attention to duration, fluency, and morphological aspects in conversation and are confident if they can babble. Two categories of factors cause language errors: internal factors, which originate from within the speaker, and external factors, which arise from the influence of the environment around the speaker. The alternative to this problem is to understand more deeply the rules of nabr wa tanghim, often listen to pronunciations from native speakers, practice and evaluate independently, and utilize learning media.

Keywords: Arabic; Conversation; *Nabr wa Tanghim*; Phonologhy

INTRODUCTION

Language is an art of communication that is used by people to carry out their lives and meet their daily needs. In expressing the contents of their hearts and minds, people use spoken language more than written language. Therefore, speaking skills are very fundamental for people who want to learn a language and practice it in life and in meeting their needs. *Maharah kalam* is an important skill that a person must master when learning Arabic (Gunawan et al., 2020). Thus, speaking skills are the main foundation for someone learning Arabic (Aisyatul Hanun & Herizal, 2020).

The main goal in learning Arabic is to be able to express one's feelings or what is on one's mind using Arabic, of course (Fathurrahman, 2007; Sukatin et al., 2022). So, to obtain effective and efficient lesson results in learning *maharah kalam* or being able to practice conversation in Arabic, appropriate learning methods are needed so that the results achieved are also satisfactory (Mukminin et al., 2022).

Arabic has unique and different characteristics from other languages. Arabic is rich in expressions, technical sentences, grammatical rules, morphology, phonology, and other linguistic branches (Tulus Musthofa, Nasiruddin, 2024). A person will be considered ineligible unless he is able and has the skills to speak Arabic like a native speaker, understands the meaning of what he is saying, and knows the meaning of his words(Ulfiah & Munir, 2022). Every utterance consists of words, and each word consists of letters that sound connected to each other. Each sound in a word does not have the same strength but has different strengths. When a person speaks his language, he usually tends to emphasize certain syllables in each word so that they sound more clear than other syllables. In Arabic conversations, language learners often encounter problems, namely the use of inappropriate stress and intonation in them (Musling, 2022).

When listening to students in conversation using Arabic pronunciation, they tend to put the intonation at the end of the sentence evenly(Arochman & Hasani, 2021). This often makes the ears of Arabs or Indonesians who are fluent in Arabic feel strange hearing sentences spoken with unfamiliar stress and intonation, and this often even interferes with the understanding and meaning of the sentence (Malla, 2017). In Arabic, there are a number of sentences and words that, if given different stress and intonation, will produce different meanings (Zahroh & Fitriani, 2020). One important aspect of distinguishing meaning is stress (*nabr*) and intonation (*tanghim*).

Pressure, or *nabr*, is the activity of all sound organs at the same time. This pressure may occur sporadically, may also be patterned, may have distinctive characteristics and differing meanings, and may not be distinctive either (Chaer, 2014; Eriyanti et al., 2020). Likewise, when students speak sentences in Arabic conversation, there is a tone of voice that changes according to the pitch, which is then called intonation (*tanghim*)(Utomo, 2022). There are special types of intonation for declarative sentences and interrogative sentences in many languages.

Arabic language education at the master's level aims to deepen understanding and the ability to communicate using Arabic(Rifa'i et al., 2021). One important aspect of communication skills is the ability to engage in daily conversation, which includes the use of grammar, including the use of tenses (*nabr*) and intonation *(tanghim)*. However, based on the results of initial observations made by researchers, in general, MPBA students in their daily conversations who use Arabic have shortcomings that we generally know, namely that MPBA students in their conversations or hiwar pay less attention to the sounds of the language (*ilmu aswat*) (Salma et al., 2024). with various factors or causes that make it difficult for them to implement something that often happens among students. They also sometimes forget or neglect the pronunciation of words and sentences in terms of stress and intonation because students prioritize duration, fluency, and confidence when speaking.

There are several previous studies that are relevant to this research, including research conducted by (Rosyidi, 2016), which examined the application of *Nabr* and *Tanghim* patterns in *Maharah Al Kalam* for Indonesian students. The results of this research show that students still experience many difficulties in applying the *Nabr* and *Tanghim* patterns in Arabic. In conversation, there are still many idioms spoken that are far from the nabr and tanghim patterns. The frequently mispronounced pattern of nabr and tanghim is a common phrase used in conversation even though the themes are different, such as *wa'alaikumsalam*, *afwan*, *syukron*, *ahlanbiik*, *kaifa*, *madza*,

etc.Meanwhile, errors in applying *nabr* and *tanghim* patterns that can cause changes in meaning are in the words *wa'alaikumsalam*, and *wa'alaikumsalam*, which has a specific meaning, should be common sense.

Another study was also conducted by (Murdiono & Amin, 2022), who studied the application of the *Nabr* and *Tanghim* patterns in improving the *Maharah Al-Kalam* ability of UMM Arabic Language Education Study Program students. The results of this research were that a total of 30 students who previously did not understand the Arabic *nabr* and *tanghim* patterns, after being given guidance on the nabr and tanghim patterns implemented by the proposer, had begun to understand and were able to practice them in speaking Arabic. Apart from that, the students were also very enthusiastic and serious in receiving the material and applying the nabr and tanghim patterns, as well as being active in the questions and answers given.

(Syafni, 2023) also conducted research examining *Tahlil Akhtho's An-nabr wa Tanghim fi Muhadatsati Al-Tholabah Al-Yaumiyah Al-Lughah Al-Arabiyah*. The results of this research show that the use of voice stress and intonation in class Many errors occur in question sentences and ordinary statement sentences. This is due to their lack of knowledge of the meaning of vocabulary, students' lack of desire to speak the correct language, the small number of organizational members, especially in the language section, and inadequate media technology. The solution to this problem is by holding vocabulary classes, language conversation activities in the afternoon, frequent opening of the dictionary, and punishment for violators of language rules.

Looking at several previous studies that are relevant to this research, there are gaps that encourage researchers to carry out updates. Specifically, this research aims to determine the ability of MPBA students to use stress and intonation in Arabic conversation and to find out what errors and factors cause errors in using stress. and intonation, as well as solutions to correct errors in the use of stress and intonation in MPBA student Arabic conversations.

METHOD

This research uses a qualitative descriptive analysis approach, namely that it will describe the problems studied. In this study, the researcher tried to determine students' speaking abilities and analyze and describe the mistakes that often occur in the use of stress and intonation in Arabic conversations. By applying descriptive qualitative research, the data presented is an attempt to answer the question of why and how a phenomenon occurs (Lexy, 2002). The subjects of this research were 10 students of the Master of Arabic Language Education at Islamic State University of Sunan Kalijaga Yogyakarta, Indonesia. Subjects in this study were selected using purposeful sampling (Arikunto, 2010). Data collection techniques in this research consist of regular observations, in-depth interviews, and documentation to strengthen the data. The data analysis techniques use Miles and Huberman, namely data collection, data reduction, data presentation, and data verification.

RESULTS AND DISCUSSION
Language Error Analysis

(Tarigan, 1988) in his book on language error analysis and assessment, reveals that there are four taxonomies of language errors, according to Corder, that should be

understood, namely: linguistic aspects, surface tactics, comparatives, and communicative effects. The following are steps that can be taken when analyzing language, namely:

1. Select a language corpus

   When selecting a language corpus, there are several activities that go through: determining the size of the data, determining the medium, and determining the homogeneity of data relating to students' age, background, stage of development, and so on.

2. Recognize errors in the corpus

   Corder said that when analyzing language errors, a distinction should be made between mistakes and mistakes(Gao & Tian, 2014). However, to differentiate between the two requires in-depth and careful analysis. In order to provide convenience regarding references to errors that have not been classified as performance errors and/or competency errors, in this research, the author does not limit the term error to deviations based on competency only. However, the author listened and paid attention to every mistake made by the students in the form of recordings, which were considered inappropriate for the principles of *nabr wa tanghim*.

3. Classify errors

   In this research, the author examines the forms of errors in the recorded conversations of MPBA students in a taxonomy of linguistic categories, namely phonology in the domains of *nabr* (stress) and *tanghim* (intonation).

4. Explain the error

   In this segment, the author attempts to describe the criteria for each type of error from each category and identify the causes of the error.

5. Evaluate errors

   In this segment, the author carries out a comprehensive evaluation that includes the interpretation of each error so that conclusions can be drawn for language teaching in general and Arabic in particular.

Analysis of *Nabr wa Tanghim* Errors in Student Arabic Conversations

To know the position of stress in Arabic, first you can see the last syllable, or *maqtho'*. If the *maqtho'* has a fourth or fifth position, then the last *maqtho'* must be emphasized *(nabr)*. However, it needs to be emphasized that this only happens when it stops *(waqof)*. This means that the nabr in the last *maqtho'* will occur if the word has *maqtho'*, which is the fourth or fifth type of word. An example is the following word: when waqof on the word نستعين in the sentence إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْن or on the word

إِلَى رَبِّكَ يَومِئذ مستقر in the sentence مستقر the position of the nabr is located on the

maqtho' عين and قر.

Second, if a word does not fall into this two-syllable type, then the *nabr* position is on the last syllable. Generally, the position of *nabr* in some Arabic vocabulary is located on the syllable before the end. Third, in past tense verbs *(fi'il madhi tsulatsi)*, which consist of three letters such as كتب، حفر، ضرب, the stress is on the third syllable counted from the end of the word, namely on *maqtho'* ك| ح| ض. Fourth, this category is very rare,

namely when a word like حركة، عربية in this case, the *nabr* position is located in the fourth

maqtho' and is counted from behind the end of the word, namely at ح، ع، ب.

Based on the explanation above, the application of *nabr wa tanghim* in speaking Arabic has its own context, which then requires students to examine the context of the use of *nabr wa tanghim* in Arabic and the Qur'an (Murdiono & Amin, 2022). The object of this research is spoken language, not written language, so the data for this research is in the form of conversational speech recorded in MP3 format. In the process of data analysis, to facilitate the process, the researcher transcribed it into writing. The data that will be analyzed in this research is the *muhadatsah* theme of *Nadwatu 'an al-'Aulamah*, with the following data presentation:

Table 1. Errors Word In The *Muhadatsah*

No	Errors Word	Explanation
1.	كَانَتْ نَدْوَةً مُفِيدَةً. لِمَاذا لَمْ تَحْضُرِ؟	In the sentence, the position of nabr is located in the word لماذا in accordance with the provisions of nabr, namely, if in a sentence there are *adawatul istifham, nafi, nahi, and conditions*, then the nabr lies in adawatul istifham, nafi, nahi, and conditions. However, in this sentence, there are four students saying the word لماذا with less emphasis on the word. Meanwhile, the intonation *(tanghim)* in this sentence is still not applied enough by some students.
2.	كُنْتُ أَمْسِ مَشْغولٌ. زَارَنَا بَعْضُ الضُّيُوْفِ.	In this sentence, six students experienced errors in their intonation *(tanghim)*, which sounded like a question. However, what is true is that the intonation in this sentence should be used to indicate information.
3.	حَضَرَتِ النَّدْوَةَ مُعْظَمُ مُدَرِّسات الجامعة وطالباتها.	In this sentence, the students experienced an error in their intonation *(tanghim)* at the end of the sentence, which sounded like a question. However, what is true is that the intonation in this sentence should be used to indicate information.
4.	ماذا حَدَثَ في النَّدْوَةِ؟	Expression and pronunciation are close to the rules of the Arabic language. However, some students pronounce the word ماذا with less emphasis, so that it has an impact and sounds like Indonesian intonation.
5.	كَانَتِ المُتَحَدِّثاتُ فَرِيقَيْن: فَرِيقاً يدعو إلى العَوْلَمِةِ، وَفَرِيقاً يَرْفُضُ العولمة.	In the word العولمة, the students received less stress on the first word fragment. So, it is pronounced like the intonation of Indonesian and Sundanese.
6.	وَمَا حُجَّةُ كُلِّ فَرِيقٍ؟	The *nabr* and *tanghim* in this sentence have been pronounced well and correctly according to the pattern of rules.
7.	يَقُولُ الفَرِيقُ الأَوَّلُ: سَتُؤَدِّي العَوْلَمُةُ إلى تَنْمِيَةِ جَمِيعِ الدُّوَلِ، خَاصَّةَ الدُّولَ الفَقِيرَةَ	In this sentence, there are 4 students saying the word الفَقيرَة with less emphasis on the word. Meanwhile, the intonation *(tanghim)* in this sentence is still not applied enough by some students.
8.	وماذا يقولُ الفَرِيقُ الثاني؟	In this sentence, the students experienced an error in their intonation *(tanghim)* at the end of the sentence. So that Indonesian and Sundanese intonations are spoken.
9.	يَقُولُ: إنَّ العَوْلَمَةَ سَتُؤَدِّي إلى هَيْمَنَةِ الدُّوَلِ الغَنِيَّةِ عَلَى الدُّوَلِ الفَقِيرَةِ.	When students pronounce the word يَقُولُ the intonation of Indonesian and Sundanese experiences changes, so that this word loses its character and characteristics.
10.	وَكَيْفَ انْتَهَتِ النَّدْوَةُ؟	The *nabr* and *tanghim* in this sentence have been pronounced well and correctly according to the pattern of rules.

11.	دار نقاش ساخِنٌ بَعْدَ النَّدْوَةِ، وَرَفَضَ مُعْظَمُ الحُضورِ العَوْلَمَةَ.	This sentence undergoes changes when spoken by students, namely in Indonesian and/or Sundanese intonation, so that this expression loses its characteristics and character.
12.	لِماذا ؟	The *Limaadza* expression in this dialogue determines the intonation in the interrogative sentence. The word لماذا, which is often spoken by students, sounds flat and makes the intonation of the tanta sentence at the end become longer and softer.
13.	لأنَّ الدُّولَ الغَنِيَّةَ، سَتَفْرِضُ لغاتها وثقافاتها عَلَى الدُّوَلِ الفَقِيرَةِ	The *nabr* and *tanghim* in this sentence have been pronounced well and correctly according to the pattern of rules.
14.	أنا أتَّفِقُ مَعَ هَذَا الرَّأْي أَنَا أَرْفُضُ العَوْلَمَةَ.	This sentence undergoes changes when spoken by students, namely in Indonesian and/or Sundanese intonation, so that this expression loses its characteristics and character.
15.	وأنا لَنْ أَتْرُكَ لُغَتِي وَثَقافَتَي.	The error occurred in the words لُغَتِي and ثَقافَتَي. Because the students lack emphasis in their pronunciation and say it too long, the intonation is wrong.

In the table above, there are six expressions that are in the nabr rule and nine expressions that are inappropriate in the tanghim rule. The meaning of inappropriateness in this case is the placement of stress in words and intonation at the end of the sentence. Some of these errors do not have the potential to change the meaning they contain, but some of them have the impact of losing the characteristics of the Arabic language. These expressions, both words and sentences, are pronounced by the students using the nabr and tanghim patterns of Indonesian, Javanese, and/or Sundanese so that the pronunciation tends to sound weak and flat, soft without stress on one word with another word or sentence with another sentence.

Nabr wa Tanghim Errors in Students' Arabic Conversations

Nabr (emphasis) and *tanghim* (intonation) are two of the suprasegmental elements that are influential in differentiating meaning(Muqit, 2021). There are a number of words and sentences in Arabic that have different meanings when given different *nabr wa tanghim*. In general, words and sentences in Arabic that experience *nabr* and *tanghim* errors do not completely change their meaning. The *nabr* and *tanghim* errors in the pronunciation of words or sentences in MPBA student conversations that can cause changes in meaning are as follows:

Table 2. The *Nabr* And *Tanghim* Errors In The Pronunciation Of Words Or Sentences

Nabr and *Tanghim* errors	Change of Meaning
لِماَذَا	This word does not change its meaning but rather loses the characteristics of the language.
الدُّوَلِ الفَقِيرَةِ	This expression consists of two words: the first word consists of three *maqtho'* and the second word consists of four *maqtho'*, and the emphasis is placed on the second *maqtho'* from the end so that the meaning is appropriate to the context of the MPBA students' conversation. However, some MPBA students actually put emphasis on the third *maqtho'* from the end. The change in the meaning of this expression due to the mispronunciation of *nabr* is very influential; from the word meaning poor countries, it changed to a country of poor people.
كَيْفَ	This word does not change its meaning but rather loses the characteristics of the language.

In expression number two, there are two words. The first word consists of three *maqtho's*, where the first *maqtho'* is stressed because there is *tasydid*. Meanwhile, the second word consists of four *maqtho's*, where it is clear that the position of the *nabr* is

located on the second *maqtho'* from the end of the word. The change in meaning in this expression is the lack of correct pronunciation in placing *nabr*, which is very meaningful, from a word that has a special meaning to one that means someone's ownership. Furthermore, several other expressions do not distort the rules of *nabr wa tanghim* that have been created by Arabic linguists. It is true that this does not only remove the characteristics of the Arabic language. However, it will also affect the hearing of native speakers who feel unfamiliar with this expression.

Based on the data presented above, there is a connection between the theory of the importance of stress and intonation in speaking, where the aim of phonology is to emphasize words and sentences using the right intonation. The meaning of a sentence sometimes changes due to differences in stressed words and inappropriate intonation. As Yuni Lestari stated in her research, errors in Aswat science must be avoided because this can affect the validity of the meaning of vocabulary and the meaning of sentences.

After paying attention to the data presented above, the following are alternatives and corrective actions that must be taken by PBA Master students:

1. Understand the concept of the rules of nabr wa tanghim in depth, both theoretically and/or by studying the literature on Arabic phonetic theory, so that the basic principles are embedded. It is important to always listen to Arabic conversations that pay attention to the rules of *nabr wa tanghim* and often listen to voice recordings from native speakers.

2. Next, there is a need to practice speaking in Arabic, either in discussion rooms in class, speaking in front of a mirror, or practicing independent conversation, and then evaluation is carried out. Next, there is a consultation with a native speaker or tutor who has competence in the field of Arabic to get a direct view regarding the correct rules of nabr wa tanghim.

Utilize online platforms such as learning videos, podcasts, and/or various learning applications as a medium for learning Arabic to practice listening and imitating Arabic pronunciation according to the rules of *nabr wa tanghim*. This is in line with (Mahmuda, 2018) research, which states that the function of media, apart from generating interest and motivation and influencing the learner's psychology, also functions in increasing understanding, presenting more interesting material and data, making it easier to interpret material, and increasing information.

CONCLUSION

Based on research findings, there still tends to be a lot of *nabr* (stress) and *tanghim* (intonation) errors among MPBA Semester II students at UIN Sunan Kalijaga Yogyakarta, especially in the pronunciation of *adawatul istifham*, which still lacks stress. In particular, errors in the *nabr* of a word can affect the *tanghim* at the end of the sentence. Apart from that, errors in *nabr* can change the original meaning even though it has not completely changed. Language errors among students are influenced by internal factors, namely from students themselves who have not fully mastered the rules of *nabr wa tanghim*, ignore the use of stress and intonation in Arabic, and in their pronunciation are still influenced by Indonesian, Javanese, and Sundanese. Meanwhile, external factors, namely the language environment, do not support students directly hearing native Arabic speakers. Therefore, there are alternatives that can minimize language errors, including: students must understand the rules of *nabr wa tanghim* in more depth through phonetic theory in Arabic. Next, listen more often to Arabic conversations by native speakers,

practice them both independently and in groups, and utilize digital learning media to train more and get more information about the rules of *nabr* and *tanghim* in Arabic.

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