

Learning Arabic in Ashwat Science (Khalil Bin Ahmad Perspective)

Okitra Asri Nurazim¹, & Tulus Musthofa²

^{1,2}Universitas Islam Negeri Sunan Kalijaga Yogyakarta

Corresponding E-mail: okitraa@gmail.com

Abstrak: Dalam pembelajaran bahasa Arab, Al-Ashwat memegang peranan penting dalam memahami suatu bahasa. Banyak literatur yang menyatakan bahwa mempelajari dan mempelajari al-Ashwat harus diutamakan sebelum mempelajari dan mempelajari komponen dan keterampilan berbahasa lainnya. Ada beberapa tokoh atau ilmuwan Arab yang mempelajari ilmu aswat, namun dalam penelitian ini penulis hanya fokus pada tokoh aswat yaitu Khalil bin Ahmad. Tujuan penelitian ini adalah untuk mengetahui peran, kontribusi, dan pemikiran Khalil bin Ahmad dalam ilmu aswat dalam pembelajaran bahasa Arab. Dan untuk mengetahui perkembangan ilmu pengetahuan Arab di tangan al-Khalil bin Ahmad al-Farahidi. Penelitian ini termasuk dalam jenis penelitian kualitatif dengan menggunakan metode penelitian kepustakaan. Sumber data penelitian ini adalah kitab 'Ilmu al-Aswad al-'Arabiyyah karya Muhammad Jawad An-Nuuri, artikel, jurnal, makalah, skripsi, dan ensiklopedia. Teknik pengumpulan data dalam penelitian ini dengan cara a) mengumpulkan literatur terkait pemikiran Khalil bin Ahmad dalam aswat, b) mengklasifikasikan buku, dokumen, atau sumber lain, c) mengutip pandangan Khalil bin Ahmad sesuai dengan konteks fokus penelitian, dan d) mengelompokkan data menurut sistematika penelitian. Dan hasil penelitian ini adalah: Bahwa peranan Khalil bin Ahmad dalam ilmu aswat adalah mengenalkan penggunaan titik dan harakat, beliau juga menandai bunyi dhammah dengan huruf waw kecil diatas huruf tersebut, bunyi fathah dengan alif ditulis mendatar, dan bunyi kasrah dengan huruf kecil ya' yang menyambung di bawah huruf. Dan adapun sumbangsih dan pengembangan ilmu bahasa Arab di tangan Khalil bin Ahmad dalam ilmu aswat termasuk dalam merintis rumusan kaidah Nahwu dan Sharf.

Kata Kunci: Bahasa Arab; Ilmu Ashwat; Khalil bin Ahmad

Abstract: In learning Arabic, Al-Ashwat plays an important role in understanding a language. There is a lot of literature that states that studying and studying al-Ashwat must take precedence before studying and studying other components and skills of language. There are several Arab figures or scientists who study the science of ashwat, but in this study the author only focuses on the figure of ashwat, namely Khalil bin Ahmad. The purpose of this study is to find out the role, contribution, and thoughts of Khalil bin Ahmad in the science of ashwat in Arabic language learning. And to know the development of Arabic sciences in the hands of al-Khalil bin Ahmad al-Farahidi. This research is included in the type of qualitative research using library research methods. The source of data from this study is the book 'Ilmu al-Aswad al-'Arabiyyah by Muhammad Jawad An-Nuuri, articles, journals, papers, theses, and encyclopedias. Data collection techniques in this study by a) collecting literature related to Khalil bin Ahmad's thoughts in ashwat, b) classifying books, documents, or other sources, c) quoting Khalil bin Ahmad's views according to the context of the research focus, and d) grouping data according to research systematics. And the results of this study are: That Khalil bin Ahmad's role in the science of ashwat was to introduce the use of dots and harakat, he also marked the sound of dhammah with a small waw letter above the letter, the sound of fathah with alif written horizontally, and the sound of kasrah with a lowercase ya' that connects under the letter. And as for the contribution and development of Arabic language sciences in the hands of khalil bin Ahmad in the science of ashwat including in pioneering the formulation of Nahwu and Sharf rules

Keywords: Learning Arabic; Ashwat Science; Khalil bin Ahmad

INTRODUCTION

Arabic is a foreign language that is often used by people, especially Muslim communities.¹ For this reason, Arabic is also classified as a foreign language that is widely studied by the people of Indonesia because the majority of the Indonesian population is Muslim.² The main purpose of teaching any foreign language is so that learners can interact and communicate with others (native speakers), and as is known language is skill, its main function is the medium of communication before any other function, therefore Arabic is taught according to these principles and functions.³

Arabic learning has four aspects of language skills that must be mastered by students, namely listening, speaking, reading, and writing skills.⁴ In addition, in Arabic there are several language elements, including; Ashwat, Nahwu, Shorof, and Mufrodite.⁵ The elements of the language itself must be mastered by its speakers as a tool in understanding Arabic. In addition, these elements will affect the ability in language skills.⁶

Indeed, in learning Arabic, Al-Ashwat plays an important role in understanding a language.⁷ There is a lot of literature that states that studying and studying al-Ashwat must take precedence before studying and studying other components and skills of language.⁸ Aziz Syafrudin Syafrawi and Hasan Saefuloh argue in their writings that the teaching of al-Ashwat is very important in the learning of Arabic, because al-Ashwat is a basic element of every language.⁹ Learning Ashwat will make it easier for learners to understand how to pronounce vocabulary correctly, as well as lead them to gain many other branches of knowledge, especially Islamic science and culture.¹⁰

Ashwat science itself is one of the branches of linguistics that develops its science in the field. Phonetics and phonemics are in it informing how sound changes as a differentiator of meaning every time you mispronounce a letter, the meaning contained in a sentence will change.¹¹ The science of Ashwat (the Science of Sound), often also called phonology, belongs to a new branch of science in Arabic. This science was born from

¹ Iswanto, R, "Pembelajaran Bahasa Arab Dengan Pemanfaatan Teknologi," *Arabiyatuna: Jurnal Bahasa Arab*, 1(2 Desember), (2017), 139-152.

² Asy'ari, H, "Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an", *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 1(1), (2016), 21-28.

³ Albab, U, "Motivasi dalam pembelajaran Bahasa Arab sebagai bahasa asing", *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, 19(1), (2019), 32-48.

⁴ Andriani, A, "Urgensi pembelajaran bahasa Arab dalam pendidikan Islam", *Ta'allum: Jurnal Pendidikan Islam*, 3(1), (2015), 39-56.

⁵ Aflisia, N., Karolina, A., & Yanuarti, E, "Pemanfaatan aplikasi Kahoot untuk meningkatkan penguasaan unsur Bahasa Arab", *Al-Muktamar As-Sanawi li Al-Lughah Al-'Arabiyyah (MUSLA)*, 1(1), (2020), 1-17.

⁶ Paramita, N. P, "Implementasi Pendekatan Sociolinguistik dalam Pembelajaran Bahasa Arab", *AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam*, 6(2), (2017), 163-192.

⁷ Mufidah, N., & Zainudin, I, "Metode Pembelajaran Al-Ashwat", *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, 4(2), (2018), 199-217.

⁸ Sholihin, M. N, "Peran Ilmu Al-Ashwat dalam Pelafalan Huruf Hijaiyah (Kajian Teoritik Linguistik Terapan)", *SALIHA: Jurnal Pendidikan & Agama Islam*, 3(2), (2020), 110-127.

⁹ Millah, S. N., Mustofa, B., & Ramadhan, M. F, "Pembelajaran ashwat dan mufrodod di program Shifr Markaz Arabiyah Pare Kediri", *At Turots: Jurnal Pendidikan Islam*, 5(3 Juni), (2023), 325-334.

¹⁰ Marlina, L, "*Pengantar ilmu ashwat*". Bandung: Fajar Media, (2019).

¹¹ Amriani, A, "PENGARUH ILMU ASHWAT TERHADAP KETERAMPILAN BERBICARA MAHASISWA PENDIDIKAN BAHASA ARAB (PBA) DI IAIM SINJAI", (Doctoral dissertation, INSTITUT AGAMA ISLAM MUHAMMADIYAH SINJAI)." (2020).

adaptation to the science of Tajweed or the science of learning how to read the Qur'an properly and correctly.¹²

Ashwat science in cross-history can be categorized as old science as well as new science. Considered as a new science because ashwat science as an independent scientific discipline, grew and developed in the 19th century after the era of the rise of European Structuralism pioneered by Ferdinand De Saussure (1857-1913). And the science of ashwat is considered a long science because the science of ashwat (phonology) has been studied in various countries such as India, Greece, and Rome.¹³ The figures and scientists who played an important role in the study of ashwat science include *Abu al Aswad al Dualiy* (d. 69 H / 688 AD), *Nashr bin 'Asim* (d. 89 H / 707 AD), *al Khalil bin Ahmad al Farahidy* (d. 170 H / 786 AD), *Sibawayh* (d. 180 H / 796 AD), *Ibn Jinny* (d. 392 H / 1001 AD), *Ibn Sina* (d. 428 H / 1036 AD), and *Ibn Sinan al Khifajiy* (d. 469 AH/1076 CE).¹⁴

And in this study, researchers only focused on the role of Khalil bin Ahmad in Ashwat science. And it can be known that Abu Abdirrahman Al-Khalil bin Ahmad bin 'Amru bin Tamim al-Farahidi al-Azadi al-Yahmadi or better known as Khalil bin Ahmad was born in Basra 100 H / 718 AD and died in Basra on Jumadil akhri 173 H / 789 AD. He was a scholar in the field of Arabic language, Arabic literature, and also the inventor of the science of Arabic poetry (Arudl Science). He also learned various sciences from Ibn Abi Ishaq who was also the teacher of the ashwat science figure, Sibawaih.¹⁵

Based on the explanation above, this study aims to determine the role, contribution, and thoughts of Khalil bin Ahmad in the science of ashwat in learning Arabic. And to know the development of Arabic sciences in the hands of al-Khalil bin Ahmad al-Farahidi.

METHOD

The method used in this research is library research. Library research is a series of activities related to the method of collecting literature, reading, and recording and processing research materials without conducting field research.¹⁶ Literature research is classified as a type of qualitative research. This method is used by researchers because it is in line with the study to be studied, namely the thoughts of linguistic figures about the science of Ashwat according to Khalil bin Ahmad's views in learning Arabic. The source of data from this study is the book 'Ilmu al-Aswad al-'Arabiyyah by Muhammad Jawad An-Nuuri, articles, journals, papers, theses, and encyclopedias.

Data collection techniques in this study by a) collecting literature related to Khalil bin Ahmad's thoughts in ashwat, b) classifying books, documents, or other sources, c) quoting Khalil bin Ahmad's views according to the context of the research focus, and d) grouping data according to research systematics. And in this study the author used the

¹² Nasaruddin, N, "al-Ashwat al-'Arabiyyah al-Sha'bah wa Ta'limuha li al-Nathiqin bi al-Lughah al-Indunisiyyah", *Arabiyatuna: Jurnal Bahasa Arab*, 6(1 Mei), (2022), 1-24.

¹³ Shathifa, M. C. S, "Aujuhu al-Tasyabuh wa al-Tanahuri Baina al-Lughataini al-Arabiyah wa al-Tamiliyah Ala Mustawa al-Ashwat", *IJAS: Indonesian Journal of Arabic Studies*, 2(2), (2020), 147-161.

¹⁴ Harahap, L. R., & Taran, J. P, "Hubungan Ilmu Mantiq Dalam Pengembangan Ilmu-Ilmu Islam", *Jurnal Ekshis*, 1(1), (2023), 32-42.

¹⁵ Noor, D. D., & Miolo, M, "Kontribusi Al-Khalil Bin Ahmad Al-Farahidi dalam Ilmu-Ilmu Bahasa Arab", *Al-Lisan: Jurnal Bahasa (e-Journal)*, 4(2), (2019), 148-160.

¹⁶ Sari, M., & Asmendri, A, "Penelitian kepastakaan (library research) dalam penelitian pendidikan IPA", *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6(1), (2020), 41-53.

content analysis method. This method the author uses to get an overview of the views or ideas of Khalil bin Ahmad in the science of ashwat in Arabic language learning.

RESULT AND DISCUSSION

Khalil bin Ahmad's Role in Ashwat Science

Khalil ibn Ahmad al Farahidiy (d. 170 II/786 CE) was an early linguist who is considered the first pioneer of the systematic study of language sounds.¹⁷ Khalil bin Ahmad perfected the marking in Arabic writing, fathah which was originally a dot above the Arabic letters was replaced with a minor alif (ا) with a horizontal position above the letters, dhammah which was originally a dot between Arabic letters was replaced with a minor (و) letter above the letter, kasrah which was originally a dot below the Arabic letters was replaced with a minor letter (ي) below the letter. If the sound ends with nunation (tanwin) then the vowel sound signs are written in duplicate, The sign is chosen which is a derivative of the letters ا, و, ي, because the vowel sound is closely related to the three letters, the long vowel sound involves the three letters. Long vowel sounds are short vowel sounds that accompany the letter in a dead or breadfruit state. This method of field would later have a far-reaching impact on the study of Arabic morphology and prosody. In addition, al-Khalil ibn Ahmad was the scientist who first made the sound sign hamzah (ء) which is likened to the head of the letter 'ayn (ع).¹⁸ This marking is based on the reason that the two sounds have close articulation points, namely the glotal and pharynx. Al Khalil bin Ahmad was also the scientist who first made the mark shiddah or tasydid to mark double consonant sounds or repetition of consonant sounds or elongation of consonant sounds.¹⁹

This marking of Khalil bin Ahmad in the Arabic transcription is more detailed and clearer than the dot made by Abu al Aswad al Dualiy earlier.²⁰ These symbols made by Khalil bin Ahmad are used to this day in Arabic writing. These signs are referred to by some Western linguists as diacritics, which are additions to letters that more or less change the phonetic value of letters. But Arabic linguists do not call it a diacritic. The term for diacritics in Arabic is called *ala mah mumayyizah* (علامة مميزة), while the term *harakat* (حركة) is equivalent in linguistic terms to vowel point.²¹

Contribution and Development of Arabic Sciences in the hands of Khalil bin Ahmad in Ashwat Science in Arabic Language Learning

A science is not perfect spontaneously, but goes through long phases until it finds its formal form. The long history that a science goes through causes there is often a blurring about the person who first pioneered a particular science.²² This is also the case in the

¹⁷ Taufiqurrochman, R, "Leksikologi Bahasa Arab", UIN Malang Press, (2008).

¹⁸ Al-Tamimi, D. H. G., & Al-Quraishi, S. H. S, "The Syntactic Probability of Al-Khalil bin Ahmad Al-Farahidi in Books of Interpretation", *Mustansiriyah Journal of Arts*, 46(100) (2022).

¹⁹Sari, M, "AL'ALAAQAH BAINA ISTII'AABI AL ASHWAT AL'ARABIYYAH LADAA ATH THALIBAAT WA QUDRATIHINNA FII FAHMI AL MASMUU'", *El-Tsaqafah: Jurnal Jurusan PBA*, 21(2), (2022), 185-200.

²⁰ Batubara, P, "Proses pemberian titik (nuqthah) pada huruf-huruf al-quran oleh Abu Al-Aswad Ad-Du'ali", (Bachelor's thesis, UIN Syarif Hidayatullah Jakarta: Fakultas Adab dan Humaniora, 2018).

²¹ Hasrah, M. T, "Penasalan vokal dalam dialek Melayu hulu Pahang", *Jurnal Bahasa*, 19(2), (2019), 199-230.

²² Iryani, E, "al-Qur'an dan Ilmu Pengetahuan", *Jurnal ilmiah universitas Batanghari jambi*, 17(3), (2017), 66-83.

nahwu field. There are several versions of the man who first laid down the rules of nahwu. Some argue it is Nasr bin Ashim, while others mention Abd al-Rahman bin Hurmuz, and the majority of scholars say Abu al-Aswad al-Duwali.²³

Khalil was not the first to pioneer the formulation of Nahwu and Sharf rules. He only continued the great project in Nahwu Science that had been pioneered by nahwu scholars from Abu al-Aswad al-Duwali to the time of al-Khalil.²⁴ In an effort to formalize the science of nahwu and sharf, Khalil is a real symbol of the development of nahwu and sharf. Even Khalil is seen by some scholars as the actual founder of the formal science of nahwu as it is known today.²⁵

The steps taken in codifying the rules of Nahwu and Sharf include the following:²⁶

- a. Collect all cases related to linguistic rules that have been pioneered by predecessors, then straighten and perfect the rules of analogy in various nahwu problems. Khalil had a very strong sense of language which led to him having a deep knowledge of the secrets of Arabic expressions and words that had not yet been possessed by his contemporaries. He considered the efforts he made with his predecessors as great works and struggles. Therefore, he said that "his contemporaries were the guardians of Allah. If they are not classified as scientists and guardians of Allah, then who else should bear the title of waliyullah. There is no doubt that Sibawaih was a figure who perfected the rules of Nahwu and Sharf Science. But it is undeniable that Khalil was a figure who expanded the framework of Nahwu Science and Sharf.
- b. Formulated a number of technical terms in nahwu and sharf that had not been formulated by their predecessors. Among the technical terms Khalil coined were: *al-mubtada'*, *al-khabar*, *kana dan inna wa akhawatuha*, *al-af'al al-lazimah dan al-muta'ddiyah ila maf'ulin wahid aw maf'ulain aw mafa'il*, *al-fa'il*, *maf'ul dalam berbagai bentuknya*, *al-hal*, *al-tamyiz*, *al-tawabi'*, *al-nida*, *al-nudbah*, *al-istigashah*, *al-tarkhim*, *al-mamnu' min al-sharf*, *tashrif al-af'al*, *al-maqshur*, *al-mamdud*, *al-mahmuz*, *al-mudhmar*, *al-muzakkar*, *al-muannats*, *al-mu'rab dan al-mabni*.
- c. Formulate technical terms related to the sign of *i'rab*. He coined the term *i'rab* sign in isim known as *al-raf'u*, *al-nashab*, and *al-khafdh*. He also gave the name to harakat *mabni* with the names *dhammah*, *fathah*, and *kasrah*. While the breadfruit he named with *waqf*. *Kasrah* that does not *tanwin* he called *jar*, as he called breadfruit at the end of *fi'il mudhari'* which is *majzum* by the name of *jazam*. He argues that *alif*, *ya*, and *waw* in the *mutsanna* and plural forms of *muzakkar salim* also serve as signs of *i'rab*. This view contradicts the views of al-Mazni, al-

²³ Rizal, M., Abdurrahman, M., & Sopian, A, "Sumber Landasan Dalam Merumuskan Kaidah-Kaidah Nahwu dan Signifikansinya untuk Pembelajaran Bahasa Arab", *Dayah: Journal of Islamic Education*, 4, (2021), 208-22.

²⁴ Ghozali, A. M, "The Chains Of Transmission Of Syekh Muhammad Mahfudz At-Tirmasi In Kifayat Al-Mustafid", *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 7(1), (2018), 19-45.

²⁵ Fatoni, A. S, "Studi Pemikiran Abu Ali Al-Farisi Tentang Grammatika Arab (Representasi Tokoh Nahwu Madrasah Baghdad)", *Tamaddun: Jurnal Kebudayaan dan Sastra Islam*, 19(1), (2018), 84-106.

²⁶ Anwar, K, "Nahwu Sufistik: Kajian Tasawwuf dalam Kitab Nahw Al-Qulub Karya Imam Al-Qusyairi", *Tsaqofiya: Jurnal Pendidikan Bahasa dan Sastra Arab*, 3(2), (2021), 158-175.

Mubarrid, and al-Akhfasy Sa'id ibn Mas'adah who viewed these letters as indicators of *i'rab* but not as letters of *i'rab* nor signs of *i'rab*.

- d. Classify words based on the authenticity of the letters. In this case, Khalil divided the group of words into *mujarrad* and *mazid*. Subsequently, he laid *al-mizan al-sharfi* for the group of words *mujarrad* and *mazid*, which are popular in Sharf Science to this day. From the *mizan* compiled by Khalil, it further inspired the birth of the rules of *i'lal* and *ibdal* in the science of Sharf.
- e. Created the theories of *al-'awamil* and *al-ma'mûlât*. This stems from Khalil's assumption that all the elements of the sentence *marfû'*, *manshûb*, *majzûm*, and *makhfûdh*, there must be other elements that work functionally so as to cause the word to be like that, both meaningful and *lafzhi*.
- f. Pioneered the birth of analytical nahwu (*al-nahw al-tahlilî*). Every time he finds a nahwu case that seems contrary to the rules, he tries to make it happen using logical arguments.
- g. Lay down general rules in measuring the validity of a nahwu case. In this regard, he resorted to the methods of *simâ'i* (hearing), *ta'lîl* (analysis), and *qiyas* (analogy) in establishing the validity of a rule.

In addition to formulating the rules of nahwu and sharf that had been pioneered by his predecessor, Khalil also gave birth to several thoughts that complemented nahwu studies, including:²⁷

- a. Formulate phonological rules, and group them into three aspects, namely:
 1. How to find out the sound in the letters by opening the mouth with *alif mahmûzah* (alif berharzah) then followed by the letter that will be known to sound with breadfruit, such as: *أ، ب،* and so on.
 2. Describes *ajras al-shautiyah* for letters such as: *hams, jahr, shiddah, rakhâwah,* and *isti'lâ*.
 3. Changes that occur in phonemes in word buildings are in the form of *al-qalb, al-hazf, al-i'lal,* and so on.
- b. Creating punctuation. *Mad* letters are marked with lowercase letters. *Dhammah* for example is marked with a small *waw* above the letters, *kasrah* is marked with *ya'* continued below the letters, and *fathah* is marked with a small *alif* above the letters.

In the introduction to the dictionary are discussed several forms of Arabic, biliteral (ثنائي), trilateral (ثلاثي), quadrilateral (رباعي), and quinqueliteral (خماسي). In addition, the letters with the highest frequency of use in Arabic are discussed, namely the letters called *dzalaqah* (ذلاقة) include (ن, ل, ر) and *syafawiyyah* (شفوية) include (ف, ب, م). These six letters or consonants are the easiest to pronounce, the most widely used in speech, and the best elements of an Arabic word. Khalil ibn Ahmad then concluded that words that do not

²⁷ Rohman, M. F, "Kajian Historis; Periodisasi Tokoh Ilmu Nahwu Madzhab Basrah." Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan, 11(1), (2018), 50-72.

contain elements of the six consonants, especially quadriliteral (رباعي) and quinqueliteral (خماسي) forms, are not considered to be original Arabic words, they are new words that are not of Arabic origin.²⁸

Khalil bin Ahmad also discussed the relationship of language sounds created between sounds that go hand in hand in the context of speech. Likewise, the sound phenomena created by it are classified into *idghom* (ادغام), *hadzf* (حذف), *tarqiq* (ترقيق), *mathl* (مطل), and *ishba'* (اشباع). In general, the discussion of language sounds in the introduction to Khalil bin Ahmad's al 'Ain dictionary by Hijazi is material in the study of lexicology and lexicography.²⁹

Works of Khalil bin Ahmad

Khalil is not only an expert in the field of linguistics, but he also has extensive knowledge of the sciences of sharia and mathematics. More than that, he has an extraordinary talent in the art of music and stringing notes. His intelligence in these last two fields helped in creating the rules of *arudh* and *qawafi* science.

Khalil also produced a number of monumental works. Some of his works reach us, and others have no known trace. Among his works are the following:³⁰

- a. Khalil ibn Ahmad al Farahidiy (d. 170 AH/786 AD) was an Arabic scholar who first compiled a phenomenal work in the form of a dictionary entitled Kitab al 'Ain which also became the first dictionary in the Arabic tradition. This dictionary is different from general dictionaries where the order of entries or entries is based on alphabetical order. This dictionary is compiled with a deep scientific foundation of language sounds. Khalil bin Ahmad had set a standard for sound science in languages, especially in the field of articulatory phonetics. In his time, Khalil ibn Ahmad was able to describe Arabic sounds along with articulation points in human speech organs. Khalil bin Ahmad arranged the sequence of points of articulation starting from the base of the throat as the initial sequence of articulation to the lips as the end. However, some scholars doubt the authenticity of the book that reaches us. Ibn Jinni and Abu Ali al-Qaliy say that in this book there has been a mixture of Khalil's writings with those of others. According to him, all the problems about *ma'ani an-nahw* in it are the views of the scholars of Kufa that Sibawaih relied on Khalil. These views contradict the views of Basrah scholars who are Khalil sects. This view is possible. Because, Kitab al-Ain was not completed by al-Khalil during his lifetime. According to some accounts, this book was completed by al-Nadr ibn Shumail. This book has also been summarized and ordained by al-Zuboid (d. 379 A.H.) and does not attribute it to al-Khalil. The summary was published in Morocco by 'Ilal al-Farisij and Muhammad ibn Sabit al-Tanjiy, also without blasphemy to al-Khalil.

²⁸ Mivtakh, B. A. N, "Sejarah Perkembangan Ilmu Dalalah dan Para Tokoh-Tokohnya", Tatsqifiy: Jurnal Pendidikan Bahasa Arab, 1(2), (2020), 87-99.

²⁹ Jumhana, N, "IMAM AL-KHOLIL BIN AHMAD DAN KARYANYA, MU'JAM" AL-'AIN": Tinjauan atas Metode Al-Kholil Bin Ahmad dalam Penulisan Kamus" al-'Ain", Al Qalam, 25(2), (2008), 201-216.

³⁰ Mivtakh, B. A. N, "The Origin of The Emergence of Arabic Lexicology And Its Characters/Cikal Bakal Munculnya Leksikologi Arab dan Para Tokoh-Tokohnya", ATHLA: Journal of Arabic Teaching, Linguistic and Literature, 3(1), (2022), 37-52.

- b. *Ma'ani al-Huruf*
- c. *Jumlat 'Alat al-Irab*
- d. *Tafsir Huruf al-Lughah*
- e. *Al-'Arudh*
- f. *Al-Naqt wa al-Syaki*
- g. *Al-Nagm*
- h. *Al-Syawahid*
- i. *Al-lqa*
- j. *Al-Jumal fi al-Nahw*
- k. *Fait al-'Ain*
- l. *Al-Awamil*
- m. *Syarah Sharf al-Khalil*
- n. *Al-Ushul wa al-Masaal fi al-Kitab li al-Khalil*

CONCLUSION

The conclusion of this study is that the role of Khalil bin Ahmad in the science of ashwat is to introduce the use of dots and harakat, he also marked the sound of dhammah with a small waw letter above the letter, the sound of fathah with alif written horizontally, and the sound of kasrah with a small ya' that connects under the letter. And as for the contribution and development of Arabic language sciences in the hands of khalil bin Ahmad in the science of ashwat including in pioneering the formulation of Nahwu and Sharf rules. This study has shortcomings, so further research is needed on learning Arabic in ashwat according to the perspective of Khalil bin Ahmad, so that this can be an opportunity for prospective researchers to examine more deeply about figures in ashwat, especially khalil bin ahmad.

REFERENCES

- Aflisia, N., Karolina, A., & Yanuarti, E. (2020). Pemanfaatan aplikasi Kahoot untuk meningkatkan penguasaan unsur Bahasa Arab. *Al-Muktamar As-Sanawi li Al-Lughah Al-'Arabiyyah (MUSLA)*, 1(1), 1-17.
- Albab, U. (2019). Motivasi dalam pembelajaran Bahasa Arab sebagai bahasa asing. *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, 19(1), 32-48.
- Al-Tamimi, D. H. G., & Al-Quraishi, S. H. S. (2022). The Syntactic Probability of Al-Khalil bin Ahmad Al-Farahidi in Books of Interpretation. *Mustansiriyah Journal of Arts*, 46(100).
- Amriani, A. (2020). PENGARUH ILMU ASHWAT TERHADAP KETERAMPILAN BERBICARA MAHASISWA PENDIDIKAN BAHASA ARAB (PBA) DI IAIM

- SINJAI (Doctoral dissertation, INSTITUT AGAMA ISLAM MUHAMMADIYAH SINJAI).
- Andriani, A. (2015). Urgensi pembelajaran bahasa Arab dalam pendidikan Islam. *Ta'allum: Jurnal Pendidikan Islam*, 3(1), 39-56.
- Anwar, K. (2021). Nahwu Sufistik: Kajian Tasawwuf dalam Kitab Nahw Al-Qulub Karya Imam Al-Qusyairi. *Tsaqofiya: Jurnal Pendidikan Bahasa dan Sastra Arab*, 3(2), 158-175.
- Asy'ari, H. (2016). Keistimewaan Bahasa Arab Sebagai Bahasa Al-Qur'an. *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam*, 1(1), 21-28.
- Batubara, P. (2018). Proses pemberian titik (nuqthah) pada huruf-huruf al-quran oleh Abu Al Aswad Ad-Du'ali (Bachelor's thesis, UIN Syarif Hidayatullah Jakarta: Fakultas Adab dan Humaniora, 2018).
- Fatoni, A. S. (2019). Studi Pemikiran Abu Ali Al-Farisi Tentang Grammatika Arab (Representasi Tokoh Nahwu Madrasah Baghdad). *Tamaddun: Jurnal Kebudayaan dan Sastra Islam*, 19(1), 84-106.
- Ghozali, A. M. (2018). The Chains Of Transmission Of Syeikh Muhammad Mahfudz At Tirmasi In Kifayat Al-Mustafid. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 7(1), 19-45.
- Harahap, L. R., & Taran, J. P. (2023). Hubungan Ilmu Mantiq Dalam Pengembangan Ilmu Ilmu Islam. *Jurnal Ekshis*, 1(1), 32-42.
- Hasrah, M. T. (2019). Penasalan vokal dalam dialek Melayu hulu Pahang. *Jurnal Bahasa*, 19(2), 199-230.
- Iryani, E. (2017). al-Qur'an dan Ilmu Pengetahuan. *Jurnal ilmiah universitas Batanghari jambi*, 17(3), 66-83.
- Iswanto, R. (2017). Pembelajaran Bahasa Arab Dengan Pemanfaatan Teknologi. *Arabiyatuna: Jurnal Bahasa Arab*, 1(2 Desember), 139-152.
- Jumhana, N. (2008). IMAM AL-KHOLIL BIN AHMAD DAN KARYANYA, MU'JAM" AL 'AIN": Tinjauan atas Metode Al-Kholil Bin Ahmad dalam Penulisan Kamus" al-'Ain". *Al Qalam*, 25(2), 201-216.
- Marlina, L. (2019). *Pengantar ilmu ashwat. Bandung: Fajar Media.*
- Millah, S. N., Mustofa, B., & Ramadhan, M. F. (2023). Pembelajaran ashwat dan mufhrodat di program Shifr Markaz Arabiyah Pare Kediri. *At Turots: Jurnal Pendidikan Islam*, 5(3 Juni), 325-334.
- Mivtakh, B. A. N. (2020). Sejarah Perkembangan Ilmu Dalalah dan Para Tokoh-Tokohnya. *Tatsqifiy: Jurnal Pendidikan Bahasa Arab*, 1(2), 87-99.
- Mivtakh, B. A. N. (2022). The Origin of The Emergence of Arabic Lexicology And Its Characters/Cikal Bakal Munculnya Leksikologi Arab dan Para Tokoh-Tokohnya. *ATHLA: Journal of Arabic Teaching, Linguistic and Literature*, 3(1), 37-52.
- Mufidah, N., & Zainudin, I. (2018). Metode Pembelajaran Al-Ashwat. *Al Mahāra: Jurnal Pendidikan Bahasa Arab*, 4(2), 199-217.
- Nasaruddin, N. (2022). al-Ashwat al-Árabiyyah al-Sha'bah wa Ta'limuha li al-Nathiqin bi al Lughah al-Indunisiyyah. *Arabiyatuna: Jurnal Bahasa Arab*, 6(1 Mei), 1-24.
- Noor, D. D., & Miolo, M. (2019). Kontribusi Al-Khalil Bin Ahmad Al-Farahidi dalam Ilmu Ilmu Bahasa Arab. *Al-Lisan: Jurnal Bahasa (e-Journal)*, 4(2), 148-160.
- Paramita, N. P. (2017). Implementasi Pendekatan Sociolinguistik dalam Pembelajaran Bahasa Arab. *AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam*, 6(2), 163-192.

- Rizal, M., Abdurrahman, M., & Sopian, A. (2021). Sumber Landasan Dalam Merumuskan Kaidah-Kaidah Nahwu dan Signifikansinya untuk Pembelajaran Bahasa Arab. *Dayah: Journal of Islamic Education*, 4, 208-22.
- Rohman, M. F. (2018). Kajian Historis; Periodisasi Tokoh Ilmu Nahwu Madzhab Basrah. *Ummul Qura: Jurnal Institut Pesantren Sunan Drajat (INSUD) Lamongan*, 11(1), 50-72.
- Sari, M., & Asmendri, A. (2020). Penelitian kepustakaan (library research) dalam penelitian pendidikan IPA. *Natural Science: Jurnal Penelitian Bidang IPA Dan Pendidikan IPA*, 6(1), 41-53.
- Sari, M. (2022). AL'ALAAQAH BAINA ISTII'AABI AL ASHWAT AL'ARABIYYAH LADAA ATH THALIBAAT WA QUADRATIHINNA FII FAHMI AL MASMUU'. *El Tsaqafah: Jurnal Jurusan PBA*, 21(2), 185-200.
- Shathifa, M. C. S. (2020). Ajuhu al-Tasyabuh wa al-Tanahuri Baina al-Lughataini al Arabiyah wa al-Tamiliyah Ala Mustawa al-Ashwat. *IJAS: Indonesian Journal of Arabic Studies*, 2(2), 147-161.
- Sholihin, M. N. (2020). Peran Ilmu Al-Ashwat dalam Pelafalan Huruf Hijaiyah (Kajian Teoritik Linguistik Terapan). *SALIHA: Jurnal Pendidikan & Agama Islam*, 3(2), 110-127.
- Taufiqurrochman, R. (2008). *Leksikologi Bahasa Arab*. UIN Malang Press.