

ANALYSIS OF ARABIC IMLAIYAH ERRORS IN WRITING THAYYIBAH SENTENCES FOR NEW STUDENTS OF ISLAMIC EDUCATION MANAGEMENT

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ABSTRACT

Writing skills begin with listening and speaking skills. When words or sentences are pronounced correctly, you should also know how to write them correctly. thayyibah sentence is a sentence that comes from the Koran and Sunnah. The sentence thayyibah is commonly said in the life of every Muslim. Among the thayyibah sentences are: *Subhanallah*, *Alhamdulillah*, *Allahu Akbar*, *Astaghfirullah*, *MasyaAllah*, *La ilaha illallah* and *muhammadurrasulullah*. The aim of this paper is to find out errors in writing thayyibah sentences in new students of the Islamic Education Management study program. The research method used is quantitative. Data analysis was carried out using descriptive statistics. The data collection technique uses tests, namely the researcher carries out a sentence writing test *thayyibah* for new students of the Islamic Education Management study program. The research results show that for *lafadz Glory be to God* 25% of the total sample wrote correctly and 75% wrote with various errors, ranging from wrong letters, missing letters and non-separate writing. Furthermore, regarding the pronunciation of *Alhamdulillah*, there were 39% who had written it correctly, 57% who had made mistakes in writing and there were 4% of the total sample who had not written it at all. The researcher's final conclusion here is that the thayyibah sentence which are commonly spoken, have not been mastered completely from pronunciation to writing. So it is doubtful the level of correctness of the pronunciation made considering the large variety of errors found.

Keywords: *Imlaiyah*; thayyibah sentence; *Writing*.

INTRODUCTION

Writing is one of the important skills in learning Arabic. This writing skill cannot be separated from other language skills such as listening, speaking and reading. These four language skills will complement each other and influence each other. (Kuraedah, 2015). Henry Guntur Tarigan revealed that writing is a process of language skills that uses certain provisions, so that what is written can be read by readers. (Tarigan, 2015) Arabic writing skills are broadly divided into several categories, namely

1. Imla' Skills

In this category, what is emphasized when writing is the posture or form in which letters are formed. According to Ma'ruf, imla' is writing the letters according to their position.

2. Calligraphy

Calligraphy is often referred to as the art of improving writing. Not only does it emphasize appearance but also touches on the aesthetic aspect. The aim of learning khat is for students to be skilled at writing Arabic letters and sentences correctly and beautifully.

3. Composing

Composing is a category of writing that is oriented towards expressing main thoughts in the form of ideas, orders, feelings, and so on into written language, not just the form of letters, words, or sentences. So the author's insights and experiences begin to be involved. Writing is very important for education because it makes it easier for students to think at a higher level. (Muhammad Hafidz, 2018)

Writing the correct Arabic text is a must, because writing the wrong word will result in a change in meaning. So it is very important to be careful when writing Arabic texts or expressions. Knowledge of the rules of writing Arabic (qawaidul imla' al-Arabiyy wal khath al-"Arabiyy) is required. The rule of dictation is the provision of writing words and sentences in Arabic.

According to Ghalaniy, rules in writing arabic are:

1. Write words according to the reading (yuktabu ma yunthaq). This means that if a word's letters are pronounced not long (mad with alif, waw and ya') then it must be written not long or vice versa if it is read long then it must be written long.
2. Do not write words that only exist in pronunciation, meaning that the words that are read mad and tanwin do not write alif mad or nun at the end of the word tanwin, such as the word god (الله): read: ilaahun, the letter lam must be read long but not written alif mad after lam: لا: and ha' is read hun with the sign tanwin, not written by adding nun at the end of ha' لاهن:
3. Write words whose elements must be written but not be read, such as the words: اولو, اولئك اولي, the letter waw which comes after hamzah is not read and is not mad but must be written. (Putri, 2012) (Ghalayaini, 1987)

Among the reasons for writing mistakes (imlaiyyah) can be seen from the factors of the Arabic language itself: (Khathir et al., 1989:294) Arabic is the most unique language and the richest language compared to other languages in the world. Starting from the letters, the shape of the letters, the changes in word form from one word to several other new words that have their own meaning, so it is said that the Arabic language has its own characteristics and characters, such as:

- a. There are letters that have the same shape and are distinguished by the difference in their sound, for example the letters: "ba, ta, tsa", "ja, ha, kha", "dal, dzal", "ra, zal", "sin, syin", shad, dhadh", tha, dha", ain, ghain"
- b. There are letters that are close to where they come out in pronunciation (makhrāj) and have different shapes, for example between the sounds of dzal, zal, tsa, sin, syin, shad, small ha, big ha, qaf, kaf
- c. There are differences in writing because of the different sounds that sound between long and short, there are the terms fashal and washal, namely when writing a word can be connected or separated from other words.
- d. There is a law of writing (rules of dictation)
- e. There is a difference in spelling that is commonly used with the spelling found in mushhaf, such as the discovery of the terms ziyadah and hazaf (adding and subtracting letters) in writing.
- f. There are special rules regarding nahu and Sharaf.
- g. Recognizing the language in which you will write is very important because it is hoped that from the writing you write, other people can read it and understand it.

Thayyibah sentence is a sentence that comes from the Al-Qur'an and the Sunnah of the Prophet (Ruslan, 2014) such as *tahmid* (thank God), *tasbih* (subhanallah), *takbir* (Allahuakbar is Allah SWT the Great), *tahlil* (laa ilaaha illallah God other than Allah), *istighfar* (astaghfirullah, i.e. forgive me, O Allah) and others. (Asep Usman Ismail: 2008) In pronunciation, Arabic *thayyibah* sentences, because its sources are from the Quran and Sunnah. Therefore, everyone who recites the *thayyibah* sentence, at this point, should already know the writing of the sentence they said.

The *thayyibah* sentence in its true sense contains the meaning of information about Allah Subhanahu Wa Ta'ala that is received. This *thayyibah* sentence is used by every Muslim to acknowledge Allah Subhanahu Wa Ta'ala (Muhammad Fauzan Rachman: 2003) (Nurhab et al., 2022). Thus, the *thayyibah* sentence can be interpreted as a sentence or words as a form of manifestation of one's faith, a sentence of monotheism, praise and devotion to Allah and preventing evil. The writing of *thayyibah* sentences studied are *subhanallah*, *alhamdulillah*, *Allahu Akbar*, *lailahaillallah*, *masyaAllah* and *astaghfirullah*.

Learning and introduction about *thayyibah sentence* has been done from an early age. The curriculum in schools and madrasas requires students to be able to recite *thayyibah sentence* correctly and also able to understand the meaning contained in each *thayyibah sentence*. (Solihin, 2020) (Khakim, 2023) Thus, the researcher's initial assumption here is that every new student who joins the Islamic Education Management study program at UIN Imam Bonjol Padang has the ability to pronounce and to write *thayyibah sentence* correctly. The expected writing is of course writing in its original written form, namely writing in Arabic. In the Arabic language courses given to students, one of the skills that students must have is being able to write *mufradat* or Arabic

vocabulary. The ability to write Arabic text is an indicator of the level of Arabic language skills one has.

Next, researchers conducted research related to students' basic writing abilities of *Thayyibah sentence* correctly. New students who will take Arabic lectures are asked to write *Thayyibah* sentences which are commonly used and pronounced in everyday life. The aim of this research is to determine the ability of new MPI study program students in writing *thayyibah sentence* in Arabic writing, as an indicator to determine students' abilities in writing Arabic. This research is considered important because of the importance of *thayyibah* sentence position in student life as a Muslim and the close relationship between the ability to pronounce correctly and the ability to write.

METHODOLOGY

The research method is quantitative (Sugiyono, 2013) with data analysis using descriptive statistics. Descriptive statistics were carried out to determine the level of ability, based on the average value obtained (Wulandari et al., 2020). The research steps taken were to carry out a writing test, *thayyibah sentence* and analyze the results of the writing assessment. The sample for this research is new students from the MPI class B study program. In this class, the student backgrounds are quite diverse, there are students with educational backgrounds in Islamic boarding schools, state Madrasah Aliyah, general high schools and vocational high schools. The total number of students in this class was 28 people and all of them were used as samples in the research.

RESULTS AND DISCUSSION

After conducting research regarding errors, *Imlaiyah* Arabic in writing *thayyibah* sentences, then obtained data regarding errors such as the following:

1. In Subhanallah's lafadz (سبحان الله), among the errors found were the absence of the letter "alif" after the letter "ha", so the writing became سبحن الله. The next mistake is: Using the wrong letter, it should be "sin" (س), but the letter "syin" (ش) is written. Furthermore, when writing the letter "ha", you should use a small "ha" (ح), but instead you write a large "ha" (هـ). There is an addition of letters in writing, namely adding the letter "waw" after the letter "sin", so that the writing becomes سوبحان الله. Next, there was a combination of the words "Subhan" and "Allah" (سبحنلله). Lastly, there is no alif in the lafadz Allah, so it is written as سبحان لله.
2. In Lafadz Alhamdulillah (الحمد لله), among the errors found were the letter "ha" which used a large "ha" (هـ), not a small "ha" (ح), so the writing became الهمد لله. The next mistake is: The letter "dal" is separated from the letter "mim" so that it is written as الهمد لله. Next, the writing is all in cursive, so the writing becomes الهمد لله, then there is the letter "lam alif" before the word Allah, so the writing becomes الحمد لله. There is an alif after "alhamdu", which should not be an alif after the word "alhamdu". Lastly, the letter lam is missing in the lafadz "lillah" so it is written as الحمد لله.

3. In the writing of Allahu Akbar (الله اكبر), among the errors found such as missing the letter "lam" in the pronunciation of Allah so that the writing becomes اله اكبر. Furthermore, there is an advantage of writing the letter "lam" in the words of Allah, so that the reading becomes incorrect. Further, there is "alif" after "kaf", so that the writing becomes الله اكبر. Further Alif and "kaf" in the pronunciation of "akbar" are written connected "connected". In the pronunciation of "akbar" there is "alif" after "ba" so that the writing becomes الله اكبار. Finally, the letters "ba" and "ra" are separated in the pronunciation of "akbar" so that the writing becomes الله اكبر ر.
4. In Lafadz Maa Syaa Allah (ما شاء الله), among the errors found were Hamzah missing, then Alif after the letter "Syin" was missing so the writing became. There is no "alif" after "mim" so it is written as الله مشاء. the letter "syin" becomes "sin", the letter "hamzah" becomes "alif" so that the writing becomes الله ما سا. Furthermore, there is no Alif in Lafadz Allah so the reading changes, finally the letter "alif" after the letter "syin" is written as the letter "ya" so that the writing becomes الله مياء الله.
5. In the pronunciation of Astaghfirullah (استغفر الله), among the errors found such as the writing of the letters in the pronunciation of "astaghfiru" are written separately so that the writing becomes الله است غ فر الله. there is the letter "waw" after "ra", then the letter "siin" becomes "syin" so that the writing becomes الله اشتغفر الله. The letter "ghain" alternates with the letter "qaf" so that the writing becomes الله استكفر الله. there is no letter "alif" in the word "Allah". Finally, there is the letter "alif" after "ghain" in the pronunciation of "astaghfir" so that the writing becomes الله استغافر الله.
6. In Lafadz Laa Ilaha Ilallah (لا اله الا الله), among the errors found such as Alif after the first "lam" is missing so it is written as لله لا اله الا الله. Furthermore, there is no alif in the pronunciation "ilaha" so it is written as الله له الا الله. The pronunciation "illa" is missing so it is written as الله لا اله الا الله. There is no letter "ha" in the pronunciation of "ilaha" so it is written as الله لا اله الا الله. Next, the letter "alif" becomes "hamzah" in the word "Allah" so that the writing becomes الله لا اله الا الله. Finally, the word "ilaha" is written separately so that it is written as الله لا اله الا الله.
7. In Lafadz Muhammadarrosulullah (محمد رسول الله), among the errors found were the letter "ha" in Muhammad "big ha" so that the writing of Muhammad became مهمد. Furthermore, there is no alif in the word "Allah", so it is written as الله محمد الرسول الله. The letters "alif", "lam" in Rasul are missing so it is written as الله محمد رسول الله. The letters "mim" and "dal" are separated in the pronunciation of "muhamad" so that it is written as الله محمد د الرسول الله. Furthermore, the letter "waw" is not written in the pronunciation of "Rasul" so it is written as الله محمد الرسل الله. Finally, the letter "lam" in the word "rasul" is connected to the word "Allah" so that it is written as الله محمد الرسول الله.

The writing errors that occur are errors caused by not knowing the letters being pronounced. Changing letters small *ha* become big *ha* for example, of course because they don't know what letter they are reading. According to researchers, this condition actually makes researchers doubt the level of correct pronunciation/tafudzhiil of the letters

when pronouncing the *thayyibah* sentences.. This will have a fatal impact on the meaning of *thayyibah sentence*. For example, the sentence Subhanallah should be written سبحان الله, which means *Allah is the holiest* but it is written Subhan Allah so that the meaning changes to become *May God curse them*. Writing one letter incorrectly in a sentence results in a change in the meaning of the sentence written.

Furthermore, based on the findings of this research, the researcher received information that there were imlaiyah errors in writing *thayyibah* sentences occurs in errors in selecting letters, errors in connecting letters or words, errors in adding letters or not and errors in understanding the number of letters that must be in a sentence. These errors can of course be overcome by providing basic knowledge of imlaiyah rules in writing Arabic texts or sentences and understanding that when reading or pronouncing *thayyibah* sentences students need to know the written form of the words/*thayyibah* sentences, so that the pronunciation becomes correct.

Next, the researcher presented statistical data regarding the number of students who made writing errors and students who wrote *thayyibah* sentences correctly. The researchers describe the data in the following table:

Table 1. Total Analysis Results of Thayyibah Sentence Writing

No	Thayyibah sentence	Correct Writing		Incorrect Writing		Not Writing	
1	سبحان الله	7 people	25%	21 people	75%	0	
2	الحمد لله	11 people	39%	16 people	57%	1 person	4%
3	الله أكبر	17 people	61%	10 people	36%	1 person	4%
4	ماشاء الله	5 people	18%	20 people	71%	3 people	11%
5	استغفر الله	14 people	50%	12 people	43%	2 persons	7%
6	لا اله الا الله	6 people	21%	16 people	57%	6 people	21%
7	محمد رسول الله	5 people	18%	16 people	57%	7 people	25%

Based on the data in the table above, it can be seen that in general there are still some students who make mistakes in writing *thayyibah* sentences, This can be seen from the absence of written *thayyibah* sentences which is one hundred percent correct. *thayyibah* sentence The most correct writing is *kalimah Allahu Akbar*, namely 61% of the total sample or 17 people out of the 28 people studied. However, there were 10 people who wrote it wrong. The lowest score is for sentences *masya Allah* and *Muhammadurrasulullah*, namely 18% or only 5 people wrote it correctly. This shows that the number of students who made mistakes reached 16 people and 7 people who did not write. This condition further emphasizes that students' knowledge and ability to write Arabic is still low. Next is the data table regarding the students' ability to write each *thayyibah* sentence the researchers displayed the test in the form of the following diagram:

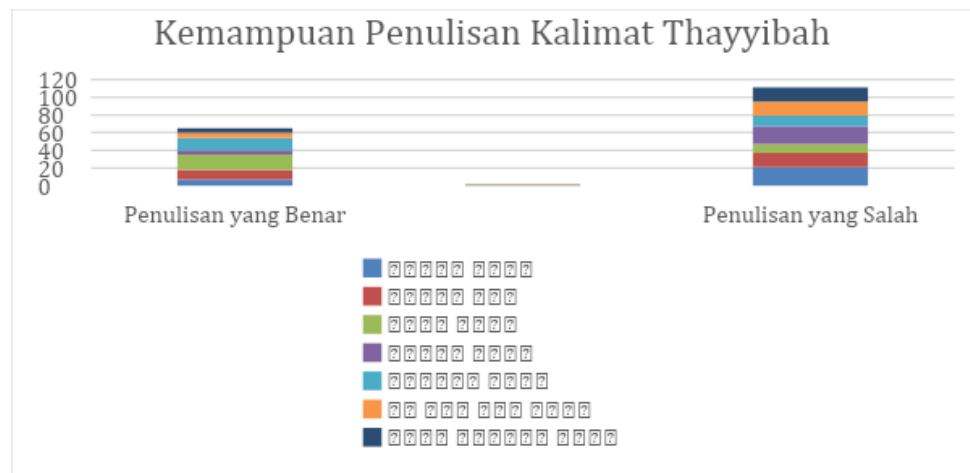


Figure 1. Diagram of Writing Ability of *Thayyibah* Sentence

If analyzed further, the average number of students who made errors in writing was seven thayyibah sentences is 56.57% and those who do not write at all are 10.28% and only 33.15% have the ability to write thayyibah sentences well. Thus, from the total sample, 16 people tended to make mistakes in writing and 3 other people chose not to write and 9 other people were able to write correctly. The researcher displays this data in the following diagram:



Figure 2. Diagram of Average Student Ability in Writing thayyibah sentences

The red color in the diagram shows the number of students who made mistakes in writing thayyibah sentences, the blue color shows students who are able to write thayyibah sentences correctly and green for students who did not write at all.

CONCLUSION

The ability of new students of the Islamic Education management study program to write *thayyibah sentence* in Arabic writing is still relatively low. This provides information that students' ability in writing Arabic is also low. Thayyibah sentence is a sentence that comes from the Quran and Sunnah, which is definitely in Arabic and written in

Arabic script. These errors in writing, of course, can be overcome by providing basic knowledge of imlaiyah rules in writing Arabic texts or sentences and providing knowledge about *thayyibah* sentences, that when reading or pronouncing *thayyibah* sentences students need to know the written form of words/*thayyibah* sentences, so that they have correct pronunciation and writing skills.

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