Nazam Alfiyyah Ibn Malik: Structure and Function of Arabic Didactic Poetry for Islamic Boarding School Communities

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Abstract

This study aims to analyze the structure and function of Alfiyyah Ibnu Malik's nazam, a form of Arabic didactic poetry, specifically in relation to its usage by students. The structural aspect of Arabic textual sources pertains to the meter and rhyme, while the social function relates to the ideas conveyed. Consequently, it holds a significant role as a scientific instrument for comprehending these sources. This study effectively shown that Alfiyyah Ibnu Malik's nazam was composed in the metrum rajaz with the rhyme muzdawij, using a structural approach and literary sociology. Alfiyyah Ibnu Malik's nazam is made easily memorizable and melodic for students by the utilization of the rajaz meter and muzdawij rhyme. Alfiyyah Ibnu Malik's nazam serves a didactic purpose by teaching linguistic aspects of Arabic grammar to students. This can be observed through the ideas presented in the nazam, which address various aspects of Arabic grammar while taking into account the psychological state of the learners. Thus, the style employed in Ibnu Malik's Alfiyyah is known as ta'līmy style.

Keywords: nazam alfiyyah, ibn malik, structure, function, arabic didactic poetry.

Nazam Alfiyyah Ibn Malik is a literary work that explores the intricacies of Arabic language, presented in the poetic style known as nazam. The Nazam has extensive recognition among Islamic boarding schools in Java. These Islamic boarding schools utilize Nazam Alfiyyah Ibn Malik as a comprehensive resource for advanced Arabic grammar instruction. Given its role within the Islamic boarding school scientific heritage as a discipline focused on instruments, it is unsurprising that the comprehension of Nazam Alfiyyah Ibn Malik is frequently used as a gauge of students' proficiency in comprehending Arabic written texts.

The acceptance of Nazam Alfiyyah Ibn Malik among Islamic boarding schools is characterized by its distinctiveness, which extends beyond intellectual aspects such as classroom instruction and conversations. It also encompasses cultural elements, as indicated by the singing activities associated with Nazam Alfiyyah Ibn Malik. Studying the reception of Alfiyyah Ibn Malik is crucial due of its distinctiveness. The importance of this study lies in the assumption that the acceptance of Nazam Alfiyyah Ibn Malik inside the Islamic boarding school community is closely linked to the structure and function of Nazam Alfiyyah Ibn

Malik for the community. Structure refers to the formal composition of Alfiyyah Ibn Malik as a didactic poem, while function pertains to the ideas it presents regarding various areas of Arabic linguistics. Hence, the examination of Nazam Alfiyyah Ibn Malik, which is imparted in the Islamic boarding school setting, inherently necessitates an exploration of the two fundamental elements encompassed within Alfiyyah Ibn Malik as a form of Arabic educational poetry, namely its structure and concepts.

Ibn Malik, a well-known linguist, has garnered attention from numerous scholars in the Arab World for his contributions to linguistic aspects and his response to various views on Arabic grammar, particularly in relation to Ushūl al-Nahwi. Additionally, scholars have examined the pedagogical elements found in Ibn Malik's Alfiyyah. These works have been discussed by Lubadah (2014), Zad and Abdorrazaq (2017), Lunas (2018), al-Fattawi (2019), and Hassan (2020). The focus on linguistic and educational factors resulted in the disregard of the reception of Ibn Malik's work as didactic poetry.

In the Indonesian setting, several Indonesian scholars have shown interest in Alfiyyah Ibn Malik. Some researchers focus on the linguistic aspects of Alfiyyah Ibn Malik, while others study it within the framework of Islamic boarding schools. Syasi (2017) is an Indonesian researcher who focuses on the linguistic aspects of Alfiyyah Ibn Malik. Their research examines how Alfiyyah Ibn Malik addresses the divergent viewpoints of Basrah and Kufa linguists.

Unlike Syasi, Jaeni (2017) is the pioneering researcher who examines Alfiyyahh Ibn Malik within the framework of Islamic boarding schools. Jaeni's work focuses on socio-religious concerns pertaining to Alfiyyah Ibn Malik from a jurisprudential perspective. The value of Alfiyyah Ibn Malik Ibnu Malik lies in its ability to offer persuasive support for socio-religious issues that arise throughout society.

Muhid et al. (2018) conducted an additional investigation on Alfiyyah Ibn Malik in the context of Islamic boarding schools. In this instance, Muhid et al. establish a connection between Alfiyyah Ibn Malik and the matter of moral education at the Langitan Tuban Islamic Boarding School. Muhid et al. observed that the pupils at the Islamic boarding school exhibit 12 reflective behaviors and at least 31 moral values in the book's verses, serving as a case study.

Ashoumi and Khunainatus (2020) also conducted research on Alfiyyah Ibn Malik's relationship with educational issues, which is not significantly distinct from Muhid et al.'s study. Ashoumi and Khunainatus' research revealed that the values of Islamic education implicit in Alfiyyah Ibn Malik's nazham are faith, worship, and moral education. Mustofa et al. (2020) also uncovered the connection between Alfiyyah Ibn Malik and the issue of moral education. Musthofa et al. demonstrate in their examination of Alfiyyah Ibn Malik that it contains ethical values, such as human ethics as servants of Allah, human ethics as individuals, and human ethics as social organisms.

Unlike previous research on Alfiyyah Ibn Malik, Abdullah et al. (2021) conducted the most recent study on Alfiyyah Ibn Malik within the setting of Islamic boarding schools. The study conducted by Abdullah et al. focuses on the intellectual connections of Alfiyyah Ibn Malik inside Islamic boarding schools in Java and Madura. The Alfiyyah Ibn Malik intellectual network was derived from the Alfiyyah Ibn Malik scientific network in the archipelago, which was established via the acquisition of scientific knowledge from lecturers who conducted halaqah sessions. The common practice among Islamic boarding school kiai to send their children to other Islamic boarding schools has led to the exchange of Alfiyyah ibn Malik's sanads. This means that the sanads of Alfiyyah Ibn Malik have spread among the Islamic boarding school community, creating an intellectual network of Alfiyyah Ibn Malik across various Islamic boarding schools.

Based on several research on Ibn Malik and his works, it is evident that Ibn Malik's Alfiyyah,

a didactic poem exploring the connection between structural elements and thoughts, has not been given much attention. This article aims to analyze the correlation between the structural elements and concepts presented in Alfiyah ibn Malik, with a particular focus on the social role of Alfiyyah Ibn Malik. This article examines the social structure and function of Alfiyyah Ibn Malik within the framework of Javanese Islamic boarding schools. These schools are Islamic educational institutions that uphold the principles of Alfiyyah Ibn Malik.

Methodology

This study employs two methodologies, specifically the structural approach and literary sociology. The structural approach in this study pertains to the established standards governing the meter and rhyme system in Arabic poetry. Hence, the meter and rhyme of Alfiyyah Ibn Malik are analyzed to examine the correlation between the meter and rhyme of Arabic poetry and its inherent social significance.

Concurrently, the purpose of this study is to employ a sociological perspective on literature in order to uncover the societal role of literary works. Regarding the function of literary works, Watt (1964, p. 302) observed that the connection between literary works and the reading public should consider the societal role of the literary work itself. Watt (1964, pp. 311–312) asserts that one of the essential roles of literary works is to educate and entertain society.

Alfiyyah Ibn Malik examines the social role of literary works in this article, specifically focusing on their connection with the reading community, particularly the Islamic boarding school community. The structure of Ibn Malik's Alfiyyah, an Arabic didactic poetry, is defined in order to ensure its wide acceptance among Islamic pupils across different cultural contexts. In addition, the concepts presented in Alfiyyah Ibn Malik, which enhance students' comprehension of Arabic written materials, are also examined. Examining this particular feature

of concepts serves as a means of finding the societal purpose of Alfiyyah Ibn Malik, who aimed to educate the general population on Arabic grammar.

Biography Ibnu Malik

Ibn Malik (600-672 H), affiliated with the Qathrān network in Egypt and Syria, with the complete name Jamaluddin Muhamad bin Abdullah bin Muhamad bin Abdullah bin Malik. His original name is Abu Abdillah and his lineage name is al-Tha'iy al-Jayyaniy al-Syafi'iy. Ibn Malik, also known as Kuniyah, acquired his fundamental education at Jayyan through the memorization of the Koran, which he then enhanced with the study of qirā'at, Islamology, and Arabic linguistics. According to Ibn al-Jaziriy, Ibn Malik did have an Arabic teacher and a qirā'at teacher. He studied Arabic from Thabit bin Khiyar and Arabic linguistics from al-Syawalbeniy for 20 days in his birthplace. Additionally, Ibn Malik learned qirā'at from Abu al-Abbas Ahmad bin Nawwar and Sibawaih's al-Kitāb from Abu Abdullah ibn Malik al-Marsyaniy, both of whom were also teachers of Thabit ibn Khiyar. The inclusion of Ibn Malik in the Andalus network can be attributed to his involvement in the student-teacher connection, despite the fact that he primarily resided in the Eastern Islamic World during his life.

Ibn Malik's migration to Cairo was prompted by the political turmoil in Andalus. During Ibn Malik's 'scientific journey' which began around 625-630 H., Egypt was being ruled by al-Malik al-Kamil Nashir al-Din ibn al-Adil (615-635 H.). According to Ibn al-Katsir, as quoted by D. Hidayat (1988, p. 37), this period was marked by a dual struggle - one against the Crusaders and the other for power among his brothers. In Cairo, Ibn Malik encountered Ibn al-Hajib (d. 646 AH) in 630 AH as part of a student-teacher arrangement (al-Asʿ ad, 1992, p. 166). There is a strong suspicion that Ibn Malik had access to the book Alfiyyah by Ibn Mu'thi (d. 628 H.), as this book is cited in the 5th and 6th verses of Ibn Malik's Alfiyyah (Ibn Malik, 1428, p. 68).

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فائقة ألفية أبن ÷ وتقتضى رضا بغير سخط معط

مستوجب ÷ وهو بسقب حائز تفضيلا ثنائى الجميلا

The primary reason for Ibn Malik's short visit to Cairo is believed to be the political turmoil in Egypt. Following the completion of the Hajj, Ibn Malik bypassed Egypt and proceeded directly to Syria, making stops at Damascus, Halb, Hamah, and Ba'labab. Ibn Malik chose to remain in Halb due to its relatively secure political environment. During his time there, he actively participated in the halaqah of Ibn Ya'îs (d. 643 AH), and even took on a teaching role. One of his notable students was Ibn Umarun (Akawiy, 1993, p. 106).

Ibn Malik received education in Damascus under the tutelage of Abu al-Hasan Ali ibn Muhamad al-Sakhawaiy (d. 643 H.). Al-Sakhawaiy presented Arabic linguistic works that were associated with the Baghdad network and had a distinct Basrah influence. In addition to that, Ibn Malik received education from Abu al-Mufadldlal Najm al-Din Mukram ibn Muhamad al-Qarasyiy (d. 635 H.) and Abu Sadiq al-Hasan ibn Shabah (d. 632 H.) (Mukram, 1978, p 190).

Based on historical records, Ibn Malik embarked on a 'scientific expedition' later in life, which allowed him to assume several roles. Ibn Malik, a highly esteemed linguist in the Eastern Islamic World, played a crucial role in the 7th century H. by establishing indirect connections between the linguist networks of the Eastern Islamic World, Basrah, and Kufa. This is evident in the subsequent analysis of Alfiyyahh Ibn Malik's concepts.

Similar to the majority of linguists, Ibn Malik commenced his teaching endeavors in Halb. This is unsurprising as he had acquired ample knowledge from the Andalus network and the Cairo network in Egypt prior to his journey to Halb. Ibn Malik's career in teaching took a significant turn when he assumed the position of Sheikh at the Adiliyyah College in Damascus. This role demanded proficiency in qirā'at (recitation of the Quran) and Arabic. He undeniably meets this requirement, as evidenced by his works, such as Alfiyyahh Ibn Malik, originally titled al-Khulāsah (summary). However, due to its presentation in the form of 1000 stanzas, the book is commonly referred to as Alfiyyahh Ibn Malik (A Thousand Verses of Ibn Malik).

Alfiyyah Ibn Malik in the Pesantren Tradition

Islamic boarding schools, being Islamic educational institutions, are closely associated with the recitation of the yellow book. Therefore, it is accurate to say that the recitation of the book is an integral aspect of the tradition of Islamic boarding schools, as stated by Dhofier (1982, pp. 44–45). The yellow book used in Islamic boarding schools encompasses a range of traditional Islamic scientific disciplines, including creed, fiqh, morals/sufism, tafsir, and hadith. In addition, the yellow book used in Islamic boarding schools covers other disciplines, including nahwu, sharaf, balaghah, manthiq, and arudh, which are related to linguistic analysis, morphology, rhetoric, logic, and prosody respectively. Given that the texts used in the Islamic boarding school are written in

Arabic without diacritical marks, the ability to read and comprehend the Yellow Book becomes a crucial skill for students. Students will inevitably have difficulties in comprehending the yellow book if they lack familiarity with the necessary instruments. Within Islamic boarding schools, nahwu is regarded as the preeminent tool science among the several disciplines taught. Due to Alfiyyah Ibn Malik being the most advanced work on nahwu, it is unsurprising that it has garnered significant interest within the Islamic boarding school community with regards to its teaching methodologies.

Undoubtedly, Alfiyyah Ibn Malik is a comprehensive book on advanced Arabic grammar that is commonly taught at Islamic boarding institutions. Alfiyyah Ibn Malik, being an expert in tools, is frequently used as a gauge to assess pupils' comprehension of the yellow book, which is typically written without any embellishments, known as shakal, in Islamic boarding school customs, referred to as the bald book. Thus, it is unsurprising that the individuals who taught Alfiyyah Ibn Malik were alumni of Islamic boarding schools, who have undergone assessments to evaluate their proficiency in comprehending Arabic grammar, thereby ensuring their competence in reading and comprehending the Yellow Book.

Meanwhile, the Arabic grammar book serves as an indicator for students, and their proficiency in comprehending Alfiyyah Ibn Malik directly reflects their ability to understand the yellow book. Hence, it is unsurprising that the pupils' proficiency in comprehending Alfiyyah Ibn Malik serves as an indicator of their aptitude in comprehending the yellow book. Conversely, the students' lack of comprehension of Alfiyyah Ibn Malik indicates their lack of comprehension of the yellow book.

Alfiyyah Ibn Malik, a lyrical Arabic grammar book, possesses a certain structure and concepts that serve as incentives for the santri community to engage in its study. This structure is intricately connected to the norms and conventions that are applicable in Arabic poetry

during its extensive chronology. Regarding ideas, it is evident that Alfiyyah Ibn Malik encompasses crucial Arabic linguistic concepts that serve as a valuable resource for comprehending Arabic literature. Hence, it is unsurprising that the composition and concepts encompassed in Alfiyyah Ibn Malik have garnered particular acclaim within the santri community. The acceptance of Alfiyyah Ibn Malik's structure is evident in the Islamic boarding school tradition of memorizing and reciting it. Similarly, the acceptance of Alfiyyah Ibn Malik's ideas can be observed through a comprehensive study of the text, allowing students to gain a deep understanding of the intricacies of Arabic grammar.

In addition, the widespread adoption of Alfiyyah Ibn Malik by Islamic boarding schools is evident in its use as a mandatory study material for students of Salafi Islamic boarding schools. Students are required to memorize the book as a graduation requirement, as is the case at the Lirboyo Islamic Boarding School in Kediri, East Java. The necessity for Javanese students to learn and commit to memory Ibn Malik's Alfiyyah is closely linked to the structure and concepts found within the poem. This instructional poetry, known as scientific nazam, originated from the Arabic literary tradition.

The Structure of Alfiyyah Ibn Malik

Within the Arab literary tradition, the inclusion of Nazam that incorporates scientific knowledge has sparked a contentious discussion among Arab literary scholars over its legitimacy as a work of literature. The lack of emotional and imaginative elements in didactic poetry is the cause for the creation of controversy. The critics who exclude Nazam from the realm of literature argue that literary works include essential components such as emotions, imagination, ideas, and language. Given that nazam just consists of ideas and language, without any aspects of emotion and imagination, it is not possible to classify nazam as literature (al-Sayib, 1993, p. 298; Amin, 2012, p. 80; Farukh, 1981, p. 41). However, critics who argue in favor of

Nazam poetry as a literary work can still include it as such, based on its formal structure that incorporates wazan (rhythm pattern) and qafiyah (rhyme). Contrary to traditional Arabic poetry, proponents of Nazam argue that it should be considered a kind of Arabic poetry, despite its lack of emotional and imaginative qualities. Therefore, as a compromise, critics who support Nazam refer to it as "didactic poetry" in the Arabic literary tradition. (Dlayf, 1986, pages 246 to 254 and Hadarah, 1963, page 254).

Within the Arab-Islamic intellectual tradition, the advancement of Islamic education is evident through the expansion of Islamic educational institutions, such as madrasas and kuttabs, as well as the development of scientific knowledge in the Arab-Islamic world, encompassing both religious and non-religious disciplines. The disciplines of humanities and sciences are discussed in the work of Dlayf (1986, pp. 98–108). It is expected that the advancement in science education in Islamic educational institutions necessitates the implementation of specific teaching approaches. Given that literature holds a prominent position in Arab culture, the practice of conveying scientific knowledge through poetry or nazam during that era proved to be an efficient approach in facilitating students' memorization of scientific concepts taught in Islamic educational institutions (Hadarah, 1963, p. 356). Arabic poetry encompasses a variety of meters and rhymes. Among these, the meter known as rajaz is frequently employed by scientific nazam writers due to its melodic and easily memorable nature (Hadarah, 1963, p. 357). Given the historical progress of educational institutions and scientific advancements in the Arab Islamic world, it is unsurprising that numerous nazam, including Alfiyyah Ibn Malik's nazam, have been composed, encompassing various aspects of Islamic humanities.

Alfiyyah Ibn Malik, like other Arabic didactic poetry, adheres to specific patterns of meter and rhyme. Specifically, it follows the rajaz meter and the 'double' muzdawij rhyme. In accordance with the principles of Arabic poetry prosody, the rajaz meter adheres to the wazan pattern of mustaf'ilun-mustaf'ilun-mustaf'lun, while the rhyme scheme is a-a-b-b. The author Alfiyyah Ibn Malik deliberately chose the rajaz metrum indicated before to ensure that his nazam is both easily memorizable and comprehensible. This choice aims to facilitate students' understanding of the linguistic concepts conveyed in Alfiyyah Ibn Malik. Furthermore, the author's utilization of muzdawij rhymes in Alfiyyah Ibn Malik is closely linked to the abundance of linguistic concepts included in the text. Consequently, a significant number of stanzas are necessary to adequately convey the depth and complexity of these linguistic ideas. Due to the extensive number of stanzas in Ibn Malik's Alfiyyah, the use of muzdawij rhyme is preferable. This choice allows the author to overcome linguistic limitations by avoiding the constraint of maintaining a single rhyme, which is the norm in Arabic poetry conventions (Bakkar, 1982, pp. 260–261).

In ancient Arabic poetry rules, the presence of single rhyme is considered a significant criterion for high-quality poetry. This is because it demonstrates the author's linguistic proficiency in constantly maintaining a single rhyme throughout the poem (Bakkar, 1982, pp. 260–261). Nevertheless, within the traditional Arabic poetry culture, the quantity of classical poetry stanzas typically does not exceed hundreds or thousands, therefore the utilization of single rhymes does not pose a challenge for Arab poets. Unlike Arabic poetry, nazam or Arabic didactic poetry incorporates a wide range of Islamic scientific fields, necessitating a substantial number of stanzas for its comprehensive exploration. Hence, it is unsurprising that the quantity of verses in Arabic scientific nazam is extensive, exemplified by Alfiyyah Ibn Malik's nazam, which consists of a staggering 1002 verses.

Within the Islamic boarding school tradition, Alfiyyah Ibn Malik's nazam, characterized by the utilization of the rajaz meter and muzdawij rima,

can be accompanied by other melodies, thereby granting pupils the liberty to sing them. The pupils frequently selected songs that were popular at the time. The selection of diverse songs sung by pupils of Islamic boarding schools demonstrates the adaptability of the rajaz meter and its seamless rhyming.

The Ideas in Alfiyyahh Ibn Malik

the extensive adoption of Alfiyyah Ibn Malik within Islamic boarding schools is intrinsically linked to the concepts of Arabic grammar expounded in Alfiyyah Ibn Malik. Regarding the concept of Arabic grammar, Alfiyyah Ibn Malik implemented taisîr (facilitation) and tabsîth (streamlining) in relation to Arabic grammatical content, while nevertheless remaining rooted in the grammatical discourse of the Arab world. This can be observed in the subsequent aspects:

First; Alfiyyah Ibn Malik presents Arabic grammatical content by providing comprehensive examples of structure at the word, phrase, and sentence levels. Examples are frequently employed as a component of the teaching methodology in language instruction. In addition to facilitating students' comprehension of the rules, examples also equip students with the ability to use sentence construction rules in real-life language usage. An illustration of the construction of mubtada' (subject of nominal sentence) and khabar (predicate), also referred to as jumlat ismiyyah (nominal sentence), can be seen in verse 113 of Alfiyyah Ibn Malik (Ibn Malik, 1428, p. 86) as follows

إن قلت زيد ÷ مبتــدأ زيــد و غــاذر خبر غاذر من اعتذر

An illustration of a jumlat ismiyyah, or nominal sentence, is the sentence زيد غاذر (Zaidun Ghādzirun/ Zaid forgives). This sentence consists of two linguistic units: the Zaidun unit, which is classified as a noun, functions as the subject, and acts as an agent, and the Ghādzirun unit, which is classified as a noun, functions as the predicate, and acts as an activity.

Upon closer examination, it becomes evident that Alfiyyah Ibn Malik included these example sentences to underscore the significance of

developing grammatical concepts using a language function approach that is realistic and descriptive, rather than a logical meaning approach that is rational and speculative. The comprehension of jumlat ismiyyah (nominal sentence), as exemplified in verse 113, is relatively simpler for pupils in contrast to presenting a logical and speculative description of jumlat ismiyyah (nominal sentence).

In some instances, Alfiyyah Ibn Malik does explicitly define a concept of Arabic grammar. The definition is achieved by selecting a dictionary that is brief in words, dense in meaning, and includes examples. For instance, the concept of kalām (speech) is defined in verse 8 of Alfiyyah Ibn Malik (Ibn Malik, 1428, p. 69) as such:

اسم وفعل ثم ÷ كلامنا لفظ مفيد كاستقم حرف الكلم

The concept of kalām is defined in stanza 8 as lafzhun mufîdun (meaningful articulation), which is analogous to the meaning of the expression istaqim (do istiqamah). In this instance, the definition of kalām is completed by the example of istaqim. The substance of Arabic grammatical concepts, such as the concept of kalām, is more easily understood by students when using this definition approach.

Secondly, Alfiyyah Ibn Malik downplayed the topic of khilāfiyyah (variations in opinion) among nuhāt (grammarians) in order to avoid hindering pupils from understanding the fundamental aspects of the grammatical subjects they want to learn. While Alfiyyah Ibn Malik addresses the topic of khilāfiyyah, his analysis does not encompass the theological-philosophical considerations related to the discourse of differences of opinion. Alfiyyah Ibn Malik reacted concisely and appropriately by providing relevant discussions without unnecessary elaboration. One example of khilāfiyyah issues is the issue of coordinating endocentric phrases ('athaf) with the construction of combining particle pronouns and non-particle nouns, as indicated in verse 559-560 of Alfiyyah Ibn Malik (Ibn Malik, 1428, p. 138).

ضمير حفض ÷ وعود خافض لدى عطف على لازما قد جعلا

÷ وليس عندى لازما إذ قد أتى في النظم والنثر الصحيح مثبتا

(1) مررت بك و بزيد | marartu bika wa bizaidin | Saya melewati kamu dan Zaid

(2) مررت بك و زيد | marartu bika wa zaidin

Sentence (1) exemplifies a coordinating endocentric phrase ('athaf), which is a form that combines particle pronouns and particle nouns. On the other hand, sentence (2) is a coordinating endocentric phrase ('athaf) that consists of a combination of particle pronouns and non-particle nouns. The linguistic unit "marar" in (1) functions as a verb predicate, is classified as a fi'il (verb), and serves an active role in the sentence. This linguistic unit is classified as "isim dlomīr" (personal pronoun) and is associated with the verb "marar". It serves as a subject and functions as an agent (fā'iliyyah). The linguistic unit "bika" is a particle phrase that functions as a preposition and personal pronoun. It has an object function and serves as the patient in a sentence. The linguistic unit "wawu" is a conjunction that serves to connect the linguistic units "bika" (a construction consisting of a preposition and a personal pronoun) and "bizaidin" (a construction consisting of a preposition and a proper name). The linguistic unit "bizaidin" is a particle that functions as an object and serves as the patient in an ecocentric sentence.

An identical syntactic analysis can be conducted in sentence (2). The linguistic unit "zaidin" in phrase (2) lacks a particle, unlike sentence (1). Thus, sentence (2) is classified as a coordinating endocentric phrase, rather than a particle ecocentric phrase as in the structure of sentence (1). The distinguishing factor between sentence (1) and sentence (2) is what sets them apart.

The grammarians of the Basrah network, known as Nuhāt, consider sentence (2) to be inappropriate. Conversely, the grammarians of the Kufah network believe that this construction is appropriate. Ibn Aqil (1980, p. 239) argues that a construction similar to the one in sentence (2) is not admissible. Therefore, Ibn Aqil aligns with the viewpoint of the scholars in the Basrah network and opposes the viewpoint of the scholars in the Kufa network.

Nuhāt (grammarians) jaringan Bashrah berpendapat bahwa kalimat (2) tidak berterima. Sebaliknya nuhāt (grammarians) jaringan Kufah berpandangan bahwa konstruksi tersebut berterima. Ibn Aqil (1980, p. 239) berpandangan bahwa konstruksi seperti pada kalimat (2) tidak berterima. Ini berarti Ibn Aqil sejalan dengan pendapat nuhāt jaringan Bashrah dan bertolak belakang dengan pendapat nuhāt jaringan Kufah.

Alfiyyah Ibn Malik's attitude was one of not providing an opportunity for open discussion on this subject. Alfiyyah Ibn Malik concluded that constructs like the one in sentence (1) are deemed appropriate due to their confirmation in the language of native speakers. Alfiyyah Ibn Malik's argument is s إذ قد أتى في النظم والنثر الصحيح مثبتا (Its validity is affirmed in both poetry and prose inside the Arab world).

In verse 560, the term قد أتى might be understood to indicate that Alfiyyah Ibn Malik employed the simā'iy technique (using spoken language) in the process of standardizing Arabic grammatical rules, known as taq'īd, from an epistemological perspective. In a different verse, Alfiyyah Ibn Malik employs the word "قد ورد" similar to verse 340 (Ibn Malik, 1428, p. 112). Alfiyyah Ibn Malik utilized postulates derived from the eloquent language of the Arabs al-mautsūqu bi fashāhatihim (their proficiency are insured) in both poetry and prose genres. Furthermore, Alfiyah Ibnu Malik presented concepts that were derived from the Qur'an. This is located in verse 349 (Ibn Malik, 1428, p. 113).

÷ وعامل الحال بها قد أكـــد في نحو لا تعث في الأرض مفسدا

Verse 349 of Alfiyyah Ibn Malik elucidates the concept of hāl, which denotes the definition of a condition and affirms the significance of the 'āmil, or active element. In verse 349, the term

"لا تعث" is connected to "مفسدا" as a "hāl" that affirms the instruction to refrain from doing evil. Therefore, مفسدا, as hāl (a determination of condition), signifies the meaning conveyed by لا تعث. This argument is evidently a modification of the specific verse from the Qur'an.

ولا تعثوا في الأرض مفسدين)سورة البقرة/1: 60(

Konstruksi sejenis juga ditemuka pada al-Qur'ān, surat al-Isrā', ayat 73 sebagai berikut

ولا تمش في الأرض مرحا)سورة الإسراء/17: 73(

Alfiyyah Ibn Malik focuses only on the study of grammar, which aids pupils in comprehending the arrangement of words and the construction of sentences. Alfiyyah Ibn Malik aims to simplify grammar for students, particularly in sentence analysis. The study of sentences in Arabic grammar is based on the principle of 'āmil, which refers to the active element. 'Āmil's thesis implies that sentence analysis primarily concerns the modifications occurring at the end of words, known as i'rāb (declension) in Arabic grammatical terminology. According to Ahmad Yaqut (Khabizah, 2019, p. 34), 'āmil's theory is heavily affected by philosophical reasoning, characterized by numerous interpretations and changes. This shift in focus transforms the process of studying Arabic grammar from a practical application of language skills to a more theoretical exploration of the structure and rules of the language. Syahin (1985, p. 174) argues that the argumentation presented by grammarians is heavily influenced by philosophy and is excessively applied in the study of Arabic grammar. Consequently, Arabic grammar in grammar books becomes a form of reasoning training or rational exercises.

Nuhāt, or grammarians, assert that i'rāb, or declension, is a result of the impact of 'āmil in the structure of sentences. If the 'āmil is not explicitly identified as madzkur-malfūdz (verbal-explicit), it is considered to be muqaddar-malhūdz (implied-implicit). Nuhāt examines the topic of 'āmil, considering both the procedural aspect (syarth) and the functional aspect ('amal). It is as though the 'āmil theory is

a comprehensive representation of Arabic grammar (Mustafa, 2014, p. 1).

One of the philosophical inspirations described above is the term fā'il (agent), which is formulated in philosophy and theology based on a mental approach. Fā'il is defined as an entity that generates or produces something. In Arabic grammar, the term fā'il is commonly defined as 'the agent or doer of an action'.

The term fā'il is perceived by certain nuhāt (grammarians) as a language reality that denotes the existence of relationships between lingual units that generate grammatical meaning. This explains why Ibn Ya'is (d. 643 H.) (in Mahmoud, 2013, pp. 73–74) stated that fā'il is mā usnida ilaihi al-fi'l al-mabniyyu li al-ma'lūm (a lingual unit that has a relationship with active verb), not al-muhditsu fi'lan wa hālan (creating activities and circumstances).

Alfiyyah Ibn Malik conducted syntactic analysis using a practical and descriptive technique. This implies that sentence analysis does not presuppose the presence of 'āmil, which is muqaddar-malhūdz (implicitly indicated), but instead establishes a connection between 'amal (the act of declension) and the linguistic components in the sentence structure. The sentence analysis model is located in stanza 676 (Ibn Malik, 1428a, p. 151) as follows

÷ ارفـــــع مضـــــارعـــا إذا يجـــــــرد
مـن ناصـب وجـــازم كـتسـعـــد

The analysis of the effect on fi'il mudlāri' (verb imperfectum) in verse 676 involves explaining that fi'il mudlāri' becomes marfū' (in the nominative case) with a dlammah marker (vowel u) due to the relationship between fi'il mudlāri' and the absence of the 'āmil (active element) device in the construction of fi'il mudlāri' (verb imperfectum). Consequently, the fi'il mudlāri' will undergo modifications in both its reading and its construction relations. If the topic pertains to accusative devices such as لن, كى, and أن with fathah markers (representing the vowel a), the fi'il mudlāri' transforms into manshūb (in the accusative case), as highlighted in verse 677 (Ibn Malik, 1428a, p. 151) below.

لا تعد علم   ÷   وبلن انصبه و كى كذا بـــأن
والتي من بعد ظن

When jazam (jussive) devices, such as لم, لا, and لما, are used with sukūn markers (quiscent ـْ), fi'il mudlāri' menjadi majzūm (in the jussive) as stated in verse 695 (Ibn Malik, 1428b, p. 153) as follows.

في الفعـــــــل   ÷بلا ولام طـــالبا ضــع جزمـــا
هـــكـــذا بـــلم ولمّا

Alfiyyah Ibn Malik provides an explanation of the 'illat (reason) for each grammatical provision. Nevertheless, providing a description of 'illat tends to facilitate comprehension. The concept of "'Illat" as articulated in Alfiyyah Ibn Malik is characterized by its avoidance of superfluous and artificial components. Within Arabic grammatical discourse, al-Zajjajiy (1979, p. 64) refers to illat as 'illat ta'līmiyyah, which can be understood as the educational reason that enables learners to acquire knowledge of grammatically accurate sentences.

Due to its focus on grammar acquisition and learning, Alfiyyah Ibn Malik disregards differences of opinion regarding the 'illat (cause). Although 'illat qiyâsiyyah (analogical cause) is mentioned by him, Alfiyyah Ibn Malik provides a straightforward summary that emphasizes the need of comprehending word order and sentence building. The explanation can be found in verses 15-16 of Alfiyyah Ibn Malik (Ibn Malik, 1428, p. 71) below.

والاســـم منـــه معـــرب ومبـــــنى   ÷
لشبـــه من الحـــروف مدنى
و   ÷   كالشبه الوضعى في اسمى جئتنا
المعنوى في متى وفى هنا

According to stanza 15, isim (noun) can be categorized into two kinds based on the end of the word: isim (noun) that is mu'rab (declenable) and isim (noun) that is mabniy (indeclenable). Isim mabniy, in contrast to isim mu'rab, is incapable of undergoing a change in reading at the conclusion of the isim due to its resemblance to hurūf (letters).

Alfiyyah Ibn Malik elaborated on instances of resemblance between hurūf (letters) and isim (nouns), highlighting their shared characteristics in terms of form. For example, the letters تَ and نَا in the word جِئْتَنَا demonstrate this similarity. The linguistic element تَ in جِئْتَنَا is a demonstrative pronoun (personal pronoun) that serves as a subject and performs as an agent (fā'iliyyah). The term "نا" in the sentence "جِئْتَنَا" is also known as "isim dlomīr" (personal pronoun) and serves as an object with a direct patient function (maf'ūliyyah). Both تَ and نَا are included in the isim category (noun) which is mabniy (indeclinable) due to their similarity to hurūf (letters). تَ (t) is a single letter, while ن (n) and ا (alīf) consist of two letters.

The commonality between هُنَا and مَتَى and hurūf (letters) lies in their semantic significance. هُنَا is an isim isyārah, which means a demonstrative noun. The word "مَتَى" can be understood as having a similar meaning to "أ" (harf istifhām/interrogative letter)or "إن" . (harf syarth/conditional letter). This is because "مَتَى" encompasses meanings similar to those of a letter, a demonstrative noun like "هُنَا", and an interrogative letter. Additionally, "مَتَى" falls into the category of indeclinable nouns.

According to the previous explanation, it is evident that Alfiyyah Ibn Malik believes that an isim becomes mabniy due to one specific reason, which is the resemblance of the isim to letters, as highlighted in stanza 15. One of the examples supporting this perspective is mentioned in verse 16. Alfiyyah Ibn Malik introduces a range of strategies to enhance the functionality of Arabic grammar, ensuring it is not only effective in comprehending Arabic discourse but also easily learnable and understandable. This approach aims to prevent students from being overly focused on complex grammar books that require extensive reflection to grasp the essence of grammatical concepts.

Fifth; Alfiyyah Ibn Malik possesses scientific knowledge that is intricately linked to the grammatical systems of both Basrah and Kufa. Sanad is defined as a scientific authority derived from reliable sources to substantiate claims. Alfiyyah Ibn Malik demonstrated exceptional aptitude in assimilating diverse

concepts and advancing the development of a comprehensive intellectual repository that addresses all grammatical concerns, thereby meeting the requirements of teaching without disregarding the historical foundations of Arabic grammar. In this instance, Alfiyyah Ibn Malik makes reference to sources from the Basrah network and the Kufa network, both expressly and implicitly. This may be observed in verse 279 (Ibn Malik, 1428, p. 105) in the following manner:

والثــانى أولى عند أهـــل البصـــرة ÷

واخـــــــتار عكسا غيرهم ذا أســـرة

Stanza 279 above elucidates the issue of construction related to tanāzu' ('āmil dispute). The term 'Āmil refers to the active element of a verb, while 'amal refers to the action of declension. Ma'mūl, on the other hand, represents the passive element. According to the Basrah network, 'Āmil is considered the second verb, however the Kufa network regards it as the first verb. Alfiyyah Ibn Malik referred to the network as Ahl al-Bashrah (Basrah network) and Ghairuhum (Kufah network). Alfiyyah Ibn Malik utilized these two networks as sources to demonstrate the presence of his scientific expertise.

To further justify his scientific argument, Alfiyyah Ibn Malik cites several phrases from authoritative grammarians, as indicated in verses 104-105 (Ibn Malik, 1428, p. 84) below.

كــأنت قاض ÷ كذاك حذف ما بوصف حفضا

بعد أمر من قضى

كمـــر ÷ كذا الذى جر بما الموصول جر

بالـــذى مـــــررت فهـــو بـــــر

In verses 104 and 105, Alfiyyah Ibn Malik provides an explanation of the pronoun majrūr (in the genitive case) when it is used in conjunction with the idlāfiy construction (annexation) with isim al-fā'il (active participle) or when it is used in construction with the particle jār (genitive case). The genitive form of the pronoun, known as majrūr, serves as a connector, or shillah, with the antecedent of the relative phrase, which is the isim maushūl. According to Alfiyyah Ibn Malik, the connector

"Shillah" can be deleted if it has an idlāfiy construction or is formed with the jār particle.

It is evident that Alfiyyah Ibn Malik employs the phrases حفض (hafdl/ genitive) in stanza 104 and جر (jarr/ genitive) in stanza 105. Alfiyyah Ibn Malik uses the term "na'at" to refer to adjective phrases in the context of the Kufa network, rather than "shifat" which is used in the Basrah network agreement (Al-Fauziy, 1981, p. 165). Alfiyyah Ibn Malik also mentions the term "zharaf" in the Kufah network, which refers to determinations of time and place. In the Basrah network, this concept is referred to as "maf'ūl fīh," which means circumstantial patient. The Kufah network employs the principle of zharaf instead of maf'ūl fīh because it does not acknowledge the existence of mafā'īl, such as al-maf'ūl al-muthlaq, maf'ūl fīh, al-maf'ūl liajlih, and maf'ūl ma'ah, which were popularized by the Basrah network (Al-Fauziy, 1981, p. 162). Alfiyyah Ibn Malik, in adherence to scientific standards, specifically references various grammatical notions to grammarians associated with both the Basrah and Kufa networks.

The variation in terminology used by the Basrah network and the Kufa network highlights the intricacy of the matter, without suggesting that one network holds more authority than the other. Confronted with these disparities, Alfiyyah Ibn Malik examined the situation not only through the lens of the Basrah network, but also through the lens of the Kufa network. Assuming a mindset of openness and honesty, it can be reasonably concluded that the disparities exist solely on an intellectual level. This disparity allows for the potential development of a distinct comprehension based on the Basrah and Kufa networks, taking into account variations in spatial and temporal factors. Ibn Malik revitalized the trajectory of Arabic grammar, which had been initiated by earlier generations, ensuring that the progress of grammar and linguistic traditions did not stagnate within the network. Alfiyyah Ibn Malik deserves recognition for introducing the concept of "nā'ib al-fā'il" (subject for the passive phrase),

as mentioned in verse 242 (Ibn Malik, 1428, p. 100) below.

ينــــوب مفعــول بـــه عن فاعـــل ÷

فيمـــا لـه كنيـــل خــير النـــائـــل

Within the community of grammarians, passive sentence forms are expressed in diverse manners. Some express it using the term "المبنى المجهول" which refers to a structure where the subject is not known. Others describe it as the construction of an object without explicitly mentioning the subject. Others describe it as المفعول الذى لم يسم فاعله (the building of an item where the subject is not specified) (Lunas, 2018, p. 313). These formulations are relatively lengthy and prioritize the substance over the concept's name.

According to the given description, it is evident that the practice of labeling passive sentence constructions with nā'ib al-fāʿil (subject for the passive sentence) was solely introduced by Alfiyyah Ibn Malik (Lunas, 2018, p. 313). The term "nā'ib al-fāʿil" encompasses the overall grammatical significance and especially pertains to the role of the subject in an active sentence. The term "nā'ib al-fāʿil" is more straightforward and comprehensible as a concept. This creation is deserving of admiration, as it has been passed down to grammarians who continue to utilize it in their current works.

Conclusion

Alfiyyah Ibn Malik is a didactic poem that extensively covers Arabic grammar and has gained significant popularity among Islamic boarding schools in Java. The acceptance appears to be influenced by the structures and concepts presented in Alfiyyah Ibn Malik. The structure of Alfiyyah Ibn Malik is characterized by the use of metrum rajaz and rima muzdawid,

which serves to promote the memorization and recitation of the text.

From an intellectual perspective, Alfiyyah Ibn Malik can be considered as an attempt to simplify the presentation of Arabic grammar by eliminating unnecessary details that do not effectively aid in understanding Arabic language and thought, while still maintaining the historical foundations of Arabic grammar. Thus, Alfiyyah Ibn Malik's concept was to shift the focus of education from studying language to acquiring practical language skills. Within the Islamic boarding school community, Alfiyyah Ibn Malik served the dual purpose of facilitating comprehension of Arabic grammar and deepening understanding of Islamic doctrines (tafaqquh fiy al-dīn). The study of Islamic principles, including fiqh, monotheism, morality, tasauf, tafsir, and hadith, involves referencing a classic Arabic book commonly referred to as the yellow book. Comprehending the contents of the yellow book necessitates proficiency in deciphering accurate word arrangement and sentence organization. Alfiyyah ibn Malik bestowed these linguistic skills in this particular instance.

The purpose of articulating Alfiyyah Ibn Malik's beliefs is to establish Alfiyyah Ibn Malik within the appropriate framework. Undoubtedly, Alfiyyah Ibn Malik considered the educational requirements and psychological state of the learner while delivering the concepts of Arabic grammar. Alfiyyah Ibn Malik's work demonstrates the implementation of uslūb ta'līmiy, a method of presenting the book specifically designed for instructional reasons. Hence, it may be asserted that Alfiyyah Ibn Malik's book is a didactic poem composed with the purpose of instructing.

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