

Analysis and Inventory of *Nahwu-Sharaf* Materials in *Juz 'Amma* for an Arabic Language Question Bank

Alfan Afifi Kurniawan^{1*}, Sakinah Naziha²

¹Arabic Language Education, UIN Alauddin Makassar, Indonesia

²Master's Program in Arabic Language Education, UIN Maulana Malik Ibrahim Malang, Indonesia

*Email: alfanafifi.kurniawan@uin-alauddin.ac.id

Phone Number (WhatsApp): 0822 5333 5507

ABSTRACT

This study aims to analyze and inventory nahwu (syntax) and sharaf (morphology) materials contained in the surahs from Surah Ad-Dhuha (Q.S. 93) to Surah An-Nas (Q.S. 114) as an empirical basis for developing an Arabic-language question bank. It responds to the limited availability of standardized, classified question banks for Arabic grammar and to the underuse of the Qur'an as a systematic source of authentic grammatical items. This research employed a descriptive-analytical qualitative method with a linguistic (content analysis) approach. Data were collected through critical reading, identification and selection of morphologically and syntactically distinctive words or phrases, and systematic tabulation, then verified through source triangulation using three classical i'rab references. The findings show 154 total entries: 101 sharaf entries (46 fi'il/45.5% and 55 isim/54.5%) and 53 nahwu entries spanning ten syntactic patterns. The most productive sharaf categories are isim masdar tsulasi and sifah musyabbahah/mubalaghah (11.9% each), while all mazid tsulasi verb patterns are represented. The dominant nahwu patterns are jumlah fi'liyyah (17.0%), followed by jumlah qasam and jumlah ismiyyah mu'tada'-khabar (13.2% each). The study also identifies rare but pedagogically valuable tarkib constructions, such as dhamir fashl, istitsna' mufragha, man syarhiyyah, and taqdim khabar li al-hasr. These findings demonstrate that Juz 30 contains sufficient morphological and syntactic richness to serve as an authentic, structured, and pedagogically valuable source for a nahwu-sharaf question bank, and they suggest that item development should be staged according to grammatical category, textual familiarity, and construction complexity.

Keywords: *Juz Amma; Nahwu; Sharaf; Question Bank; Qur'anic Linguistic Analysis*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis dan menginventarisasi unsur-unsur nahwu (sintaksis) dan sharaf (morfologi) dalam surat-surat Al-Qur'an dari Surat Ad-Dhuha (Q.S. 93) hingga An-Nas (Q.S. 114) sebagai landasan empiris bagi penyusunan bank soal pembelajaran bahasa Arab. Penelitian ini menjawab keterbatasan ketersediaan bank soal bahasa Arab yang terstandar dan terklasifikasi, sekaligus mengisi celah pemanfaatan teks Al-Qur'an secara sistematis sebagai sumber butir soal gramatikal yang autentik. Penelitian menggunakan metode deskriptif-analitik kualitatif dengan pendekatan linguistik (content analysis). Data dikumpulkan melalui pembacaan kritis, identifikasi dan seleksi kata atau frasa yang memiliki kekhasan morfologis dan sintaksis, serta tabulasi sistematis, kemudian diverifikasi melalui triangulasi sumber dengan merujuk pada tiga kitab i'rab Al-Qur'an klasik. Hasil penelitian menemukan 154 entri, terdiri atas 101 entri sharaf (46 fi'il/45,5% dan 55 isim/54,5%) serta 53 entri nahwu yang mencakup 10 pola sintaksis. Kategori sharaf paling produktif adalah isim masdar tsulasi dan sifah musyabbahah/mubalaghah (masing-masing 11,9%), dan seluruh bab mazid tsulasi terwakili dalam data. Pola nahwu dominan adalah jumlah fi'liyyah (17,0%), diikuti jumlah qasam dan jumlah ismiyyah mu'tada'-khabar (masing-masing 13,2%). Penelitian ini juga menemukan konstruksi tarkib yang langka namun bernilai pedagogis tinggi, seperti dhamir fashl, istitsna' mufragha, man syarhiyyah, dan taqdim khabar li al-hasr. Temuan ini membuktikan bahwa Juz 30 mengandung kekayaan morfologis dan sintaksis yang memadai untuk dijadikan sumber bank soal nahwu-sharaf yang autentik, terstruktur, dan bernilai pedagogis tinggi, serta menyarankan agar pengembangan butir soal disusun secara bertahap berdasarkan kategori gramatikal, familiaritas tekstual, dan kompleksitas konstruksi.

Kata-kata Kunci: *Juz Amma; Nahwu; Sharaf; Bank Soal; Analisis Linguistik Al-Qur'an*

INTRODUCTION

Evaluation in Arabic language learning plays a strategic role that extends beyond mere measurement. Well-designed assessment can significantly improve learning outcomes, particularly when feedback is delivered accurately and continuously (Black & Wiliam, 1998). The effectiveness of evaluation is largely determined by the quality of the instruments used, including the availability of a standardized and classified question bank (Mardapi, 2020). This issue is further confirmed by Ali and Sopian, who found that the success of teaching morphosyntax (*nahwu-sharaf*) depends heavily on planning, process, and, most importantly, an integrated and comprehensive evaluation model (Ali & Sopian, 2018). Recent developments show the optimization of Arabic language evaluation through technology-based question bank development, as demonstrated by Pakaya et al., who developed and validated a Computer-Based Test (CBT) Arabic question bank with a very high level of validity (Pakaya et al., 2025), as well as Chalista et al., who developed an Arabic learning evaluation tool based on an interactive quiz application (Chalista et al., 2024). Nevertheless, these developments still focus on the technical aspects of item presentation and have not yet addressed the systematic mapping of grammatical content as a basis for item construction. In practice, question bank development for Arabic language learning - particularly for the grammatical aspect - remains very limited compared to other subjects.

Among the grammatical components of Arabic, *nahwu* (syntax) and *sharaf* (morphology) occupy the most fundamental position. Classical scholars such as Ibn 'Aqil and Al-Asymuni regarded *nahwu* as the 'mother of the Arabic sciences' (*umm al-'ulum al-'arabiyyah*), while *sharaf* was called its 'foundation' (*asas al-lughah*). In the context of modern learning, the strategic position of these two disciplines is further confirmed by empirical research: Syarifuddin and Arifin demonstrated a significant correlation between morphosyntactic mastery and advanced Arabic reading ability ($r = 0.72, p < 0.01$) (Syarifuddin & Arifin, 2021), while Zulhannan found that students with strong *nahwu-sharaf* mastery outperformed their peers on comprehensive reading tests by 34.5 points (Zulhannan, 2020). This urgency is further reinforced by findings from Mahfudhoh et al. showing that *nahwu-sharaf* mastery significantly helps participants in the Indonesian-language *tafsir* branch of the Qur'an Recitation Competition (MTQ) understand verse structure and produce more accurate interpretations, although rule complexity, time constraints, and limited references remain obstacles to mastery (Mahfudhoh & Rohman, 2025). Meanwhile, Akzam and Zubaidah found a shift in the orientation of *nahwu-sharaf* teaching at Indonesian Arabic-language higher education institutions, moving from a separated system toward an integrated approach, including the use of technology-based automated assessment to monitor student progress—a trend that further underscores the need for systematic *nahwu-sharaf* evaluation instruments (Aklam & Zubaidah, 2024). Accordingly, the availability of a quality *nahwu-sharaf* question bank is an urgent need within the Arabic language learning ecosystem.

The main challenge in constructing a *nahwu-sharaf* question bank lies in two issues: first, the absence of a systematic and comprehensive mapping of the material; second, the scarcity of authentic text sources that possess both high linguistic value and pedagogical and emotional meaning for students. The artificial (non-authentic) texts commonly used often fail to reflect the true richness of the Arabic language, so the resulting items are less able to measure grammatical competence holistically (Nurhadi & Setiawan, 2020; Wardani & Kusuma, 2023). This problem is compounded by findings from several error-analysis studies showing that circulating Arabic textbooks are not entirely grammatically accurate: Safitri et al. found morphological, syntactic, and semantic errors in elementary-level Arabic textbooks (Safitri et al., 2025), while Ma'suq et al. identified syntactic errors in Madrasah Aliyah-level Arabic textbooks that affect the quality of student learning and evaluation (Ma'suq et al., 2024). These findings underscore the need for a reference text source with proven grammatical accuracy as the basis for question bank construction—a requirement that is naturally met by the text of the Qur'an.

The Holy Qur'an is the most authoritative Arabic text, universally recognized by both Muslim academics and orientalist alike (Aziz, 2020). From a linguistic perspective, the Qur'anic text contains the entire spectrum of Arabic linguistic richness: variations in morphological *wazan* (patterns), diversity of syntactic patterns, richness of *uslub* (stylistic expression), and *i'rab* (grammatical case-marking) phenomena representative of every level of learning. Moreover, using the Qur'anic text as a source of test items provides an added value dimension not found in other texts: students' familiarity with the text, its spiritual value, and the integration between Arabic language learning and Qur'anic recitation study (Wahab, 2021). The use of authentic texts in language assessment has also been shown to significantly improve the

construct validity of instruments. The effectiveness of using the Qur'anic text as *nahwu* teaching material has likewise been empirically demonstrated by Hula and Mahmud, who developed Qur'an-based applied (*tabiqi*) *nahwu* teaching materials to strengthen understanding of verbal and nominal sentences (*jumlah fi'liyyah* and *ismiyyah*), with trial results showing a significant increase in student scores from 62.15 (pretest) to 82.47 (posttest) (Hula & Mahmud, 2025). This authentic-text-based morphological approach is also relevant to the study by Maesaroh et al., which confirms that understanding word-derivation patterns (*isim fa'il*, *isim maf'ul*, *fi'il*, and *isim masdar*) through authentic text analysis can systematically strengthen students' vocabulary and grammatical competence (Maesaroh et al., 2026).

Juz 'Amma (the 30th *juz*) possesses a dual advantage as a source for question banks. First, from a linguistic standpoint: its 37 surahs—relatively short yet dense—contain extraordinary morphological and syntactic richness within a limited number of words. This density of grammatical phenomena means that virtually every verse has the potential to stand alone as a test item. Second, from a pedagogical standpoint: nearly all students in Islamic educational institutions—from elementary level through higher education—have memorized the surahs of *Juz 30* from an early age, which can significantly reduce the cognitive barrier to understanding item context (Fauzi et al., 2023). This condition allows students to concentrate fully on the grammatical aspect being tested.

A review of prior research reveals a significant gap. Existing studies analyzing *nahwu* in the Qur'an, such as Al-Hamzi and Al-Qurashi's study of Surah Al-Baqarah (Al-Hamzi & Al-Qurashi, 2021) and Mustafa and Ibrahim's study of sentence patterns in *Juz 30*, are partial in terms of surah coverage and are not oriented toward question bank construction (Mustafa & Ibrahim, 2022). Morphological studies such as those conducted by Zaidan and Nurfadillah on *Juz 1–5* (Zaidan & Nurfadillah, 2021) and Rahman and Syamsuddin on the Makkiah surahs likewise do not integrate their findings into an evaluation-instrumentation framework (Rahman & Syamsuddin, 2022). Meanwhile, research on Arabic question bank development has not yet systematically utilized the Qur'anic text—particularly *Juz 30*—as a source of test items. This gap is the primary focus and contribution of the present study.

Based on the foregoing, this study aims to: (1) analyze and inventory the morphological elements (*sharaf*) in the surahs from Surah Ad-Dhuha (Q.S. 93) to An-Nas (Q.S. 114); (2) analyze and inventory the syntactic patterns (*nahwu*) in the same surahs; (3) classify the findings into relevant categories as a foundation for constructing an Arabic language question bank; and (4) identify the pedagogical implications of these findings for the development of Qur'an-text-based Arabic evaluation instruments. The novelty of this article lies in its systematic and sequential integration of Qur'anic morphosyntactic inventory into an evaluation-instrument construction framework, an orientation not yet pursued by previous studies.

METHODS

This study employs a qualitative descriptive-analytical method with a linguistic (content analysis) approach. This approach was chosen because the research operates at the level of text analysis to systematically describe linguistic phenomena, without variable manipulation or statistical hypothesis testing. This method is consistent with the well-established tradition of Qur'anic linguistic research within Arabic language scholarship.

The data source is the Qur'anic text from Surah Ad-Dhuha (Q.S. 93) to Surah An-Nas (Q.S. 114), comprising 22 surahs from *Juz 30*. These surahs were selected based on the following considerations: (1) they are the most frequently used in daily worship and therefore carry the highest pedagogical and psychological value; (2) they exhibit a high density of grammatical phenomena within a relatively short span of text; and (3) they provide adequate representation of the various types of Arabic morphological and syntactic phenomena. Data were collected using the standard *mushaf* of the Qur'an (*Rasm Uthmani*), with reference to classical *i'rab al-Qur'an* texts.

Data collection was carried out in three stages. First, critical reading: each verse was read carefully, with attention paid to its morphological and syntactic context. Second, identification and selection: words or phrases exhibiting distinctive morphological features (a distinctive *wazan*, a *fi'il mu'tall/mudha'af/mahmuz/majhul*, an interesting plural form, etc.) or syntactic features (an *i'rab* position requiring explanation, a representative sentence pattern, a particular *uslub*, etc.) were identified and documented. Third, tabulation: each entry was systematically recorded in an analysis sheet containing columns for surah, verse, word, transliteration, *wazan*/grammatical position, category, and notes.

Data analysis proceeded along two parallel tracks. For the *sharaf* (morphological) analysis, each word was identified in terms of: (a) its *wazan* (basic morphological pattern), (b) morphological category

(*fi'il/isim/harf*), (c) subcategory (*tsulasi/ruba'i, mujarrad/mazid*, verb-form *bab—if'al, taf'il, mufa'alah, tafa'ul, infi'al, istif'al*), and (d) special features (*mu'tall—mitsal/ajwaf/naqish, mudha'af, mahmuz, majhul*). For the *nahwu* (syntactic) analysis, each word or phrase was identified in terms of: (a) the type of *jumlah/tarkib* (sentence/construction) containing it, (b) its *i'rab* position (*fa'il, maf'ul bih, mu'tada', khabar, na'ib fa'il, hal, tamyiz*, etc.), (c) its overt or estimated *i'rab* marker (*dhammah, fathah, kasrah, waw, alif, ya', or nun*), and (d) its syntactic function within the broader sentence structure.

Data validity was ensured through source triangulation, referring to three classical works of Qur'anic *i'rab*: (1) *I'rab al-Qur'an al-Karim* by Mahmud Shafi (as the primary reference), (2) *Mushkil I'rab al-Qur'an* by Makki ibn Abi Talib (for disputed cases), and (3) *Al-Jadwal fi I'rab al-Qur'an wa Sharfihi wa Bayanihi*, also by Mahmud Shafi (for verification). The terminology used follows the classical classification of *sharaf* and *nahwu* (the *Alfiyyah* of Ibn Malik and its commentaries) commonly taught in Indonesian Islamic boarding schools (*pesantren*) and higher education institutions, so that the research findings can be directly applied in a learning context.

RESULTS AND DISCUSSION

This section presents the descriptive findings from the morphological and syntactic inventory of the 22 surahs in *Juz 30*, covering the distribution of entries per surah, the classification of *sharaf* and *nahwu* categories, and the special *tarkib* constructions identified during the analysis.

Distribution of Analysis Entries per Surah

The analysis of the 22 surahs from Surah An-Nas (Q.S. 114) to Ad-Dhuha (Q.S. 93) produced a total of 154 analytical entries: 101 *sharaf* entries and 53 *nahwu* entries. The distribution per surah is presented in Table 1. The surahs with the most *sharaf* entries are Al-Falaq (Q.S. 113), An-Nasr (Q.S. 110), Al-Ma'un (Q.S. 107), Al-Fil (Q.S. 105), Al-'Alaq (Q.S. 96), and Ad-Dhuha (Q.S. 93), each with 6 entries. The high morphological density in these surahs relates to their diversity of word types: Al-Falaq contains a combination of *isim fa'il, fi'il madhi*, and *fi'il mudhari'* within five short verses; Al-Ma'un is rich in *fi'il mazid* and *isim fa'il* from the *taf'il* form; and Al-'Alaq presents a spectrum ranging from *fi'il amr* and *fi'il mu'tall lam* to *fi'il mazid* of the *taf'il* form. In terms of *nahwu*, the surahs An-Nas (4 entries), Al-Ikhlās (4 entries), and Ad-Dhuha (4 entries) show the highest density of syntactic constructions.

Table 1. Distribution of *Sharaf* and *Nahwu* Analysis Entries per Surah (*Juz 30*)

No.	Surat	Sharaf	Nahwu	Total
1	Q.S. 114 – An-Nās	5	4	9
2	Q.S. 113 – Al-Falaq	6	3	9
3	Q.S. 112 – Al-Ikhlāṣ	5	4	9
4	Q.S. 111 – Al-Masad	5	3	8
5	Q.S. 110 – An-Naṣr	6	2	8
6	Q.S. 109 – Al-Kāfirūn	4	2	6
7	Q.S. 108 – Al-Kautsar	4	2	6
8	Q.S. 107 – Al-Mā'ūn	6	2	8
9	Q.S. 106 – Quraisy	3	2	5
10	Q.S. 105 – Al-Fil	6	2	8
11	Q.S. 104 – Al-Humazah	5	2	7
12	Q.S. 103 – Al-'Aṣr	3	2	5
13	Q.S. 102 – At-Takātsur	4	2	6
14	Q.S. 101 – Al-Qāri'ah	3	2	5
15	Q.S. 100 – Al-'Ādiyāt	4	2	6

No.	Surat	Sharaf	Nahwu	Total
16	Q.S. 99 – Az-Zalzalah	4	2	6
17	Q.S. 98 – Al-Bayyinah	4	2	6
18	Q.S. 97 – Al-Qadr	3	2	5
19	Q.S. 96 – Al-'Alaq	6	2	8
20	Q.S. 95 – At-Tīn	5	3	8
21	Q.S. 94 – Al-Insyirāh	4	2	6
22	Q.S. 93 – Aḍ-Ḍuḥā	6	4	10
TOTAL		101	53	154

Sharaf Analysis

Of the 101 *sharaf* entries identified, two major groups emerged: (1) *fi'il* (verbs), totaling 46 entries (45.5%), and (2) *isim* (nouns) and their derivatives, totaling 55 entries (54.5%). The complete classification details are presented in Table 2.

Table 2. Classification of *Sharaf* Entries by Morphological Category

No.	Sharaf Category	Count	Percentage
A. <i>Fi'il</i> (Verbs) — 46 entries (45.5%)			
1	<i>Fi'il Madhi Tsulasi Mujarrad</i>	9	8.9%
2	<i>Fi'il Mudhari' Tsulasi Mujarrad</i>	7	6.9%
3	<i>Fi'il Amr Tsulasi Mujarrad</i>	1	1.0%
4	<i>Fi'il Madhi Mazid — Bab If'al (أَفْعَل)</i>	5	5.0%
5	<i>Fi'il Madhi Mazid — Bab Taf'il (فَعَّل)</i>	3	3.0%
6	<i>Fi'il Madhi Mazid — Bab Tafa'ul, Ajwaf, etc.</i>	3	3.0%
7	<i>Fi'il Mudhari' Mazid (Taf'il, Mufa'alah, Tafa'ul)</i>	3	3.0%
8	<i>Fi'il Amr Mazid (If'al, Taf'il, Istif'al)</i>	4	4.0%
9	<i>Fi'il Majhul — Madhi/Mudhari'</i>	3	3.0%
10	<i>Fi'il Mudhari' Mu'tall Lam</i>	4	4.0%
11	<i>Fi'il Mudhari' Mudha'af</i>	2	2.0%
12	<i>Fi'il Ruba'i Mujarrad/Mazid</i>	2	2.0%
B. <i>Isim</i> (Nouns and Their Derivatives) — 55 entries (54.5%)			
13	<i>Isim Masdar Tsulasi</i>	12	11.9%
14	<i>Isim Masdar Mazid (If'al, Taf'il, Tafa'ul, Ruba'i)</i>	4	4.0%
15	<i>Isim Fa'il (Tsulasi & Mazid)</i>	8	7.9%
16	<i>Isim Maf'ul</i>	4	4.0%
17	<i>Sifah Musyabbahah/Sifat Mubalaghah</i>	12	11.9%
18	<i>Isim Tafdhil</i>	4	4.0%
19	<i>Jama' Taksir</i>	3	3.0%
20	<i>Jama' Salim (Masculine/Feminine)</i>	7	6.9%
21	<i>Isim Musanna'</i>	1	1.0%

No.	Sharaf Category	Count	Percentage
22	<i>Isim Jenis/Isim Alat/Isim 'Alam</i> (Common/ Instrument/ Proper Nouns)	7	6.9%
TOTAL SHARAF ENTRIES		101	100%

The most notable finding from the *sharaf* analysis is the dominance of *isim masdar tsulasi* (12 entries, 11.9%) and *sifah musyabbahah/sifat mubalaghah* (12 entries, 11.9%) as the two largest categories. The dominance of *isim masdar* reflects a characteristic of Qur'anic discourse, which tends to use nominal expressions to depict abstract realities—such as *نَصْر* (help), *خُسْر* (loss), *تَكَاثُر* (rivalry in accumulation), and *زَلْزَال* (earthquake/shaking)—which are also key vocabulary items in Arabic language learning. The next significant finding is the diversity of *mazid* verb forms found: *bab if'al* (أَفْعَلَ) with 5 *madhi* and 4 *amr/mudhari'* examples, *bab taf'il* (فَعَّلَ) with 3 *madhi* and 3 *amr/mudhari'* examples, *bab mufa'alah* (فَاعَلَ) with 1 example, *bab tafa'ul* (تَفَاعَلَ) with 2 examples, *bab infi'al* (انْفَعَلَ) with 1 example, and *bab istif'al* (اسْتَفْعَلَ) with 1 example. All the *tsulasi mazid* verb forms commonly taught in *pesantren* and *madrasah* are represented among the 22 surahs analyzed. This confirms that *Juz 30* is indeed a highly representative source for *tashrif* items and the introduction of *fi'il mazid* forms.

Special morphological phenomena worth noting include: (1) *fi'il mu'tall lam* found in four *mudhari'* forms (*يَطْعَى، يَنْهَى، تَزْمِيهِمْ، لَتَرُونَ*) exhibiting variations in weak-letter changes; (2) *fi'il mudha'af* in two *mudhari'* forms (*يُدْعُ، يَخُصُّ*) showing a letter-*idgham* (assimilation) pattern; (3) the bare *ruba'i* verb (*وَسُوَسَ يُوَسُوَسَ*) and the passive *ruba'i* form (*زُلْزِلَتْ*), which display a reduplication pattern; and (4) the hollow (*ajwaf wawi*) verb (*جَاءَ*) as an example of a verb undergoing *i'lal qalb* (vowel/consonant transformation). This diversity of phenomena makes *Juz 30* an ideal 'morphological laboratory' for intermediate-to-advanced Arabic language learning.

Nahwu Analysis

The syntactic analysis produced 53 *nahwu* entries distributed across 10 syntactic patterns. The complete classification is presented in Table 3.

Table 3. Classification of *Nahwu* Entries by Syntactic Pattern

No.	Syntactic Pattern (Nahwu)	Count	Percentage
1	<i>Jumlah Fi'liyyah</i> (Verbal Sentence)	9	17.0%
2	<i>Jumlah Ismiyyah — Mubtada' and Khabar</i> (Subject–Predicate)	7	13.2%
3	<i>Jumlah Ismiyyah with Nawasikh</i> (<i>Inna, Kana, Laysa</i>)	6	11.3%
4	<i>Jumlah Syarthiyyah</i> (Conditional: <i>إِذَا/مَنْ</i>)	5	9.4%
5	<i>Jumlah Qasam</i> (Oath — <i>وَ Qasam + Jawab Qasam</i>)	7	13.2%
6	<i>Jumlah Manfiyyah</i> (Negated: <i>لَمْ/مَا</i>)	6	11.3%
7	<i>Jumlah Istifhamiyyah</i> (Rhetorical/Taqiriri Question)	6	11.3%
8	<i>Jar-Majrur as Adverbial/Muta'alliq</i>	4	7.5%
9	<i>Istitsna' — Exception</i> (<i>إِلَّا</i>)	2	3.8%
10	<i>Hal — Circumstantial Qualifier</i>	1	1.9%
TOTAL NAHWU ENTRIES		53	100%

Jumlah fi'liyyah dominates with 9 entries (17.0%), reflecting the tendency of Qur'anic language to use verbal predicates to express divine actions and events directly and dynamically. Representative examples rich in grammatical content include: (a) *اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ* (Q.S. Al-'Alaq: 1–2), which contains a *fi'il amr* + a *jar-majrur* functioning as *muta'alliq* + an *isim maushul* functioning as *na't*; and (b) *يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا* (Q.S. An-Nasr: 2), which displays a *fi'il mudhari'* + *jar-majrur* + *hal manshub* within a single concise sentence.

Jumlah qasam ranks second alongside *jumlah ismiyyah mubtada'-khabar* (7 entries each, 13.2%). The high frequency of *jumlah qasam* (oath sentences) reflects a distinctive characteristic of the Makkiyah surahs in *Juz 30*, which employ the *uslub qasam* as a rhetorical device to reinforce theological messages. The variations of *qasam* found are highly diverse: single *qasam* (وَالضُّحَى، وَاللَّيْلِ), multiple *qasam* (وَالَّتَيْنِ وَالزَّيْتُونَ وَطُورِ سِينِينَ), *qasam* with a *fi'il mudhari'* as the *maqsum bih* (وَالْعَادِيَاتِ ضَبْحًا), through to variations of the *jawab qasam* in the form of an emphasized nominal sentence (*jumlah ismiyyah mu'akkadah*) (إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ). This diversity makes *Juz 30* an ideal source of items on the *uslub qasam*.

The *jumlah syarhiyyah* found (5 entries, 9.4%) display two types of conditional particles (*adawat syarat*): إِذَا (4 occurrences) and مَنْ (1 occurrence). The syntactic and pedagogical distinction between the two is significant: إِذَا functions as a temporal conditional particle (*adawat syarat zamaniyyah*) that does not put the verb in the jussive mood (its apodosis takes the form of a sentence), whereas مَنْ functions as a conditional noun (*isim syarat*) that places two verbs in the jussive (the protasis verb and the apodosis verb). The best example of مَنْ *syarhiyyah* is فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ (Q.S. Az-Zalzalah: 7), which displays two consecutive jussive (*majzum*) verbs.

Jumlah manfiyyah (6 entries, 11.3%) and *jumlah istifhamiyyah* (6 entries, 11.3%) show a balanced and proportional presence. Within the negated sentences, two negation particles with different characteristics were found: لَمْ, which places the *fi'il mudhari'* in the jussive mood (4 cases, such as لَمْ يَلِدْ in Q.S. Al-Ikhlâs: 3), and مَا, which does not (2 cases, such as مَا وَدَّعَكَ رَبُّكَ in Q.S. Ad-Dhuha: 3). Within the interrogative sentences, all instances are *istifham taqriri* (rhetorical questions conveying emphasis) rather than *istifham haqiqi* (genuine questions)—a distinctive feature of Qur'anic *uslub* that is essential to understand in the context of Arabic language learning.

Special *Tarkib* Constructions of High Pedagogical Value

Beyond the general classification above, the analysis identified a number of *tarkib* (grammatical) constructions of high pedagogical value, as they are rarely encountered in ordinary instructional texts yet are essential for intermediate-to-advanced Arabic learners to master. These constructions are presented in Table 4.

Table 4. Special *Tarkib* Constructions of High Pedagogical Value

No.	Surah & Verse	Special Construction	Pedagogical Value
1	Al-Ikhlâs: 4 لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ	<i>Kana</i> jussive + fronted <i>khabar</i> + delayed <i>isim</i>	Fronting of the <i>khabar</i> (تقديم الخبر) before the <i>isim</i> of <i>kana</i> for exclusivity (<i>hasr</i>); an unusual construction often misunderstood
2	Al-Kafirun: 6 لَكُمْ دِينُكُمْ وَلِيَ دِينِ	Fronted <i>khabar</i> (<i>jar-majrur</i>) + delayed <i>mubtada'</i>	Fronting of the <i>khabar</i> for <i>hasr</i> ; a parallel pattern (coordinated by <i>waw</i>) between two nominal sentences within a single verse
3	Al-Kautsar: 3 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ	<i>Inna</i> + <i>isim</i> + <i>dhamir fashl</i> + definite (<i>ma'rifah</i>) <i>khabar</i>	The <i>dhamir fashl</i> (هُوَ) separates the <i>isim</i> and <i>khabar</i> to convey exclusivity (<i>hasr</i>) and emphasis (<i>taukid</i>); rarely taught
4	Al-Insyirah: 5–6 × فَإِنَّ مَعَ الْعُسْرِ يُسْرًا 2	<i>Inna</i> + fronted <i>khabar</i> (adverbial) + delayed indefinite (<i>nakirah</i>) <i>isim</i> (repeated)	Repetition (<i>tikrar</i>) contrasting العسر (definite) with يسرا (indefinite): illustrates the rule that an indefinite noun, when repeated, does not refer back to the same referent (<i>al-nakirah la ta'udu hiya al-ula</i>)
5	Al-Fil: 1 أَلَمْ تَرَ كَيْفَ فَعَلَ	Interrogative + jussive negation لَمْ + jussive weak (mu'tall) verb + كَيْفَ	<i>Tara</i> in the jussive with elision of the final radical (<i>alif maqshurah</i>); كَيْفَ functions semantically as a second direct object (<i>maf'ul bih</i>)
6	Az-Zalzalah: 7–8 فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ	Conditional مَنْ + jussive protasis verb + jussive apodosis verb (parallel)	A perfect example of a conditional noun placing two verbs in the jussive; parallel structure between verse 7 (خيرًا) and verse 8 (شرا)
7	Al-Bayyinah: 5 وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا	Negation مَا + passive verb + unrestricted exception	<i>Istitsna' mufragha</i> after negation expresses exclusivity (<i>hasr</i>) — 'only to worship'; ل +

No.	Surah & Verse	Special Construction	Pedagogical Value
		(<i>istitsna' mufragha</i>) + ل + subjunctive verb	subjunctive verb expresses purpose (<i>maf'ul li ajlih</i>)
8	Ad-Dhuha: 4 وَلَاخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى	Emphatic ل (<i>lam ibtida'</i>) + subject + comparative predicate (<i>isim tafdhil</i>) + comparative مِنْ	Irregular (<i>sima'i</i>) comparative <i>isim tafdhil</i> خير + comparative مِنْ: a comparison between the abode of the Hereafter and the abode of this world

Discussion

The findings regarding lexical repetition can be understood through the perspective of usage-based linguistics. Within this framework, frequency and repeated exposure shape the way learners recognize language patterns. Ellis further explains that frequently encountered forms are processed more easily because learners gain sufficient exposure to the relationship between form and function (Ellis, 2002). In the *Alfiyah* study notes, words such as عمرو، علي، قام، نصر، ضرب، زيد، عمر، and جاء serve as recurring input. This repetition makes certain forms familiar and easily recognizable.

However, the data show that this repetition does not stand alone. The same word is shifted across various grammatical positions. زيد can function as *fa'il*, *maf'ul bih*, *majrur*, *mubtada'*, the *isim* of إن, or the *isim* of كان. This pattern indicates that instructors use repetition not merely to repeat a word, but also to concretely demonstrate changes in grammatical function. From the perspective of pedagogical grammar, examples of this kind are effective because the rule is not presented as an empty formula; instead, the rule is displayed through directly observable changes in form (Javadi, 2020).

The data also reveal a pedagogical risk. High token repetition does not automatically provide adequate type variation. Usage-based linguistics emphasizes the importance of both frequency and variation: frequency supports pattern recognition, while variation supports the ability to generalize (Ellis, 2002). If examples consistently rely on the same names and basic verbs, learners may remember specific patterns, yet their ability to apply the rule to other forms may remain limited. Examples such as زيد and قام should therefore be understood as a starting point for learning. Once learners recognize the underlying rule, instructors need to substitute certain elements—for example, replacing زيد with محمد، الطالب، or صاحب الكتاب، and replacing قام with فهم، قرأ، or استخرج.

The findings regarding lexico-grammatical arrangements can be understood through the perspective of construction grammar, in which a construction is a pairing of form and meaning (Ellis, 2002). Each example demonstrates not only word order but also the functional relationships between components. جاء زيد illustrates a *jumlah fi'liyyah* construction with the agent appearing after the verb. رأيت زيدا illustrates a transitive-verb construction together with its object. مررت بزید illustrates a verbal construction accompanied by a *jar-majrur* phrase. زيد قائم illustrates a *jumlah ismiyyah* construction, while إن زيدا قائم and كان زيد قائما illustrate constructions that undergo change due to the presence of a governing particle (*'amil*).

From the perspective of evaluation theory, these findings directly address the issue raised by Mardapi that evaluation quality is determined by the availability of standardized and classified instruments (Mardapi, 2020). Classifying the 101 *sharaf* entries into 22 subcategories and the 53 *nahwu* entries into 10 syntactic patterns provides a category map that can be directly converted into a question-bank blueprint—something that has so far been absent from the construction of Qur'an-text-based Arabic evaluation instruments. Furthermore, in line with Black and Wiliam's principle that good assessment requires well-targeted feedback, this category mapping enables educators to give precise feedback, since each test item can be linked to a clear grammatical category (Black & Wiliam, 1998).

These findings also strengthen the argument for the advantages of authentic texts in language assessment. Students' familiarity with the text of *Juz 30* (Fauzi et al., 2023) means that their cognitive energy can be focused on the grammatical aspect rather than on basic meaning comprehension—a mechanism consistent with Wardani and Kusuma's finding that HOTS items based on authentic texts produce better learning outcomes than those based on artificial texts (Wardani & Kusuma, 2023). The dominance of *jumlah fi'liyyah* and *jumlah qasam* in the data also confirms the distinctive rhetorical character of the Makkiyah surahs, reinforcing Aziz's argument that the Qur'an represents the pinnacle of authoritative Arabic eloquence while also being rich in stylistic (*uslub*) variation (Aziz, 2020).

Compared with prior research, these findings occupy a position that is both distinct and complementary. Unlike Al-Hamzi and Al-Qurashi and Mustafa and Ibrahim, who analyzed sentence

patterns partially and without an instrumentation orientation, the present study explicitly directs its *nahwu* findings toward a question-bank construction framework (Al-Hamzi & Al-Qurashi, 2021). It likewise differs from the morphological studies of Zaidan and Nurfadillah and of Rahman and Syamsuddin, which stopped at describing *wazan* without pedagogical implications; the present study integrates *sharaf* and *nahwu* findings together into a single, coherent pedagogical framework (Rahman & Syamsuddin, 2022; Zaidan & Nurfadillah, 2021). This study thus fills the gap identified in the introduction: previous Arabic question-bank development research had not yet utilized *Juz 30* as a systematic source, while previous Qur'anic linguistic research had not yet been oriented toward instrumentation.

The special *tarkib* constructions in Table 4 reveal another dimension worth highlighting theoretically: the grammatical richness of *Juz 30* is not limited to category frequency but also extends to structural complexity rarely found in ordinary instructional texts. Constructions such as *taqdim khabar li al-hasr* (*khabar*-fronting for exclusivity) and *dhamir fashl* (separating pronoun) require simultaneous understanding of pragmatic and grammatical function, so that items built from these verses have the potential to measure competence at the analytical level rather than mere recall. This finding points toward what may be termed the principle of staged grammatical inventory: question-bank construction should begin with high-frequency, structurally simple categories (such as *fi'il madhi tsulasi* or *jumlah fi'liyyah*), then proceed gradually toward categories with special meaning and complex structure (such as *nawasikh*, *syarhiyyah*, and special *tarkib* constructions), so that item difficulty can be systematically controlled according to the learner's level.

As a practical implication, at least five different item types can be designed from these 101 *sharaf* entries and 53 *nahwu* entries: (1) *wazan*-identification items (e.g., 'The word *بُرَاؤُونَ* in Q.S. Al-Ma'un: 6 is a *fi'il mudhari'* belonging to the bab of...'- measuring recognition of *mazid* forms); (2) *tashrif* items (converting a verb from one *sighat* to another using words drawn from *Juz 30*); (3) *i'rab* items (determining the grammatical position, marker, and reasoning behind the *i'rab* of a word in a given verse); (4) sentence-analysis items (determining sentence type and its components); and (5) special-*tarkib*-analysis items (identifying *dhamir fashl*, *istitsna' mufragha*, or *taqdim khabar* in specific verses).

In terms of distribution, Surah Ad-Dhuha (Q.S. 93) and An-Nas (Q.S. 114) stand out as the most balanced sources of items (each containing 6 *sharaf* entries and 4 *nahwu* entries) while also containing complex *tarkib* constructions. Surah Al-Ikhlash (Q.S. 112) is highly suitable for items on *jumlah ismiyyah*, *nawasikh*, and *fi'il majhul* within a short span of text (only 4 verses). Surah Az-Zalzalah (Q.S. 99) is effective for items on the *fi'il ruba'i mudha'af*, *jama' taksir*, and *jumlah syarhiyyah* with *من*. This even distribution allows question-bank developers to select source texts according to the targeted level of difficulty.

Overall, the advantage of a *Juz-30*-based question bank grounded in this inventory lies in three mutually reinforcing aspects: linguistic authenticity (the text represents the pinnacle of Arabic eloquence), contextual familiarity (students' cognitive energy is focused on the grammatical aspect), and integrative value (grammatical learning is integrated with Qur'anic recitation study). These three aspects are not only practically valuable but also theoretically affirm that high-quality Arabic language evaluation can be built upon an authentic corpus without sacrificing the measurability and structure of the instrument.

CONCLUSION

This study successfully analyzed and inventoried *nahwu* and *sharaf* materials across 22 surahs, from Surah Ad-Dhuha (Q.S. 93) to An-Nas (Q.S. 114). The main findings can be summarized as follows. First, 101 *sharaf* entries were identified, consisting of 46 *fi'il* (45.5%) across 12 morphological subcategories and 55 *isim* (54.5%) across 10 subcategories, with *isim masdar tsulasi* and *sifah musyabbahah/mubalaghah* (11.9% each) as the most productive categories, and all *tsulasi mazid* verb forms represented in the data. Second, 53 *nahwu* entries were identified, covering 10 syntactic patterns, with *jumlah fi'liyyah* (17.0%) as the most dominant pattern, followed by *jumlah qasam* and *jumlah ismiyyah mubtada'-khabar* (13.2% each). Third, a number of rare yet pedagogically valuable *tarkib* constructions were found, such as *taqdim khabar* for *hasr*, *dhamir fashl*, *istitsna' mufragha*, and *man syarhiyyah*, which have the potential to measure grammatical competence at the analytical level.

These findings are meaningful both practically and theoretically. Practically, they demonstrate that the surahs of *Juz 30* contain a sufficiently rich array of morphological and syntactic elements to serve as a source for an authentic, standardized, and pedagogically valuable *nahwu-sharaf* question bank. Theoretically, these findings affirm the relevance of the staged grammatical inventory principle as a

framework for constructing Arabic evaluation instruments based on authoritative texts.

This study has limitations in that it covers only 22 of the 37 surahs in *Juz 30* and does not include empirical trials of the test items that could potentially be constructed from these findings. Accordingly, this study recommends the following follow-up steps: (1) expanding the scope of analysis to all 37 surahs of *Juz 30*; (2) developing an actual question bank based on these findings with a variety of item types; (3) conducting expert validation and empirical testing of item validity and reliability; and (4) integrating the question bank into a digital Arabic language learning management system.

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