



The Typology of Irregular Plural in the Qur'an: A Morphosyntactical Study of Ultimate Plural

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Abstract

This research aims to identify the quantity, pattern, and characteristics of the irregular plural forms in Arabic, especially *shighbah muntaha al-jumu'* (ultimate plural) in the Qur'an. This research was conducted based on the many problems in identifying the pattern of ultimate plural. Although most of them are analogous, students still complain that it is complex, and as a solution they memorize. However, it still raises its own problems because of the many patterns. The study implemented a text study approach supported by data cards as a data collection instrument. The researchers managed to identify ultimate plural with a variety of patterns. This study found 245 ultimate plurals in the Quran. From these findings, researchers successfully found twelve (12) patterns of ultimate plural in the Quran. This finding certainly simplifies the nineteen (19) patterns of ultimate plural which Arabic language experts often introduce. The characteristics of ultimate plural can be identified from its singular form, which consists of words with at least four letters and the second letter is not a vowel. Meanwhile, when it comes to plural, the third letter is *alif taksir* followed by two or three letters. The patterns can be formulated in A-A/I, U-A/I, U-A/A and A-A/A.

Keywords: *typology, morphosyntactic, irregular plural, shighbah muntaha al-jumû'*

Introduction

The irregular plural form in Arabic, known as *jam'u taksir*, presents a significant problem in language learning. In addition to its many divisions, the formation standard is different and there are no fixed rules (Agustina et al., 2021). Mardiyah et. al (2017) stated that these variations become a source of problems in studying *jam'u taksir*. Although the majority of irregular plural are analogous, learners still find it difficult since they have to memorize each of the basic analogies.

Memorization is not the right method to comprehend *jam'u taksir*, in as much as a number of learners have weakness in memorization (Munjiah and Fakhurrrazi, 2016). The fact that memorization is an obstacle is also conveyed by Raswan, Wahab, dan Hakki (2022). They argued that not all forms of *jam'u taksir* should be memorized, used

and applied in Arabic sentences. Based on the observation, the researchers also found empirical facts that memorization does increase students' learning loads.

Muh. Abdul Qadir (1997) also argued that:

كثرة الأقسام والتفصيلات مما يثقل كاهل التلميذ ويجهد ذهنه ويستنفذ وقته، وذلك يضطر
المتعلم إلى حفظ تعاريف وحدود لا توائم تفكيره ولا يتسع له ذهنه.

(The large number of sections and details burdens the learner, stresses his mind, and consumes his time. This forces the learner to memorize definitions and boundaries that do not suit his thinking and burden his mind.)

From this statement, he emphasized that numerous detailed divisions require learners to exert extra energy and time to memorize. It further forces learners to memorize definitions and boundaries that do not harmonize their thinking and accommodate their thoughts.

To understand the irregular plural form, it needs a new method that emphasizes a functional approach, promoting direct contact with the people who speak the language (Hanum and Rahmawati, 2020). The term “direct contact” and “speakers of the language” can be understood in a broader context, such as teaching the rule of *jam’u tak.sîr* form by presenting cases found in the Qur’an. Based on the linguistic cases contained in the Qur’an, learners do not necessarily memorize all the rules of *jam’u tak.sîr*.

Among the classifications in the study of irregular plural, the researchers focused on the problems as well as presented solutions in learning *shîghab muntaha al-jumû’*. The study attempted to bring out novelty in the study of irregular plural form compared to previous studies which also discussed morphosyntax in Arabic. Sodik and Jannah (2017) had discussed the memorization method used in the learning process in pesantren (Islamic boarding school) in their research entitled “The Role of Memorization in Improving Understanding of Nahwu for Learners”. However, the study did not casuistically investigate the memorized material. Wahyono (2019) conducted a study entitled “The Strategies of Kyai in Nahwu and Shorof Learning at Islamic Boarding Schools”. Naseha dan Muassomah (2019) also conducted a study entitled “Model of Neuroscience Learning with Inquiry Methods and Tasrif Snowball Method”. Komarudin and Anwar (2021) had discussed on the endeavors of learning Arabic grammar and morphology implementing *Amtsilatî* method in his research entitled “Upaya Memahami Nahwu Sbaraf dengan Metode Amtsilat?”. Uriawan and Hidayat (2017) has also proposed a learning method in sharf in his study entitled “Design and Build Applications for Learning Sharf in Android-Based Arabic Grammar”. Gemilang and Listiana (2020) further investigated the learning media in Arabic in their study entitled “Teaching Media in the Teaching of Arabic Learning: Learning Media in Arabic”. Several previous studies above, however, did not discussed in detail the morphosyntax. They solely concerned with strategies, methods, and media, which become the issues of external elements of language (*anâshîr khârijîyyah*). These studies have indirectly drawn a common thread that the main problems of morphology and syntax are in the learning, which is the strategies, methods and media which are considered less representative or less varied.

Instead of investigating the external elements of language, the present study focused on the intrinsic elements of language (*anâshîr dâkhillîyyah*), since the main problem of studying morphology and syntax does not lie in the strategy, method or media but in the language and the chapters therein contained. In this context, the internal elements of language are focused on the study of *sharf*, not *nahwu*, for they place different scope. *Sharf* regulates the structure of a word (*kalimah*), meanwhile *nahw* regulates the structure of words in a sentences (*jumlah*) (Katamba and Stonham, 2018).

Jam'u taksîr is a form of phrase consisting of the words “*jam'u*” and “*taksîr*”. *Jam'u* refers to a large quantity, while the term *taksîr* is translated as “broken” (KBBI, 2016). *Jam'u taksîr* can be defined as plural forms whose letter composition and construction change from their singular form (Rifa'i, 2020). Changes can be in the form of addition of letters at the beginning of the word, in the middle, or at the end. Besides, the change can also be in *harakât* (vowel marks which create a short movement of sound) as well as the elimination of letters. In the study, the researchers intended to invite readers to see a more specific space of *jam'u taksîr*. In Arabic morphological discourse, *jam'u taksîr* is classified into several forms. Referring to al-Ghulayaini(2014), there are a number of *jam'u taksîr* in the form of minor plural (*li al-qillab*), with a quantity below ten and major plural (*li al-katsrah*).

Morphosyntactically, *shîghab muntaba al-jumû'* is part of *jam'u taksîr*, specifically categorized into major plural (*li al-katsrah*) for the quantity of ten to infinity. However, in its application both minor and major plural are applied randomly. This random application is caused by the difficulty to determine whether the irregular plural form (*jma'u taksîr*) is categorized into the domain of minor plural or major plural (Munjiah, 2021).

The minor plural form has four standards (*wazân*) that is, أَفْعَالٌ، أَفْعَالٌ فِعْلَةٌ، أَفْعَالٌ، أَفْعَالٌ. On the other hand, the major plural form has approximately 35 *wazans*, of which 19 standards belong to the *shîghab muntaba al-jumû'* (Al-Ghulayaini, 2006) (Al-Hajib, 1995; Al-Afghani, 2003; Al-Taftazani, 2005). The nineteen *wazans* are:

- (١ مفاعل، ٢ مفاعيل، ٣ فواعل، ٤ فواعيل،
(٥ فعالل، ٦ فعاليل، ٧ أفاعل، ٨ أفاعيل،
(٩ تفاعل، ١٠ تفاعيل، ١١ يفاعل، ١٢ يفاعيل، ١٣ فياعل، ١٤ فياعيل، ١٥ فَعَالِي، ١٦ فُعَالِي، ١٧ فَعَالِي،
١٨ فَعَالِي، ١٩ فَعَائِل

Therefore, this study examined and traced the existence of these 19 *wazân* in the Qur'an to determine whether all of these *wazans* are used in the Qur'an or are they merely found in the Arabic words. To solve the age-old problem of *jam'u taksîr*, the researchers attempted to formulate a new pattern to understand the *wazân* and identify the characteristics of *jam'u taksîr*, specifically *shîghab muntaba al-jumû'* in the Qur'an.

The study results are intended to help undergraduate students in Arabic departments, students of Islamic boarding school or learners to study morphology and syntax, especially *shîghab muntaba al-jumû'*, so that they no longer memorize many *wazans*, but simply go through their patterns and characteristics. The researchers arranged these

patterns and characteristics using formulas to recognize them easily. With this formula, learners are expected to be able to recognize *shîghbah muntaba al-jumû'* in Arabic texts, or conversely, they can easily form single words into the form of *shîghbah muntaba al-jumû'*.

Method

This study employed text study research design to understand the patterns and characteristics of *shîghbah muntaba al-jumû'* in the Qur'an. This application of the design is since the research object is in the form of text, that is the Qur'an which covers from juz (section) 1 to juz 30 (Krippendorff, 2018). The advantage of implementing text study is that it can use two data approaches, i.e., qualitative data in the form of researchers' interpretation, and quantitative data in the form of accumulation of patterns in *shîghbah muntaba al-jumû'*.

The research aims to discover the number, pattern, and characteristics of *shîghbah muntaba al-jumû'* in the Qur'an. The data were collected implementing document study approach. To record each finding in the text, the researchers used data cards. The data card eased the researchers to classify the patterns. The researchers traced the pattern and examined the characteristics of *shîghbah muntaba al-jumû'* in the Qur'an by the single form of the word.

There are several steps to find the characteristics and patterns:

1. tracing *shîghbah muntaba al-jumû'* in the Qur'an;
2. mapping *shîghbah muntaba al-jumû'* based on the similarity of the pattern;
3. finding out the meaning through the translation of the Qur'an to ascertain whether the word found is a singular or plural form;
4. tracing its singular form through a dictionary and matching its meaning with the meaning contained in the Qur'an to ensure that it is the singular form;
5. giving a note to the word that functions as an adverb; and
6. making table for easy analysis.

Results and Discussion

The Amount of Shîghbah muntaba al-Jumû' in the Qur'an

The results showed that the amount of *shîghbah muntaba al-jumû'* in the Qur'an consisting of five or more letters and whose third letter is *alif taksîr*, is 245 words. Some of them are repeated more than once, such as the word *أرائك* mentioned five times, the word *أساطير* mentioned eleven times, the word *يتامى* mentioned twelve times, and many more. The detailed results can be seen in the following table:

Tabel 1. The Total of *Shîghbah Muntaba al-Jumû'*

Word	Total	Word	Total	Word	Total	Word	Total
شياطين	14	منازل	2	كسالى	2	فرداى	1
أصابع	2	أحاديث	5	قلاند	2	مشارب	1

صواعق	2	دراهم	1	جوارح	1	مقاليد	2
نصارى	13	مواخر	1	مرافق	1	حناجر	1
أمانِي	3	رواسي	9	خنازير	1	سلاسل	2
يتامى	10	سراييل	3	أساطير	8	مصاييح	2
مساكين	8	لواقح	1	خزائن	4	رواكد	1
أسارى	1	مثنائي	1	مفتاح	3	معارج	3
مساجد	4	أرائك	4	قراطيس	1	قبائل	1
قواعد	3	مأرب	2	بصائر	5	بطائن	1
شعائر	4	تمائيل	2	أكابر	1	أباريق	1
مواقيت	1	مقامع	1	حوايا	1	كوافر	1
منافع	7	أساور	2	فواحش	4	مواقع	1
سنابل	1	صوامع	1	خلائف	4	أقاويل	1
قناطر	1	طرائق	2	موازين	7	مناكب	1
أنامل	1	فواكه	2	معايش	2	معاذير	1
مضاجع	3	أيامى	1	شمانل	2	كواعب	1
مقاعد	2	أناسي	1	ضفادع	1	حدائق	2
ربائب	1	مدائن	2	خبائث	2	كواكب	1
حلائل	1	خطايا	2	مغارب	2	سرائر	1
سكارى	3	مصانع	1	مشارق	2	نمارق	1
موالي	2	قوارير	3	مساكن	9	أبابيل	1
كباير	3	صياصي	1	موطن	1	مقابر	1
مغانم	2	جلاييب	1	خوالف	2	زرابي	1
مواضع	2	محاريب	1	دوائر	1		
Total	94	Total	52	Total	69	Total	30

The study revealed that not all of the 19 *wazans* of *shīghab muntaba al-jumū'* as conveyed by Al-Ghulayaini (2014) exist and are found in the Qur'an. Based on a critical review conducted by the researchers, in accordance with the existing rules, there are 12 *wazans* found, i.e. فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي، فَعَالِي while the other 7 *wazans* which are not found in the Qur'an are تفاعل، تفاعل، تفاعل، تفاعل، تفاعل، تفاعل، تفاعل. This finding confirmed the method of memorization is no longer relevant since not all *wazans* are found in the Qur'an. Therefore, memorization, as proposed by previous studies, is not the right method to study *sharf*, especially *jam'u taksīr* (Muna, 2018).

Studies examining *shīghab muntaba al-jumū'* in the Qur'an to be reformulated into a simple pattern are still rarely conducted. For instance, Elmubarok and Multazam (2022) examined *jam'u taksīr* in the Qur'an *juḡ* 1-10 (morphosyntactic analysis). Besides

merely examining a third of the Qur'an, the study was also limited to tracking *jam'u taksîr* (*jam'u qillab* and *jam'u katsrab*) and identifying the changing forms of the words. The highlight in the present study is reformulating new patterns to simplify the 19 existing *wazans*, besides solely tracking and identifying *jam'u taksîr*.

This study is similar to a study conducted by Raswan et al., (2022) to simplify the *tasbrîf* contained in *wazan* using constructivism and analogy approach. In their study, they shifted the focus of the *mîẓan sharfî* which is very numerous and not easy to memorize to be simpler and exploratory by applying the rules in Arabic in journal books and Arabic texts.

The Pattern of Shîghab Muntaba al-Jumû' in the Qur'an

The patterns of *shîghab muntaba al-jumû'* in the Qur'an were analyzed by examining the number of letters and *harakat* in *shîghab muntaba al-jumû'*. The researchers mapped the 245 words based on similarities on *harakat*. Repeated words were solely listed once and the words with similar patterns were grouped into one. The table of patterns of *shîghab muntaba al-jumû'* can be seen below:

Tabel 2. The pattern of *shîghab muntaba al-jumû'*

Words	Pattern	Formula	No
مساجد، مقاعد، مغانم، مواقع، منافع، مضاجع، مشارق، مرافق، مغارب، مساكن، منازل، مقامع، مشارب، مصانع، مقابر، موالي، معارج، مأرب، مواطن، مناكب، مواضع، مثاني، معاش، مفاتيح	مَفَاعِلُ	A-A-I	1
مواقيت، موازين، معاذير مفاتيح، مصابيح، مقاليد، محارِب	مَفَاعِيْلُ	A-A-II	2
ضفادع، دراهم، حناجر، صياصي، سنابل، سلاسل، نمارق، أنامل، كواكب، صوامع، أصابع	فَعَائِلُ	A-A-I	3
شياطين، جلايب، تماثيل أبابيل، قناطير، قراطيس، سراويل، أباريق، غرابيب، مساكن خنازير	فَعَائِيْلُ	A-A-II	4
صواعق، جوارح، فواحش، قواعد، مواخر، كوافر، كواعب، نواصي، دوائر، رواكد، فواكه، خوالف، رواصي، لواقع	فَوَاعِلُ	A-A-I	5
قوارير	فَوَاعِيْلُ	A-A-II	6
شعائر، ربائب، حلائل، شمائل، خزانن، بصائر، خلائف، بطائن، خبائث، أرائك، طرائق، مدائن، كبائر، قبائل، حدائق، سرائر، قلاند	فَعَائِلُ	A-A-I	7
أساور، أكابر	أَفَاعِلُ	A-A-I	8
أقاويل، أساطير، أحاديث	أَفَاعِيْلُ	A-A-II	9
خواتا، خَطَايَا، يتامى، أيامى، نصارى	فُعَالَى	A-A-A	10
سكاري، كسالى، فرادى، أسارى	فُعَالَى	U-A-A	11
أمانى، أناسى، زرايى	فُعَالِيْ	A-A-Iy	12

In the first column, the pattern of *shîghbah muntaba al-jumû'* is مَفَاعِل (a-a-i) is prefixed with the letter *mîm* and consists of five letter. The second pattern is مَفَاعِيل (a-a-ii) which consists of six letters and is prefixed by letter *mîm*, but there is a letter *ya* with *harakat sukûn* before the last letter and having extended sound. The third pattern is فَعَائِل (a-a-i), without the addition of letters. The singular form of plural words using this pattern consists of four letters. The fourth pattern is فَعَائِل (a-a-ii), which is similar to the third pattern. However, the letter before the end is *yâ'* with *harakat sukûn* and extended sound. The fifth pattern is فَوَاعِل (a-a-i), whose second letter is *wâw*. The sixth pattern is فَوَاعِيل (a-a-ii) whose second letter is *wâw* and *yâ'* with *harakat sukûn* before the last letter, which prolongs its sound. The seventh pattern is فَعَائِل (a-a-i) affixed by the letter *hamzab* before the end of the word. The eighth pattern is أَفَاعِل (a-a-i) prefixed with the letter *hamzab*. The ninth pattern is almost similar, yet before the end of the letter is *yâ'* with *harakat sukûn*. Therefore, the sound must be extended.

Both patterns, a-a-i and a-a-ii, are slightly similar. However, a-a-ii (with two letters "i") indicates that there are *harf 'illat* (semivowel letter) with *harakat sukûn*. Therefore, it is required to prolong the sound. On the other hand, the letter "i" means that one is read short due to the absence of *harf 'illat*. The tenth and eleventh patterns have almost similar pattern, consisting of five letters and suffixed by *alif layyinah*. The difference is only found the first letter. The tenth pattern starts with *harakat fathbah*, فَعَالِي (a-a-aa), meanwhile the eleventh pattern starts with *harakat dhammah*, فُعَالِي (u-a-aa). The twelveth pattern, فَعَالِي (a-a-iy), is almost similar to the tenth pattern, but the last letter is with *tashdid* and the *harakat* of the fourth letter is *kasrah*.

From the identification of the patterns in the Qur'an, there are five main patterns in *shîghbah muntaba al-jumû'*, i.e. "a-a-i", "a-a-ii", "a-a-a-a", "u-a-a", and "a-a-iy." This pattern will be easily recognized and understood because the number is not as much as *wazan* of *shîghbah muntaba al-jumû'* introduced by Arabic linguists. To comprehend the pattern, learners must also understand the characteristics of each pattern, so that they can determine which pattern is implemented.

Reading over the repeated patterns and categorizing them become the right steps to understand *shîghbah muntaba al-jumû'*. Attempts to create this pattern or typology have been massively made in both syntactic and morphological studies, such as in the work of Mohamad Nadzmi (2020) entitled "*al-insyâ' bi al-anmâth*". The work sought to explain writing the plural form patterns starting from the simplest to very complex patterns. It can be found in the book series of counseling in writing sentences in Indonesia (Sasangka, 2014). Agustina et al., (2021) also identified the pattern of *jama' takshîr* in Najib Kailan's novel "*Qâtîlu Hamzab*".

Characteristics of Shîghbah Muntaba al-Jumu' in the Qur'an

The researchers analyzed the single and plural forms to find the characteristics of *shîghbah muntaba al-jumû'*. In other words, the analysis on the characteristics can be conducted in two sides, the plural side and the singular side of *shîghbah muntaba al-jumû'*

Therefore, the researchers explained *shîghbah muntaba al-jumû'* accompanied by its singular form in one table. Words in *shîghbah muntaba al-jumû'* form with the same pattern are grouped into one and the same word is solely written once. To find out the singular form, the researchers used dictionary to match the meaning in the dictionary and in the Qur'an to ensure that the meaning is appropriate and the word is a singular form of *shîghbah muntaba al-jumû'*. Before elaborating, the researchers compiled them in a table as follows:

Table 3 Characteristics of *shîghbah muntaba al-jumû'*

Pattern	Plural	Singular	Wazan	Pattern	Plural	Singular	Wazan	
1	مساجد	مَسْجِدٌ	مَفَاعِلٌ	5	صواعق	صَاعِقَةٌ	فَوَاعِلٌ	
	مقاعد	مَقْعَدٌ			جوارح	جَارِحَةٌ		
	مضاجع	مَضْجَعٌ			فواحش	فَاحِشَةٌ		
	منافع	مَنْفَعَةٌ			قواعد	قَاعِدَةٌ		
	مغانم	مَغْنَمٌ			مواخر	مَآخِرَةٌ		
	مرافق	مِرْفَقٌ			كواعب	كَاعِبَةٌ		
	مشارق	مَشْرِقٌ			نواصي	نَاصِيَةٌ		
	مغارب	مَغْرِبٌ			دوائر	دَائِرَةٌ		
	مساكن	مَسْكَنٌ			خوالف	خَالِفَةٌ		
	منازل	مَنْزِلٌ			رواسي	رَاسِيَةٌ		
	مشارب	مَشْرَبٌ			لواقح	لَاقِحَةٌ		
	مصانع	مَصْنَعٌ			رواكد	رَاكِدَةٌ		
	مقامع	مِقْمَعٌ			فواكه	فَاكِهَةٌ		
2	معارج	مِعْرَاجٌ	مَفَاعِلٌ	6	قوارير	قَارُورَةٌ	فَوَاعِلٌ	
	مناكب	مَنْكَبٌ			7	شعائر		شَعِيرَةٌ
	مآرب	مَأْرَبٌ				ربائب		رَبَائِبَةٌ
	مقابر	مَقَابِرٌ				حلائل		حَلَائِلٌ
	موالي	مَوَالِيٌ				خزائن		خَزَائِنٌ
	موطن	مَوْطِنٌ				بصائر		بَصَائِرٌ
	مواضع	مَوَاضِعٌ				خلائف		خَلَائِفَةٌ
	مواقع	مَوَاقِعٌ				خبائث		خَبَائِثٌ
	مثاني	مَثَنِيٌّ				أرائك		أَرَائِكَةٌ
	معايش	مَعْيِشَةٌ				طرائق		طَرَائِقَةٌ
	مواقبت	مِيقَاتٌ				مدائن		مَدَائِنٌ
	موازين	مِيزَانٌ				كباير		كَبَائِرٌ
	محارِب	مِحْرَابٌ				قبائل		قَبَائِلٌ
مقاليد	مِقَالِيدٌ	حدائق	حَدَائِقٌ					

	مِفْتَاح	مِفْتَاح	سَرَائِر	سَرِيْرَة	
	مِصْبَاح	مِصْبَاح	قَلَانِد	قِلَادَة	
	مِعَاذِر	مِعْدَار	بِطَانِن	بِطَانَة	
3	ضِفَادِع	ضِفْدَع	شِمَانِل	شِمَالَة	
	دِرْهَم	دِرْهَم	أَكْبَر	أَكْبَر	أَفَاعِل
	حَنَاجِر	حَنْجَرَة	أَقَاوِل	إِقْوَال	أَفَاعِل
	سَنَابِل	سَنْبَلَة	أَسَاطِر	أَسْطُور	
	سَلَاسِل	سَلْسِلَة	حَوَايَا	حَاوِيَة	فَعَالِي
	نَمَارِق	نَمْرِق	خَطَايَا	خَطِيَة	
	كَوَاكِب	كُوْكَب	سَكَرَى	سَكْرَان	فُعَالِي
	صَوَامِع	صَوْمَعَة	كَسَالِي	كَسْلَان	
	أَصَابِع	أُصْبُع	فِرَادِي	فِرْدَان	
	أَنَامِل	أُنْمَلَة	أَمَانِي	أَمْنِيَة	فَعَالِي
	صَيَاصِي	صَيْصِيَة	أَنَاسِي	إِنْسِي	
4	شَيَاطِين	شَيْطَان	زِرَابِي	زِرْبِي	
	قِنَاطِر	قِنْطَار			
	قِرَاطِلِس	قِرْطَاس			
	سِرَابِيل	سِرْبَال			
	غِرَابِيْب	غِرْبَاب			
	تِمَاثِيل	تِمْثَال			
	مِسَاكِين	مِسْكِين			
	خِنَازِير	خِنْزِير			
	أَبَارِيْق	إِبْرِيْق			

Shġhab muntaba al-jumú's characteristics can be analyzed from its singular and plural forms. When the characteristics are recognized, it is easy to identify *shġhab muntaba al-jumú'* and easy to change the singular form into *shġhab muntaba al-jumú'*. The elaboration is available in the following section.

a. Recognizing its characteristics through *the plural form*

The initial element to highlight is the number of letters. *Shġhab muntaba al-jumú'* consists of 5 letters like مَفَاعِل, فَعَالِل, فَوَاعِل, فَعَائِل, فَعَالِي, فُعَالِي, فُعَالِي, أَفَاعِل (Al-Hajib, 1995) and six letters like مَفَاعِيل, فَعَالِيْل, فَوَاعِيْل, فَعَائِيْل, أَفَاعِيْل, فَعَالِي (Al-Hajib, 1995).

The other significant element is the harakat. Harakat of *shġhab muntaba al-jumú'* is divided into 5 formulas, i.e. a-a-i with short "i", such as أَفَاعِل, مَفَاعِل, فَعَالِل, فَوَاعِل, فَعَائِل, فَعَالِي, أَفَاعِيْل, فَوَاعِيْل, فَعَائِيْل, فَعَالِيْل, مَفَاعِيل, فَوَاعِيْل, فَعَائِيْل, فَعَالِيْل, أَفَاعِيْل, -a-a with a long "a", such as فَعَالِي

(suffixed by *alif layyinah*), u-a-a with a long “a”, like فُعَالِي (suffixed by *alif layyinah*), and a-a-iy whose *yā*’ is with tashdid at the end of the word like فُعَالِي .

The type of the letter and its addition should also be noticed. All *shīghab muntaha al-jumū’* is affixed by *alif* (ا) in the third order, which becomes the main feature. Other characteristic besides the existence of *alif taksīr* is letters *mīm* (م) as prefix such as مَفَاعِل and *mīm* (م) with *yā*’ like مَفَاعِيل. In some patterns, it is prefixed by *hamzah* (ء), such as أَفَاعِل and a hamzah (ء) with a *yā*’ (ي) like أَفَاعِيل. *Wāw* (و) in some cases are affixed in the second order like فَوَاعِل and *wāw* (و) with *yā*’ (ي) like فَوَاعِيل. Occasionally, the word does not need any addition but *alif taksīr*. In other words, the letters are original, such as فَعَالِل and فَعَالِيل (*yā*’ is affixed before the last letter) (Al-Ghulayaini, 2006).

b. Recognizing the characteristics through the singular form (*mufrad*)

The singular form that can be included into *shīghab muntaha al-jumū’* is not general, meaning that not all singular forms can be formed into *shīghab muntaha al-jumū’*. Several conditions must be fulfilled by the singular form to be formed into *shīghab muntaha al-jumū’*.

- 1) Singular form that follows the wazan مَفْعَلٌ، مَفْعَلٌ، مَفْعَلٌ (column No. 1), such as مَرْفَقٌ، مَسْجِدٌ، مَقْعَدٌ is affixed by *alif taksīr* in the third order (مَفَاعِل).
- 2) Singular form that follows the wazan مَفْعَالٌ with the letter *alif* before the end such as مِيزَانٌ، مِفْتَاحٌ (column No. 2) needs an alif in the third order and the *alif* of the singular form is changed into *yā*’, such as the word مِيزَانٌ، مِيزَانٌ (مَفَاعِيل)مَفَاتِيحٌ.
- 3) When a single form consisting of four or five letters due to the addition of *tā’ marbūthah*, *alif taksīr* is added in the third order and the additional letter is omitted when it is changed into *jam’u taksīr* (column No. (3) as in the word صِفَادِعٌ، سَنَابِلٌ، صِيَاصِي to be صِفَادِعٌ، سَنَابِلَةٌ، صِيَاصِيَّةٌ.
- 4) When a single form consists of five letters, the second letter and the fourth letter are in *harakat sukūn*, such as خَنْزِيرٌ، شَيْطَانٌ (column No. 4), *alif taksīr* should be affixed in the third order and the letter with *sukūn* in the fourth order is replaced by *yā*’. The previous words become شَيْطَانٌ، خَنْزِيرٌ، تَمَائِيلٌ.
- 5) Singular form that follows the wazan فَاعِلَةٌ، such as قَاعِدَةٌ نَاصِيَةٌ، دَائِرَةٌ (column No. 5) is affixed by *alif taksīr* in the third order and the second letter (*alif*) is replaced by *wāw*. The preceding singular words become قَاعِدَةٌ، دَائِرَةٌ، نَاصِيَةٌ .
- 6) Singular form with six letters, whose second and fourth letters are in *sukun* such as the word قَارُورَةٌ (column No. 6), is affixed by *alif taksīr* in the third order. *Alif* is changed into *wāw* while *wawu* at the end is changed into *yā*’, such as the word قَارُورَةٌ.
- 7) Singular form that follows the wazan فَعْبِلَةٌ or فَعَالَةٌ such as خَزِينَةٌ and فَلَادَةٌ (column No. 7) is affixed by *alif taksīr* followed by *hamzah*.

- 8) Singular form that follows the *wazan* أَفْعَلْ such as أَكْبَر (column No. 8) is affixed by *alif taksîr* in the third order.
- 9) Singular form that follows the *wazan* إِفْعَالٌ or أَفْعُولٌ such as إِقْوَال (column No. 9) is affixed by *alif taksîr* in the third order and the last letter in *harakat sukûn* is replaced by *yâ'*.
- 10) singular form whose letter before the end is *yâ'* with tashdid such as حَاوِيَةٌ dan حَاطِيَةٌ (column No. 10) is affixed by *alif taksîr* in the third order and the last letter is alif.
- 11) Singular form that follows the *wazan* فَعْلَانٌ such as سَكْرَان and كَسْلَان (column No. 11) is affixed by *alif taksîr* in the third order and the last letter is *alif layyinah*. Therefore, سَكْرَان and كَسْلَان become سَكَرَى and كَسَالَى.
- 12) Singular form that follows the *wazan* فُعْلِيٌّ with *harakat dhammah* or *kasrah* such as أَمْنِيَّة and زَبِيٍّ (column No. 12) is affixed by *alif taksîr* in the third order and the letter after *alif taksîr* is not changed.

Conclusion

There are 245 words with twelve patterns of *shîghbah muntaba al-jumû'* in the Qur'an. They are فَعَالِيٌّ, فَعَالِيٌّ, فُعَالِيٌّ, فُعَالِيٌّ, أَفَاعِلِيٌّ, أَفَاعِلِيٌّ, فَعَالِيٌّ, فَعَالِيٌّ, فَوَاعِلِيٌّ, فَوَاعِلِيٌّ, مَفَاعِلِيٌّ, مَفَاعِلِيٌّ, which are formulated into five patterns, i.e. a-a-i with short "i", a-a-ii with long "i", a-a-aa with long "a", u-a-aa with long "a", and a-a-iy, whose *yâ'* is with tashdid at the end of the word.

The plural characteristics of *shîghbah muntaba al-jumû'* are the words that consists of five to six letters and the third letter is always *alif taksîr*. If the word consists of five letters, the letters with *harakat sukûn* is *alif taksîr*. However, if the word consists of six letters, *harakat sukûn* is placed above *alif taksîr* and *yâ'* before the last letter. The *harakat* can be *fathab-fathab-kasrah* or *fathab-fathab-fathab* or *dammah-fathab-fathab*.

The first characteristic of *shîghbah muntaba al-jumû'* in singular form consisting of four letters or more is *harf 'illat* which exists in singular form is not omitted when the word is changed into plural. In addition, *alif* which is placed in the second letter must be replaced by *wāw* and *yā'* replaces *harf 'illat* with *harakat sukûn* which is placed before the last letter. *Shîghbah muntaba al-jumû'* is also not composed of a single form with three letters and is not in the form of a natural noun.

This research only examines a small part of morphology and syntax. There are more Arabic linguistic cases that significantly need further elaboration since these two disciplines are the main subjects in Islamic boarding schools and the Arabic department, whose learning method commonly still implements memorization.

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