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Analysis of *Nahwu* Learning Progress in Indonesian Universities Based on the Character of Value Concerns

ABSTRACT: Historically, Arabic learning in Indonesia made a significant progress at the end of 1990s to the beginning of 2000s. This study was according to the importance of “Nahwu” and presence of the subject which exclusively taught about “Nahwu” after educational institutions effectively taught their students about Arabic subject itself. This situation happened in several universities in Indonesia with an Arabic language program, whether it is an educational program or Arabic literature program. The main purposes of this study were: knowing about “Nahwu” learning contents in several universities; finding out “Nahwu” learning implementations in several universities; and knowing “Nahwu” learning character of value progress in several universities. This study has been implemented in several universities in Indonesia which had subject curriculum of “Nahwu” learning. The sample of this study was taken by using the purposive sampling method. Based on any considerations from the time, academic, and curriculum concerns, the sample was taken from several universities which stand on Java, they were: UPI (Indonesia University of Education) in Bandung, UI (University of Indonesia) in Jakarta, UIN (State Islamic University) Syarif Hidayatullah in Jakarta, UIN Sunan Gunung Djati in Bandung, UGM (Gadjah Mada University) in Yogyakarta, UNPAD (Padjadjaran University) in Bandung, and UNINUS (Archipelago Islamic University) in Bandung. The result of this study was about basic concept of “Nahwu” learning contents, which were taught in university and “Nahwu” learning in university included the character of value based learning.

KEY WORDS: Nahwu; University; Character; Value; Arabic Learning.

INTRODUCTION

Basically, Arabic developments have made progress and became a great international attention. This fact was already indicated by recognition and the use of Arabic language in the UN

(United Nations) forum and international communication (Jolly *et al.*, 2009).

Based in its developments, Arabic was born and grown in Arabian *jazeera* region, where the native speakers were dominated by Moslem. This situation was one of the big

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reasons of growth of Arabic language get along with Islam growth (Hourani, 1991; Hitti, 2002; Hasan, 2013; and Tausch, 2014).

Moslems understand that Arabic language is the language of *Al-Qur'an*. Every Moslem, who wants to understand about Islam, has to learn and understand about its sources, *Al-Qur'an* and *Al-Sunnah* (Sharief ed., 1993; Saeed, 2009; and Sofi, 2013). In other words, whoever wants to learn about *Al-Qur'an* and *Al-Sunnah* has to learn Arabic language.

Arabic language was the first language, which scientifically learned as the language of revelation (Saeed, 2009; Sofi, 2013; and McDonald, 2017). This situation happens, because of millions of new Moslems insisted to learn about the revelation they believe as God's words. Half of them spoke language which has a close relation with Arabic, they even understand Arabic language as their second language, but understanding *Al-Qur'an* and its means was a different thing. It's everyone's need, there are more abilities required instead of abilities they understand about (al-Faruqi & al-Faruqi, 2007:263).

Development of Arabic language learning was a big concern in Indonesia. As we knew, majority of Indonesian people are Moslems, so there's so much Islamic schools had been built. Therefore, Arabic language has grown as far as the growth of Islamic education in Indonesia (Ricklefs, 1991; and Gade, 2004).

Islamic education in Indonesia appeared and developed in different varieties of institution, there were *pesantren* (Islamic boarding school), *madrasah* (Islamic modern school), or *surau* (little mosque in the village). Historically, *pesantren* was one of the oldest educational institutions in Indonesia. The existence of *pesantren* gave a new feature with a strong old Arabic book, or *kitab kuning*, as a specific character of *pesantren* (Baharuddin, 2014:29).

Pesantren was the oldest learning institution in Indonesia with model of dormitory to teach about traditional education. Knowledge and attitude transferring of *pesantren* has a main teaching pattern based on *Kiyai* (traditional Islamic scholars)'s methods, such as *sorogan*, *wetonan*, and *bandongan* (Masqon, 2011);

and also traditional Arabic books as the media of teaching and learning (Rifa'i, 2013:85).

Islamic education developments in Indonesia marked by various educational institutions that gradually appeared, from the most simple to phases that already disposed as modern and complete phases. Islamic institutions of education were belonging to the demands of people in their own times (Suwirta, 2009; and Akhiruddin, 2015:196).

Historically, Arabic learning in Indonesia made a significant progress at the end of 1990s to the beginning of 2000s (Burhanudin & Dijk eds., 2013). Various educational institutions made a stand to pay a big attention for Arabic learning, they were: LIPIA (*Lembaga Ilmu Pengetahuan Islam dan Arab* or Sciences Institution on Islam and Arab), *Ma'had al-Bir* (Arabic Education Institution), and STIBA (*Sekolah Tinggi Islam dan Bahasa Arab* or College of Arabic and Islamic Science). Besides that formal educational institutions, like UIN (*Universitas Islam Negeri* or State Islamic University) in Malang City, East Java, Indonesia applied PKPBA (*Program Khusus Pembelajaran Bahasa Arab* or Special Program of Arabic Language Teaching) that have been an Arabic learning model in Indonesia (Bahri, 2014:1).

Learning about Arabic is to learn sciences included in it, one of them is *Nahwu* which known as a science about Arabic syntax (Fehri, 1993; Ryding, 2005; and Aoun, Elabbas & Choueiri, 2010). In fact, people mostly didn't know how *Nahwu* began until *Nahwu* grown into one of the most important Arabic knowledges, although there are so many people learn about it and it's not a new thing they know about.

We could easily understand about *Al-Qur'an*, if we know Arabic principles before we learn *Al-Qur'an*. There are so many parts of Arabic sciences we have to learn about, because Arabic had a lot of important components to learn, one of them is *Nahwu* (Elabbas, 2000; Nurbayan, 2014; and al-Jurjaani, 2015).

Arabic experts agreed that *Nahwu* (Arabic grammar) is one of the most important knowledge (cf Elabbas, 2000;

Jiyad, 2006; and Nurbayan, 2014). Especially in the Islamic concern, various primary knowledges couldn't be understood without understanding about principles of *Nahwu*. Consequently, Arabic experts claimed *Nahwu* as one of the *Ijtihad* requirements (Bahri, 2015:116).

According to the importance of *Nahwu* learning and presence of the subject which exclusively taught about *Nahwu* after educational institutions effectively taught their students about Arabic subject itself. This situation happened in several universities in Indonesia with an Arabic language program, whether it is an educational program or Arabic literature program.

University was an educational element that implemented higher education and had so many contributions to build national character (Arthur, 2003; Davis, 2003; and Zulkabir & Suwirta eds., 2010). Character development was very important to be implemented by universities and the stakeholders as a guideline for universities educational character implementation. Basically, character education encouraged people to be nice, attractive personality, ethical, homely, honest, clever, care, and tough person (Keirse, 1998). And then, universities educational character implementation had to be synchronized with vision and mission of universities from the view of each Department (Hasanah, 2013:187-188).

UIN (*Universitas Islam Negeri* or State Islamic University), IAIN (*Institut Agama Islam Negeri* or State Institute of Islamic Religion), STAIN (*Sekolah Tinggi Agama Islam Negeri* or State College of Islamic Religion), and other universities under institution's authority noticed found that Arabic language skills were requirements to be fulfilled by students, who want to learn about Islam and its disciplines. The empiric fact also stated that Islam disciplines were written in Arabic language (Ula et al. 2013).

According to the explanation about developments of *Nahwu* learning in Indonesia, started with growth of Islam, and then evolved into curriculum of formal education system and university on the later, researchers have considered that *Nahwu*

learning progress in Indonesian universities based on the character of value concerns have to be analysed and deeply researched.

This study was exclusively bordered with only several universities in it. There were UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education) in Bandung, West Java; UNINUS (*Universitas Islam Nusantara* or Archipelago Islamic University) in Bandung, West Java; UIN (*Universitas Islam Negeri* or State Islamic University) Syarif Hidayatullah in Jakarta; UIN Sunan Gunung Djati in Bandung, West Java; UGM (*Universitas Gadjah Mada* or Gadjah Mada University) in Yogyakarta, Central Java; and UI (University of Indonesia) in Jakarta. The main purposes of this study were: knowing about *Nahwu* learning contents in several universities in Indonesia; finding out *Nahwu* learning implementations in several universities; and knowing *Nahwu* learning character of value progress in several universities.

Literature Review. Historically, the same phenomenon never been happened, when millions people heading into Islam, being Moslems, in any different age and ethnical background. Arabian had no texts or books to be taught *Al-Qur'an*, but they have already memorized and used as the main rules of Arabic grammar and the examples (al-Faruqi & al-Faruqi, 2007:264).

Most of Arabic linguistic experts agreed that preliminary idea that grown into *Nahwu* was initiated by Ali bin Abi Thalib, when he was a *khalifah* or leader of Islamic society (Hitti, 2002; Hasan, 2013; and Nadwi, 2015). This idea appeared because of several matters, especially religion and social-culture matters. This religion matter means *Al-Qur'an* purification from *lahn* or misreading. This *lahn* was getting more and more often happened, particularly when Arabic start to spread into non-Arabian nations (Suleiman, 2003).

In the social-culture matters, Arabian known as people with high pride and fanaticism of their own nation. This situation encouraged them to hardly try to purify Arabic from any foreign influences. The sense was getting more crystallized over the time, so they gradually started to think about

language principles standardization (Qiu *et al.*, 2009; and Redick *et al.*, 2012).

In that time, there is an Arabic teaching demand to Moslem who doesn't teach Arabic language will create linguistic, where grammar, orthography, syntax, lexicology, and poetry included in it. If *wahyu* (revelation) was merely limited to the people who speak Arabic, Arabic linguistics won't be grown as early as now, off course (al-Faruqi & al-Faruqi, 2007:264).

The first person who put Arabic grammar into a system was Abu al-Aswad al-Du'ali (69 AH/689 AD). He was a *tabi'un* (Moslem's second generation), who had ever accompany Ali bin Abi Thalib, the fourth *khalifah* in the battle of *Shiffin*. Abu al-Aswad al-Du'ali was also the one who in charge to devise vocalization signs determined by grammar status and the words that created the status index (Hitti, 2002; Hasan, 2013; and Nadwi, 2015).

The first vocalization signs used in Arabic were used by Ibrani and Syiria: one single dot above for "a", end of direct object, one single dot inside for nominative "u" letter and one single dot below for "i" sound as end of indirect object. Unfortunately, this system didn't last for long. Before the end of first century of Islamic period or AH (*Anno Hijriyah*), new signs, the signs we use by now, had been introduced. On this period, these signs assigned to show a relation or separation between two words: consonant doubling and dots to differentiate letters in the same shape. In the period of Al-Hajaj, Iraq and east provinces' Governor, this process had been completed. He was the one who put this system into *Al-Qur'an* in the period of *khalifah* Abdul Malik bin Marwan, 66-86 AH/685-705 AD (*cf* Watt, 1974; Lapidus, 1999; and al-Faruqi & al-Faruqi, 2007:265).

Etymologically, *Nahwu* was the way, path, or direction. Based on classic *ulama* (Islamic scholar)'s terminology, *Nahwu* was limited to study about *I'rab* and *Bina*. *I'rab* and *Bina* were the rules that decided which *harakat* we use to synchronize with the position in the sentence (Fehri, 1993; Ryding, 2005; and Jiyad, 2006). In other words, *Nahwu* was the rules we use to discover conditions of

Arabic words, from the *I'rab* or *Bina* concerns (Punawan, 2010:48).

Arabic syntax was more popular with another name, *Nahwu*. There were so many researches about *Nahwu*, because this was an important science to learn about. Nowadays, after the growth of researches and studies about linguistics analysis, *ulama* tend on changing and expanding *Nahwu* definition, not only focused on study of *i'rab* and *bina* for words, but may also covered study about vocabulary filtration, relation between several words, union between few words in the line of specified sounds, relation between various words in a sentence, and components that formed an expression of phrase (*cf* Ryding, 2005; Jiyad, 2006; Punawan, 2010:49; and Nurbayan, 2014).

About *Nahwu*, Fuad A. Effendy (2009) explained that language competences (Arabic) included two things, they are: (1) language skills consisted of *al-istima*, *al-kalam*, *al-qira'ah*, and *al-kitabah*; and (2) comprehension of language elements consisted of *al-ashwat*, *al-mufradat*, and *al-tarakib al-nahwiyah* (Effendy, 2009:73).

According to the explanations above, it can be inferred that *Nahwu* is one of science elements we have to learn about when we want to learn Arabic. In this context, Ronald M.P. Silalahi & Veny A. Puspitasari (2012) explained about the influence of language on the nation's character, by citing Mounier Emmanuel in 1956, as quoted by R. William Rauch (2012), as follows:

[...] regarded character from two different interpretations. *First*, character was defined as an original or natural set. *Second*, character defined as the level of force that person can control. From these two perspectives, it can be deduced that nation's character depend on which character they have. It's a nation founder's legacy. A nation's character was also can be described by the people's vision. Vision is a basic element in the nation's build (Silalahi & Puspitasari, 2012:53-54).

About the influence of language on the nation's character, especially relations between Premise and Linguistic Regulation, Nation Character Building, and Sustainable Development, see the figure 1.

In the middle of building process, world's expansion that getting faster and more complex over the time, educational principles for ethical built, and students' value and character had to be maintained, but it has to be differently and creatively done for life changing balance. Character was an important part to build quality human resources (Rauch, 2012; and Hidayat, 2016). That is why this character education needs to be precisely executed, because character built is an unreplaceable thing in this life. Character education had to be proximate to every aspect in life, especially to the educational institutions (Putri, 2011:207).

METHODS

This study was held in several universities in Indonesia, which had *Nahwu* curriculum material. Sample of this study was taken with purposive sampling method (*cf* Glesne & Peshkin, 1992; Raihani, 2001; and Etikan, Musa & Alkassim, 2016). This sampling method used because of several considerations about the time, academic, and curriculum samples taken from various universities in Java, there are: UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education), UNPAD (*Universitas Padjadjaran* or Padjadjaran University), UIN (*Universitas Islam Negeri* or State Islamic University) Sunan Gunung Djati, and UNINUS (*Universitas Islam Nusantara* or Archipelago Islamic University) in Bandung, West Java; UI (*Universitas Indonesia* or University of Indonesia) and UIN (State Islamic University) Syarif Hidayatullah in Jakarta; and UGM (*Universitas Gadjah Mada* or Gadjah Mada University) in Yogyakarta.

This naturalistic approaching means a natural, fair, and unmanipulated situation of the research field. Therefore, this approaching discovered events as how it happened. Naturalistical study was the way we see the real events naturally and openly change

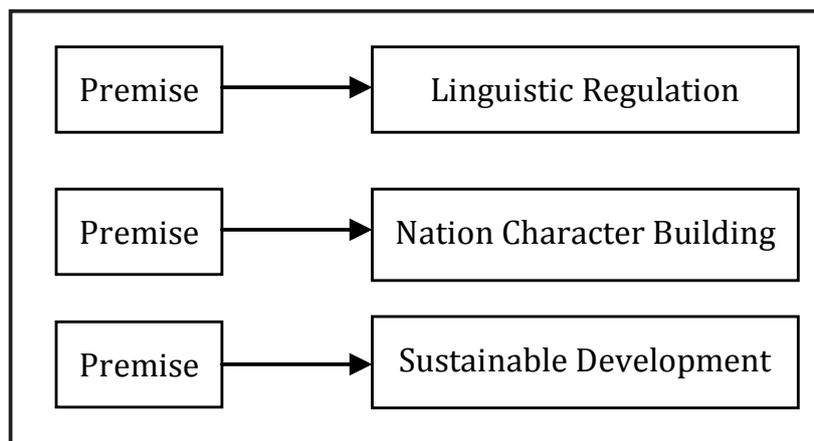


Figure 1:
Premise in Linguistics

without any variable control manipulation (Glesne & Peshkin, 1992; Sugiyono, 2013; and Etikan, Musa & Alkassim, 2016).

Data collection techniques in this study were: observation, interview, documentation, and triangulation. Data analysis was executed through several steps: firstly is data reduction. The researchers discussed about this study with friends or person who considered as an expert on the data reduction process. Through this discussion, researchers' knowledge will be grown so he could reduce the data with research values and significant growth of theories.

Secondly is data display. Data display used with data presentation with descriptive and narativ argumentation texts. Thirdly is verification. The researchers used verification as field data validation. As had been explained by Sugiyono (2013) as well as by Matthew B. Miles, A. Michael Huberman & Johnny Saldaña (2014) that the third step of qualitative data analysis was conclusion and verification (Sugiyono, 2013:345; and Miles, Huberman & Saldaña, 2014).

RESULTS AND DISCUSSION

Nahwu Contents Charge. Following is *Nahwu* contents organized and conducted in teaching and learning process in some universities in Indonesia. See table 1 to table 7.

Discussion. The researchers interested in to discuss: (1) *Nahwu* Learning; and (2) *Nahwu* Learning Based on Character of Value.

Table 1:
Nahwu Contents in UIN SGD Bandung

No	Material	Main Reference
1	<i>Isim</i>	Books made by Nahwu lecturers.
2	Type of <i>Isim</i>	
3	<i>Fi'il</i>	
4	Classification of <i>Fi'il</i>	
5	<i>Harf</i>	
6	<i>Marfuatul Asma</i>	
7	<i>Manshubatul Asma</i>	
8	<i>Majruratul Asma</i>	
9	<i>Tawabi'</i>	
10	<i>Tathbiq</i>	

Notes: University name is UIN (*Universitas Islam Negeri* or State Islamic University) SGD (Sunan Gunung Djati) in Bandung, West Java, Indonesia. Learning time is 1st – 4th Semester.

Table 2:
Nahwu Contents in UNPAD Bandung

No	Material	Main Reference
1	<i>Isim</i>	<i>Nahwu Wadih</i>
2	<i>Fiil</i>	
3	<i>Harf</i>	
4	<i>Jumlah Ismiah</i>	
5	<i>Jumlah Fi'liyah</i>	
6	<i>Marfuatul Asma</i>	
7	<i>Manshubatul Asma</i>	
8	<i>Majruratul Asma</i>	

Notes: University name is UNPAD (*Universitas Padjajaran* or Padjadjaran University) in Bandung, West Java, Indonesia. Learning time is 1st – 2nd Semester.

Table 3:
Nahwu Contents in UNINUS Bandung

No	Material	Main Reference
1	<i>Isim</i>	Books made by Prof. Dr. Mamat Zainuddin, M.A.
2	<i>Fiil</i>	
3	<i>Harf</i>	
4	<i>Murakkab</i>	
5	<i>Jumlah Ismiah</i>	
6	<i>Jumlah Fi'liyah</i>	
7	<i>Marfuatul Asma</i>	
8	<i>Manshubatul Asma</i>	
9	<i>Majrurat</i>	
10	<i>Tawabi'</i>	
11	<i>Tatbiq</i>	

Notes: University name is UNINUS (*Universitas Islam Nusantara* or Archipelago Islamic University) in Bandung, West Java, Indonesia. Learning time is 1st – 3rd Semester

Table 4:
Nahwu Contents in UIN Syarif Hidayatullah, Jakarta

No	Material	Main Reference
1	<i>Isim</i>	
2	Classification of <i>Isim</i>	
3	<i>Fi'il</i>	
4	Classification of <i>Fi'il</i>	
5	<i>Harf</i>	
6	<i>Marfuatul Asma</i>	<i>Durus al-Lughah</i>
7	<i>Manshubatul Asma</i>	
8	<i>Majruratul Asma</i>	
9	<i>Tawabi'</i>	
10	<i>Tathbiq</i>	

Notes: University name is UIN (*Universitas Islam Negeri* or State Islamic University) Syarif Hidayatullah in Jakarta, Indonesia. Learning time is 1st – 3rd Semester.

Table 5:
Nahwu Contents in UI Jakarta

No	Material	Main Reference
1	<i>Isim</i>	
2	Type of <i>Isim</i>	
3	<i>Fi'il</i>	
4	Classification of <i>Fi'il</i>	
5	<i>Harf</i>	<i>Durus al-Lughah</i>
6	<i>Marfuatul Asma</i>	
7	<i>Manshubatul Asma</i>	
8	<i>Majruratul Asma</i>	
9	<i>Tawabi'</i>	

Notes: University name is UI (*Universitas Indonesia* or University of Indonesia) in Jakarta, Indonesia. Learning time is 1st – 3rd Semester.

Table 6:
Nahwu Contents in UGM Yogyakarta

No	Material	Main Reference
1	<i>Isim</i>	
2	<i>Fi'il</i>	
3	<i>Harf</i>	
4	<i>Marfuatul Asma</i>	<i>Durus al-Lughah</i>
5	<i>Manshubatul Asma</i>	
6	<i>Majruratul Asma</i>	
7	<i>Tawabi</i>	

Notes: University name is UGM (*Universitas Gadjah Mada* or Gadjah Mada University) in Yogyakarta, Indonesia. Learning time is 1st – 3rd Semester.

Table 7:
 Nahwu Contents in UPI Bandung

No	Material	Main Reference
1	<i>Isim</i>	Books made by Nahwu lecturers.
2	<i>Fiil</i>	
3	<i>Harf</i>	
4	<i>Murakkab</i>	
5	<i>Jumlah Ismiyah</i>	
6	<i>Jumlah Fi'liyah</i>	
7	<i>Marfuatul Asma</i>	
8	<i>Manshubatul Asma</i>	
9	<i>Majrurat</i>	
10	<i>Tawabi'</i>	
11	<i>Tatbiq</i>	

Notes: University name is UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education) in Bandung, West Java, Indonesia. Learning time is 1st – 3rd Semester.

The explanation related to two matters is following here:

Firstly, **Nahwu Learning**. Nahwu had been a dynamic study among Arabic linguistic experts from the beginning until nowadays (Ryding, 2005; and Bahri, 2015). Nahwu as one of linguistic (*ilmu lughah*) branches could be studied for two requirements. Firstly, Nahwu study as a precondition or a tool to deeply understand other science with Arabic main references, like *Imu Tafsir* (Interpretation Science), *Ilmu Hadits* (Science on Words and Deeds of Prophet Muhammad), and *Ilmu Fiqh* (Science of Law Pertaining to Ritual Obligation). Secondly, Nahwu study was the main purpose for Arabic linguistic specialization (Jiyad, 2006; and Bahri, 2015).

According to this theory and observation of Nahwu subject contents in several universities, Nahwu had an important position and long enough time composition. This situation showed that Nahwu was an important requirement to fill by students of Arabic education, Arabic literature, and even students of Middle-East study (Muhamad, Rahman & Mat, 2014).

Learning time for Nahwu subject of several researched universities in Indonesia contained 2 SKS (*Sistem Kredit Semester* or Semester Credit System) from 1st – 4th Semester, with the measure of the amount of time for Non-Educational Study Program was fewer (2 or 3 Semesters) than Educational Study Program's

(3-4 Semesters). This is an empirical fact that Nahwu subject contents got a huge attention in the university curriculum (interview with Respondent A, 2/3/2016).

Besides that, UIN (*Universitas Islam Negeri* or State Islamic University) was a university which made rules that Arabic was not only taught in Arabic Study Program, but also for every UIN's Study Program. Although there were some differences between Arabic learning in the other Study Programs and Arabic in the Arabic Education or Literature Study Program itself, both of Arabic learnings contained *kaidah nahwiyah* in it (interview with Respondent B, 5/3/2016; and interview with Respondent C, 9/3/2016).

The attached analysis results of Nahwu subject contents in several universities in Indonesia above were, firstly, learning began with simple words subject about *isim*, *fiil*, and *harf*. *Isim* was a word that showed independent meaning without the meaning of time; in other words, it could be called noun. *Fiil* was a word that showed independent meaning within the meaning of time; in other words, it could be called verb. *Harf* was a word without meaning, except when it combined with other word/s.

In the learning process, *isim*, *fiil*, and *harf* divided to a long enough meeting. *Kalam* subject description (*isim*, *fiil*, and *harf*) described about definition of *isim*, *fiil*, and *harf*, and their characteristics. Classification of

isim is seen from various aspects, like gender aspect (*mudzakar/muanats*); quantity aspect (*mufrad, mutsana, and jamak*); and general or specific aspect (*ma'rifat and nakirah*). Classifications of *fiil* is seen from various aspects, like time aspect (*madhi, mudhari, and amr*); subject aspect (*ma'lum and majhul*); complement aspect (*lazim and mutaadi*); and *harf illat* aspect (*shahih and mu'tal*).

Secondly, *Nahwu* subject continued into *murakkab* or phrase. Not every university specified phrase learning in their *Nahwu* subject, most of them included it into *jumlah* or sentence learning (interview with Respondent D, 17/3/2016). Phrase learning included *tarkib isnadi, tarkib washfi, tarkib idhafi, tarkib athfi, tarkib badali, tarkib taukidi, and tarkib adadi* in it.

Thirdly is content about *jumlah* or sentence. *Jumlah* learning included *jumlah ismiyah* and *jumlah fi'liyah* (*fi'il* and *fa'il*) in it. Fourthly is content about *I'rab* and *Bina*. This content described on *marfuatul asma* (*isims* with *i'rab rafa*); *manshubatul asma* (*isims* with *i'rab nashab*); *majruratul asma* (*isims* with *i'rab jar* or *khafad*); and *tawabi'* (few words with *i'rab*) that depends on the previous word's *I'rab* and *Tawabi*, namely: *Na'at* (adjective), *Athaf* (conjunction), *Taukid* (confirmation), and *Badal* (replacement).

The fourth point was the essence of *Nahwu* itself. As what had been explained before, based on classic *ulama's* terminology, *Nahwu* was limited to study about *I'rab* and *Bina*. *I'rab* and *Bina* were the rules that decided which *harakat* we use to synchronize with the position in the sentence. In other words, *Nahwu* was the rules we use to discover conditions of Arabic words, from the *I'rab* or *Bina* concerns.

According to the main idea of *Nahwu* subject contents, which had been explained before, it appropriated with the steps for reaching of *Nahwu* learning purpose as Arif Hakim (2013) explanation that functional *Nahwu* learning purposes, according also to Rusydi Ahmad Thu'aimah & Mahmud Kamil al-Naqah (2006)'s opinion, were as follows:

[...] to give linguistic principles to the students, so they will be spared of speaking error; to

develop intellectual education that lead them to logically think and classify about structure (*tarakib*), expression (*i'barat*), words (*kalimat*), and sentence (*jumlah*); to habituate students to be careful to observ samples in the comparison, analogy, conclusion (*kaidah*), and develop their sense of language and literature (*dza'iq lughawi*), because *Nahwu* analysis based on *lafazh* analysis, expression, *uslub* (style), and can be differentiated which word is the right sentence and which is the wrong one; to train them to nicely reproduce sentences, *uslub* (style), language expression, and performance (*al-'ada al-lughawi*); to develop their ability to understand what they heard and read; and to help them to read, speak, and write or use verbal and written Arabic nicely (Thu'aimah & al-Naqah, 2006; and Hakim, 2013:6).

Study about learning sources or references used by universities in Indonesia for *Nahwu* learning found that every sample universities used Arabic based *Nahwu* books, like *Jurumiyah, Nahwu Wadhih, Jami' al-Durus, and Durus al-Lughah*. Those *Nahwu* books usage adopted from *pesantren* (Islamic boarding school)'s learning method, which used them earlier and respectively done it well. But, some *Nahwu* lecturers started to make some progress, they also arranged *Nahwu* books and used them as the main references and used Arabic based *Nahwu* books as alternative references (interview with Respondent A, 2/3/2016; interview with Respondent B, 5/3/2016; and interview with Respondent E, 24/3/2016).

These arranged books contained *Nahwu* subject contents and also could be used as exercise book of *Nahwu* application for students, as UIN SGD (*Universitas Islam Negeri* or State Islamic University, *Sunan Gunung Djati*) in Bandung; UPI (*Universitas Pendidikan Indonesia* or Indonesia University of Education) in Bandung; and UNINUS (*Universitas Islam Nusantara* or Archipelago Islamic University) in Bandung's *Nahwu* lecturers did. The subject materials arranged by *Nahwu* lecturers were made to facilitate grammar material presentation in Arabic learning for non-Arabic speakers. This is important, because students are the target of the learning contents/materials (interview with Respondent A, 2/3/2016; interview with Respondent B, 5/3/2016; and interview with

Respondent E, 24/3/2016).

Learning material itself is an important point in the learning progress. Therefore, learning material choice could be one of effective factors for the success of a curriculum or learning purpose (Meo, 2008). That was a similar thing with Arman Husni (2010), who told that one of the factors for the success of curriculum could be found from quality of subject materials as the knowledge source. Various subject materials could facilitate lecturers as teachers and also the students (Husni, 2010:47).

Next, discussion about learning method used in university Nahwu learning. There were many methods used by Nahwu lecturers, one of them was *qowaid* and *tarjamah* methods, which are the oldest learning methods used in Nahwu learning (Thu'aimah & al-Naqah, 2006; and Hakim, 2013). Although this method is the oldest one, but it is still used by so many educational institute, whether in Arab or Indonesia; in this case, included universities in Indonesia. This method focused on principles presentation, loaded principles recitation to students, and then gave students the examples to explain the principle means. This process showed that learning process start from the most general to the most specific material, gradually. In the end, this method called *qiyasi* method (Punawan, 2010:51).

Learning method diversely appeared and synchronized with certain purposes of Arabic learning itself. In the mean time, Arabic learning process in the educational institute of Indonesia must be synchronized with curriculum and synchronized also with linguistic competences (al-'Alawy, 2013:2). Besides of that method, lecturers also used example method, this was giving many examples at the beginning and then explaining the theory after students analyzed the examples (interview with Respondent A, 2/3/2016; and interview with Respondent B, 5/3/2016).

Besides of those methods above, some innovative things was frequently done by the Nahwu lecturers. They did some experiments about contemporary methods. The lecturers adopted contemporary method and applied

it in Nahwu learning to facilitate students to learn easily and make a change so there's no monotonous Nahwu learning. Even, any of those lecturers used visual media for learning to fill demands of the time with high technology era (interview with Respondent D, 17/3/2016; and interview with Respondent E, 24/3/2016).

Secondly, **Nahwu Learning Based on Character of Value**. Arabic learning had some subject in it, like Nahwu. Nahwu in Indonesia is significantly grown, because of Arabic is not only used as a religion language, but also used as an international language (Arifin, 2013; and Nurbayan, 2014). Arabic values, which could be found in learned classic books, affected Indonesian Moslem's personality to constantly believe in Allah SWT (*Subhanahu Wa-Ta'ala* or Glory to Him, the Exalted) and respect each other.

As what have been explained before that Arabic was an international language and also a language with a great attention in learning curriculum. Nahwu as one of many Arabic rules was a proof that Arabic is a language with more wide and specific grammatical (Nurbayan, 2014). Consequently, Arabic Educational or Literature Study Program specifically taught about grammatical or Nahwu as one of the subjects. Nahwu also could be supporting subject to the students' language skills, such as: *istima* or listening, *kalam* or speaking, *qiraah* or reading, and *kitabah* or writing (Ahmad & Abdullah, 2014).

Talking about formal learning, especially in universities nowadays, there are so people's demands of intensity and quality value education in formal educational institutions and also universities. Those demands based on social phenomena that happened in people's society, especially teenagers or students' productive age. Someone's behavior depends on neighborhood factor, based on a theory that character function depends on neighborhood (Wening, 2012:56).

Generally, Indonesia's education system still focused on cognitive and intellectual domain. It can be seen from the educational institution's orientation that preoccupied with exams/tests, from middle-semester test to the final test (Bucciarelli, 2013). Education

has a big responsibility to the growth of young generation and appearance of deviate behaviors. According to it, every person who's in charge to the national education has to pay a bigger attention to the students in right mindset and behavior concerns. Every single teacher has had an important role to build students' character (Thompson, 2002).

University is a unit of high education organizer that incumbent to take a place on nation's character built. Every single lecturer is professional educator and scientist, who has a main duty to informs, develops, and spreads knowledge, technology, and art through education, researches, and dedication to the people, what's we called in Indonesian higher education institution's context as *Tridarma Perguruan Tinggi* (Three Obligations of Higher Education Institution).

Lecturers professionally had a function as a teacher, educator, and tutor; so, they can develops cognitive, affective, and pschycomotoric domains (Wood & Tanner, 2012). That was a front door for character education to be implemented on Indonesian university level. Character built is important to be done by university and its stakeholder, and be a place where character education implementation in university stand on it (Hasanah, 2013:186-187).

According to that theory, the main focus in the character of value education progress was on the teacher (*cf*Thompson, 2002; Qiu *et al.*, 2009; and Wood & Tanner, 2012). It related to learning main purpose applied, subject material, tasks or training, and also learning methods they used. Character of values teaching in universities' *Nahwu* learning itself taught with Islamic *kitab* (book) as learning source that deliver exemplary, religion and ethic, beside of culture study (Jiyad, 2006; Ahmad & Abdullah, 2014; and Nurbayan, 2014).

Another character teaching contained in exercices teachers gave, where students emphasized to understand more about subject material from the learning source. The next one contained in learning method used by teachers. Implementation of politeness, religion, and responsibility were implemented nicely in the learning practice (Thompson, 2002; and Wood & Tanner, 2012).

Based on Indonesia's *Nahwu* learning history and teacing materials, contents, and methods used by universities, all of them head into same direction. It explained that *Nahwu* learning was not completed with only *I'rab* and *Bina*. Even more, *Nahwu* gave character of values built elements to the students to be aplicated on their life, religion, nation, people, and fot the student themselves (interview with Respondent F, 27/3/2016; and interview with Respondent G, 10/4/2016).

CONCLUSION

The *Nahwu* material subject in Indonesian universities included the same sequences, there were: *isim*, *fiil*, *harf*, *i'rab*, *marfuatul asma*, *manshubatul asma*, *majruratul asma*, and *tawabi*. There are also several exercises to do. *Nahwu* learning was implemented with several learning sources or directly used Arabic classical books as the guide books. Not only those books, but also books made by university lecturers. *Nahwu* learning in Indonesia based on Indonesian educational curriculum. It was heading build students' character of values.

According to the results, researchers recommend to: (1) teachers or lecturers have to be more active and more creative to make learning easier and find solution of learning problems, especially *Nahwu* learning; and (2) regulations of educational system expected to create curriculum that have more focuse, in black-and-white, on students' character of values built.¹

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¹**Statement:** We, hereby, declare that this article is our original work, it is not product of plagiarism, due to all sources used and cited in the analysis are showed clearly and available in the References. This article is also not submitted, reviewed, and published yet in other scholarly journals.

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