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i PROCEEDING BOOK OF THE FIRST INTERNATIONAL CONFERENCE ON CULTURE, RELIGION, AND EDUCATION (THE 1ST INTER-CULTURE) Theme: "slati in Disruptiea The 1st - 2nd of August 2019 at Madrasah Mulnithi Azizstan (MMA) Pattani, Thailand Selatan Publisher: LEARNING CENTER POSTGRADUATE OF UIN ALAUDDIN MAKASSAR ii THE 1ST INTER-CULTURE Islamic Education in Disruptive Era PROCEEDING BOOK OF THE FIRST INTERNATIONAL CONFERENCE ON CULTURE, RELIGION, AND EDUCATION (THE 1ST INTER-CULTURE) "slatin in Disruptiea Organizing Committee Head of Organizer : Dr. Hussam Dueramae Deputy Head of Organizer : Prof. Dr. Muhammad Yaumi, M.Hum., M.A. Secretary Dr. Sitti Mania, M.Ag. : Mustafakama Waeduereh, Lc., M.Hi. Steering Committee : Dr. Jarinee Maha Mustafakama Waeduereh, Lc.,

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Nurdin Ibrahim (Universitas Negeri Jakarta) Dr. Alek Abdullah (UIN Syarif Hidayatullah Jakarta) Prof. Dr. Sabri Samin, M.Ag. (Pascasarjana UIN Alauddin Makassar) Dr. Muljono Damopolii, M.Ag. (UIN Alauddin Makassar) Editor Thailand Dr. Hussam Dueramae Mustafakama Waeduereh, Lc., M.Hi. Sakareeya Bungo Burahan Dolah iii THE 1ST INTER-CULTURE Islamic Education in Disruptive Era No. 145/5 Moo 7 Napradu Khokpho, Pattani Thailand Telp. +6666-1936092 E-mail: hsaziz8506@gmail.com Indonesia Dr. Muljono Damopolii, M.Ag. Dr. Ahmad Yani Sitti Fatimah Sangkala Sirate Nurlathifah Thulfitriah B. Dian Purnama Saaludin Waode Riska Fauzia Ali Fajar Farhan Hikam

Pascasarjana UIN Alauddin Makassar Jl. H. M. Yasin Limpo No. 36. HP.

+62 812 2199 7082 E-mail: fajar@uin-alauddin.ac.id Setting/Lay out Nurlathifah Thulfitriah B. Publisher Learning Center Pascasarjana UIN Alauddin Makassar Jln. H. M. Yasin Limpo No. 36 Tlp. (0411) 841879/ Fax. (0411) 8221400 Copyright@contributors 2019 ISBN 978-623-92137-0-1 iv THE 1ST INTER-CULTURE Islamic Education in Disruptive Era PREFACE There is no perfection without being given by Allah, the Lord of the world, all the powers and efforts are coming from Him. May the abundance of His grace and gifts remain poured out to accompany our entire daily activities series, including in c The First International Conference on Culture, Religion, and Education (The 1st Inter- and finally can be well completed.

This first proceeding book was deliberately compiled for the needs of scientific publications of students who are taking the Postgraduate Program (Master and Doctoral Programs) at the UIN Alauddin Makassar in collaboration with the Thai Student Association in Makassar (TSAIM) held at the Madrasah Mulnithi Azizstan (MMA) Pattani, Southern Thailand. Alhamdulillah, the presence of this international proceeding book has received a very good response from various parties, especially students who are in the process of completing their master program.

The proceedings on the theme of "Islamic Education in Disruptive Era" is the the topic umbrella of the studies that are complemented by the discussion on culture, religion, and Islamic education. It is hoped that these writings will become a reference and contribute greatly to the scientific study of Islamic education, including the development of Islamic education in the disruptive era. In the preparation of this proceeding book, many parties have helped. Although it has been compiled as it is in the hands of the readers currently, it is not free from various mistakes and shortcomings.

For that, we would like to please the readers to provide corrections for the coming improvements. Thailand, August 9th 2019 Prof. Dr. Muhammad Yaumi, M.Hum., M.A. Deputy Head of Organizer Pascasarjana UIN Alauddin Makassar Jl. H. M. Yasin Limpo No. 36. HP. +62 812 2199 7082 E-mail: muhammad.yaumi@uin-alauddin.ac.id v THE 1ST INTER-CULTURE Islamic Education in Disruptive Era WELCOME SPEECH The First International Conference on Culture, Religion, and Education 2019 (INTER-CULTURE 2019) participated by post graduate students, educators, academicians, social workers, policy makers and other religion practitioners to send original research abstract/full paper, quantitative, qualitative, and mixed methods formatted according to the given writing guidelines.

All presented papers are published in proceedings and the selected papers will be

published in national (in Indonesia, Malaysia, and Thailand), as well as international journals indexed by SCOPUS. The theme refers to interdisciplinary studies that cover culture, religion, and education. The scope covers (1) Cultural Studies such as Islamic History and Culture in South East Asia, Social, Political, Dynamics of contemporary cultures in South East Asia; (2) Religion Studies such as Inter-Religion Relationships in Minority and Majority Societies and Social, Cultural, and Political Conflict Resolution in South East Asia; (3) Islamic Education Studies such as Islamic Education in Boarding School and Higher Education in South East Asia, Media and Technology in Islamic Education, and Curriculum Development for Islamic Education. Hopefully, there will be coming second inter-culture event that involve the countries in South East Asia to produce the scientific projects Culture, Religion, and Education, especially Islamic education.

At the end of this foreword, thanks for the participation of many people especially for the Indonesian scholars who have come to Southern Thailand in doing the International conference. Thailand, August 1st 2019 Dr. Hussam Dueramae The Chairman of the International Conference Committee No 145/5 Moo 7 Napradu Khokpho Pattani, Thailand Telp. +6666-1936092 Email: hsaziz8506@gmail.com vi THE 1ST INTER-CULTURE Islamic Education in Disruptive Era KEYNOTE SPEAKERS Prof. Dr. Achmad Abubakar, M.Ag. (UIN Alauddin Makassar) The Innovon of TeUlul Quran in Ismic rEducat Dr. Jarinee Maha (Islamic Educational Expert in Pattani, Thailand) The Instructional Strategies of Elementary Islamic Education in Thailand Prof. Dr.

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Sitti Mania Post Graduate Program of Alauddin State Islamic University Makassar Campus II: Jl. H. M. Yasin Limpo No. 36 Samata-Gowa E-mail: nurhasim.nh90@gmail.com Abstract: Method is the way of work taken in carrying out an activity to achieve certain goals. In learning, methods are interpreted as a method or system used to achieve learning goals. Mumtaz is a method in learning now, including new methods applied to several madrasah in the form of tutorial learning. Although it is new, it has been proven in several institutions that implement it.

Material design that is formulated in a contemporary manner makes it unique so that it has a new impression that is seen in theory can be practiced as a quick and easy way to read the yellow book. Not only that, learning by the mumtaz method trains students to become peer tutors to their friends through the TOT (Training Of Trainers) santri program. One mission of this method is to try to answer the assumptions that most say that learning nahwu saraf is difficult, but with this method, the material taught is fun and easy to understand, especially having the concept of being effective and efficient.

Keywords: Method, Mumtaz, Nahwu Saraf Learning LANGUAGE Arabic is a language that is used daily by people who inhabit the Arabian peninsula. In fact, Arabic is the official language in several countries such as Algeria, Iraq, Lebanon, Libya, Morocco, Egypt, Saudi Arabia, Suand, Syria, Tunisia, Jorand, and other countries in the Arabian Peninsula (Islam, 2001). Arabic occupies the first position as mother tongue in 20 countries with more than 200 million speakers.

(Rosita, 2017) In fact, Arabic is one of the international languages that are parallel with two foreign languages, namely English and French (Arsyad, 2004). Arabic for Muslims has a very important urgency because Arabic is the language of the Qur'an and hadith which is a holy book and guideline of Muslims. This provision does not mean that Muhammad. as prophets and apostles are Arabs so that Allah Almighty. lowering the Qur'an in Arabic, but indeed Allah Almighty choose it as the language of the Qur'an as the word of Allah Almighty in (Surah Yusuf/12: 2). Translation: Indeed, We have sent it down as an Arabic Qur'an that you might understand.

Arabic is not only the language of the Qur'an and hadith, but also authoritative sources in various Islamic disciplines using Arabic as in various fields of science, THE IMPLEMENTATION OF MUMTAZ METHOD (NURHASIM) 199 philosophy, history, and literature. In fact, Arabic is the foundation for the growth of modern science that is developing today (Izzan, 2007). The law of learning Arabic is fardu kifayah (compulsory), and understanding it is obligatory as explained by Imam al-Gazali who was dubbed Hujjah al-Islam in the book Ihya al-Ulum al-Din (al-Gazali, 2000).

The consequences of the law require that some people learn it. The purpose of learning it is so that it is easy to understand the Qur'an which is a reference in this life. Especially in the individual needs of learning Arabic is fardu 'n because it is necessary to carry out obligations in Islam in Arabic, such as prayer, reading the Qur'an, and recitation (1812). Hasyim Haddade in his Permainan Sebagai Media Pembelajaran Bahasa Arab said, "Learning Arabic is actually a moment of learning religion, because Islam is delivered in Arabic meaning learning it means learning about Islam (Rosita, 2017).

Therefore, madrasa education institutions in general, and Islamic boarding schools in particular, make Arabic the main lesson so that students (santri) must learn it. The problems experienced in learning Arabic, especially for Indonesians, are two, namely the linguistic and nonlinguistic aspects (Izzan, 2007). Linguistic issues include sound management, vocabulary, sentence order (grammar), and writing. While nonlinguistic problems include the socio-cultural differences of the Arabs with the Indonesian people. This difference raises its own problems related to the process of learning Arabic.

In addition, there are differences in expressions, terms and names of objects. These problems become obstacles for learners of Arabic to understand them. Learning Arabic is inseparable from kawaiid material (nahwu and sharaf). Academically, nahwu and sharaf are the two sciences that have separate material. Science nahwu discusses the structure of sentences or changes in the final line in each word, while sharaf discusses changes in the vocabulary of Arabic. However, both are always integrated in its application like two sides of an inseparable coin. Kawaiid is a means of language not the ultimate goal of learning about language. There are several purposes for studying kawaiid, including: 1.

Maintain oral and written errors (lahn) (Ibrahim, 1962). 2. Understanding the position of a word will help grasp the meaning of the sentence properly. 3. Language material possessed by students will be broad by knowing the basics of isytiqaq (derivation). 4. Develop students' abilities in the field of literature by using the balagah basics they know. 5. Getting students to think regularly and correctly. 6. Makes it easy to find out the mistakes in speaking by comparing the size of the rules that have been studied (Saman, t.th).



The material of nahwu and sharaf in boarding schools is generally taught in content based or in a conventional way, so the science of nahwu and sharaf for santri seems mediocre even though the science is the basic science in the scope of Islamic THE FIRST INTER-CULTURE, PATTANI THAILAND, AUGUST 1-2, 2019 200 boarding schools. As a result, the santri saw that the material was less interesting and resulted in difficult digestion. That assumption occurs because of the stagnation in his teaching methods which had almost no effort and creativity to simplify the material and develop teaching methods that made enthusiasts of these subjects enthusiastic and easy to understand the material.

In overcoming the problems of Arabic learning that occur among santri, a teacher or educator needs precision and accuracy in choosing learning methods that are suitable for the purpose of learning Arabic in the classroom. Things that become a reference in determining the method can be seen and determined based on the level of educational units, such as Madrasah Ibtidaiyah (MI), Madrasah Tsanawiyah (MTs), and Madrasah Aliyah (MA). In studying the bare book or in another words kitab kuning (kutub al-turas), it is certain that nahwu sharaf are the main capital. Using this capital, the santri is able to trace the bare books, sayings, perceptions, and paragraphs.

However, understanding nahwu and sharaf is not as easy as turning the palm of the hand, it needs seriousness in learning it. Likewise, the professionalism of the teaching teacher in the field of study is required in choosing techniques, as well as methods to teach them, especially in the I'yah students of the Islamic program in strengthening the basics of Arabic language, namely nahwu or sharaf. A good method is a method that is full of encouragement and motivation so that the material taught becomes easier to be accepted by students.

In other words, the method is a way to facilitate achieving the goals of a learning so that the planned results can be achieved as well as possible and as easy as possible. Thus, a learning process that is not only good is achieved, but it can also be fun and exciting. Judging from the level of suitability of a method, several methods have been applied and developed in learning Arabic such as the method of qawa 'wa amah (grammar-translation method), muba syarah(meth, yah wiyah (audio-lingual method), qira 'ah(g , and ma'iyah( cognitive code- learning theory) (Ahmad, 1989).

Today, a new method called the Mumtaz method "Fast and Easy to Read Bare Book has been introduced in several madrasas in recent times, including in the DDI As-Salman Allakuang Islamic boarding school in Sidrap district. This method is applied in the workshop training model. The mumtaz method was introduced to students directly, as

well as training training of trainers (TOT) for participants who had participated in the training several times. In the mumtaz book compiled by Alimin Mesra and Saifuddin Suhra, it contains kawaiid material such as what has been published in several kawaiid books and pre-existing nahwu and sharaf, such as Tamyiz: Smart Quick Method of Translation of the Qur'an and Reading The Yellow Book compiled by Abaza, Amtsilat Al-Tashrif, Sonhajiy's Matn Al-Jurumiyah, and several other books. However, the difference is the development of the material and the way it is presented.

THE IMPLEMENTATION OF MUMTAZ METHOD (NURHASIM) 201 In Aliyah Madrasah As-Salman DDI Islamic Boarding School has applied Arabic learning with the mumtaz method and it seems that the method provides a new nuance in learning. There is acceleration in understanding the material and can be applied directly with Arabic-language sentences, both from the Qur'an and from the hadith, and other Arabic-language literature (Muna, 2015). RESEARCH METHODS This study is a field research (Field research) and the type is qualitative descriptive. Descriptive research is intended to describe or describe existing phenomena, both phenomena that are natural or human engineering (Sukmadinata, 2010).

The qualitative research method is a research method that is used to examine the natural setting conditions where the researcher positions as a key instrument (Sugiyono, 2008). Qualitative descriptive research in question is research to produce descriptive information in the form of systematic, meticulous, in-depth, and comprehensive description of the implementation of the mumtaz method in neural knowledge in the Aliyah Islamic Boarding School of Al-Salman DDI Islamic Boarding School. Data collection methods used in this study, namely observation, interview (interview), and documentation analysis. As a data collection tool, or what is termed the human instrument.

The instruments that the researchers also used were: 1) Check list observation while making observations in the field. 2) Interview guidelines. 3) Check the list of documentation in the form of archives related to research Furthermore, the stage of data reduction (data reduction), the stage of data presentation (data display), and the stage of drawing conclusions/verification (conclusion drawing/verification) (Sugiyono, 2009). The data both come from the results of in-depth observations, interviews and from the results of documentation and triangulation.

DISCUSSION Understanding the Mumtaz Method The definition of a method in general is the path taken to achieve a goal with effective and efficient results. Related to the method of learning there are at least three terms that need to be understood carefully in an effort to improve learning in order to obtain maximum results from the goals

expected to be achieved namely approach, method, and technique. The approach in Arabic called al-madkhal is a set of assumptions about the nature of language and learning languages that are axiomatic (philosophical).

The method in Arabic is called al-tariqah ( ????? ) (Munawwir, 1997) is a comprehensive plan relating to the presentation of language material on a regular basis, there is no one part that is contrary to the other and based on the chosen approach. The technique in Arabic is called al-uslub what actually happens in the class and is the implementation of an implementative method (Arsyad, 2004). If concluded, the three THE FIRST INTER-CULTURE, PATTANI THAILAND, AUGUST 1-2, 2019 202 elements are seen as a system that is interconnected hierarchically.

More simply it can be said that the approach will give birth to methods, and methods will give birth to techniques. The difference is that the approach is axiomatic, the method is procedural, and the technique is applied. Thus, the word method referred to in this paper is how mumtaz works as a learning method Nahwu and Sharaf. The word method is coupled with the word mumtaz, namely as a term and the name of a learning model. Mumtaz in terms of language " ????? " means special. (Yunus, 2010) In the graduation achievement ind ex asanMa'h'A A gkanwhich of igh is ed e mumtaz ichmeans cumlaude.

If seen from the term "what is the name", then the meaning contained in the naming of this method is that with the mumtaz (perfect/special) the understanding produced by the mumtaz participants will be perfect. The mumtaz method is a learning concept that is formulatively designed with the aim of making students feel happy in their learning (fun and active teaching) and have acceleration in understanding a subject matter. It is very interesting in the application of the mumtaz method, both for children, adolescents, even adults in general feel happy and interested in their hearts when heard by singing.

On this basis, in the elaboration of the material nahwu sharaf with the mumtaz method is formulated with songs, or as in memorizing the material Nahwu in the form of nadzom/poetry that is read and memorized with certain models and lyrics which almost all millennials know, songs memorized by children to parents. The nahwu sharaf material in the mumtaz method book begins with memorizing 22 numbered keywords, each of which is made by singing the tone of a funny song and generally memorizing the song. For example, the number one material because and its members with hoes songs, inna and its members use labuni essoe songs (bugis version), istitsna letters with ummi songs, so the other material that most of the songs imitated are songs that have children's nuances, also some of them are Makassar Bugis folk songs that make it

unique and not swallowed by time.

In addition to memorizing the material with the version of the song adapted to the area of origin of each participant, also the material has national standard lyrics. For example, inna and its members with the Bugis version followed the Labuni Essoe song, in national standard lyrics using Twingkel-Twingkel songs. All songs in the mumtaz song can be developed according to the tastes of the participants besides having standard songs that are of a general nature.

The keywords which amounted to 22 material, according to Alimin Mesra "if the santri controls as many of those keywords, then the santri have mastered 1/3 of the knowledge of nahwu. In the calculation of 8 school hours per day, for five days with a total of 42 hours if in the form of training, the santri can memorize it, that is the hope that every teacher wants to achieve which is no exception by the initiator of this method, written in the mumtaz method manual & Easy to Read Smart Yellow Books ".  
**THE IMPLEMENTATION OF MUMTAZ METHOD (NURHASIM)** 203 Mumtaz method learning is applied to different levels of education, both for children in the MI, MTS, MA, and student classes.

In fact, teachers who teach Arabic are very appropriate to understand and apply this method of mumtaz. The mumtaz method has a slogan or some kind of yell "With mumtaz we can", then continued "As-Salman mumtaz". this is a form of refreshing the spirit while at the same time building communication with students who might have diverted attention from the participants. History of the Mumtaz Method The history of Mumtaz or the forerunner to the emergence of this method is on the initiative and form of concern for the stagnation of the method of learning Arabic which has almost no effort/minimal effort in developing its learning model, so that Dr. Alimin Mesra as the main author, and Dr. Saifuddin Zuhri, the second writer, compiled the mumtaz learning model as a method to simplify the material Nahwu Sharaf, so that the material seemed easy and fun.

It cannot be denied that the idea of the birth of the mumtaz was originated from the Tamyiz method, although it was very different in terms of the material. The emergence of the name Saifuddin Zuhri as the second author is the editor of the preparation of the material in the mumtaz method, while at the same time he has contributed a lot in developing and formulating the preparation of the mumtaz book until the 5th printing today. In addition, Saifuddin Zuhri, who is also a doctorate, always accompanied Ustadz.

Alimin Mesra in training/workshops in various locations, to South Sulawesi, Central Sulawesi, and in Jakarta itself as an area/village, in different schools/madrasas, to

universities. Mumtaz Method Teaching Principles The principle of learning is the design of style or principle (basic rules) that must be applied in the teaching and learning process. This implies that the educator will be able to successfully carry out his duties well, if he can apply the teaching method in accordance with the principles of learning.

Thus, the principles of learning are the foundation of thinking, grounding and the source of motivation, with the hope that learning objectives are achieved and the growth of the learning process between students and educators is dynamic and directed (Yatim, 2009). In the principle of teaching "how to teach is more important than the material itself" this is called the tamyiz method, and also applied in the mumtaz method and teaching methods in general. This is in line with the learning philosophy that says: "The method is more important than the material, and the teacher is far more important than the method, but the spirit of the teacher is far more important than the teacher himself" (Zarkasyi, 2005). THE FIRST INTER-CULTURE, PATTANI THAILAND, AUGUST 1-2, 2019 204 Strengths and Weaknesses of the Mumtaz Method Note that no method is considered the best among the other methods.

Each method has certain characteristics with all its strengths and weaknesses. The good method is combined with several other methods. The advantages of the mumtaz method include: 1. The language of introduction is simple (close to the participants). 2. Learning is done by singing with the concept of material in the form of tapes and mp. 3. The presentation method is easily duplicated (Muna, 2015). 4. Provision of a relatively short time (42 hours/marathon system). 5. And each participant is trained to become a structure/teacher. Like a proverb that says there is no one perfect method, including the mumtaz method there is a measurement in it. The disadvantages of the mumtaz method are: a.

The absence of the mumtaz material syllabus for semester programs or annual programs. b. Less suitable for passive students, and students who have artistic limitations. Understanding Nahwu Sharaf The word "nahwu" has several meanings, namely: "intent or direction", "like/for example", "approximately". Whereas according to the terms of the scholars "Nahwu is the science that discusses the rules for knowing the situation, the final line of Arabic sentences arranged in several parts of the word, both i', bina> and aspects that follow it" (Al-Hasyimi).

Sharaf (shorof) in terms of language is "change", while Sharaf is the science that discusses changes in word form (Arabic: sentence) which in practice is called tashrif (tashrif lughawiy and tashrif ishtilahiyy). Nahwu and Sharaf are two scientific

disciplines which have their own material, as the science of tools in understanding Arabic. Nahwu is the study of the structure of sentences, reads dhommah at the end of the sentence, fathah or kasrah. While Sharaf are the sciences that discuss the origin of the form of Arabic vocabulary.

In learning and the application of the two branches of science is always integrated, Sayyid Ahmad Al-Hasyimi in Al-Qawaidu al-Lughah al-Arabiyyah says studying Nahwu means learning also sharaf'. (Al-Hasyimi) Another definition of nahwu according to M. Anwar in his book explains that nahwu is the science that takes care of every sentence in its composition, form, form and so on. (Anwar, 1989) Also, according to Mustofa Al-Gulayaini, what is meant by Arabic grammar (nahwu) is knowledge about the basics of knowing the forms of Arabic sentences in terms of changing i'rab (changing sentences) and building 'sentence building) (Al-Gulayaini, 2004). Nahwu is the science of or principal, which can be known to him by the end of a word either in a personal or constructive manner.

The science of nahwu is the THE IMPLEMENTATION OF MUMTAZ METHOD (NURHASIM) 205 theorems that tell us how the final state of the words should be arranged in a sentence, or the science that discusses Arabic words from i'rab and bina' (Sari, 2017). Nahwu is the rules of Arabic to know the shape of the word and its conditions when it is still one word (Mufrod) or when it is composed (Murokkab). Included in this is the discussion of Sharaf. Because Sharaf is part of Nahwu Science, which emphasizes the discussion of the form of words and their conditions when they are produced.

The Urgency of Studying Nahwu Sharaf Studying nahwu sharaf is an absolute requirement for understanding classical Arabic texts that do not use tittle, or other punctuation (syakal). There are several purposes for studying kawaid, including: 1. Maintain oral and written errors (lahn) (Ibrahim, 1962). This is one of the main objectives of why Ali bin Abu Talib gave instructions to Abu Aswad al-Duali to lay the basics of kawaid. 2. Understanding the position of words will help grasp the meaning of the sentence properly. 3. Language material possessed by students will be broad by knowing the basics of isytiqaq (derivation). 4.

Develop students' abilities in the field of literature by using the balagah basics they know. 5. Familiarize students with thinking regularly and correctly. 6. Makes it easy to find out the mistakes in speaking by comparing the size of the rules that have been studied (Saman, t.th). The urgency to understand the science of tools in understanding Arabic is parallel to the importance of learning yellow books or also called bald books, including: a.

To train so that **you can** read Arabic **words and** sentences fluently, **which is** bright, clear and real and smooth. b. To train in order to understand the meaning and purpose **of the words and** sentences that are read. c. Add vocabulary and develop imagination. Add **to the wealth of science**, because by reading it **can be** seen various kinds **of knowledge and** events **that have** occurred. Nahwu Sharaf Teaching Material Nahwu **in general** is broken down into some parts **as follows**: 1. Division of isim ( ? ? ? ? ? ? ? ? ) noun a. Isim **based on** its types b. Isim muzakkar ( ? ? ? ? ? ? ? ? ? ? ? ? ? ? ) c. Isim muannats ( ? ? ? ? ? ? ? ? ? ? ) 2. Isim **based on** its number a.

Al-Ismu al-Mufrad ( ? ? ? ? ? ? ? ? ? ? ? ? ? ? ) **THE FIRST** INTER-CULTURE, PATTANI THAILAND, AUGUST 1-2, 2019 206 b. Al-Ismu al-Mutsanna ? ( ? ? ? ? ? ? ? ? ? ? ? ? ? ? ) c. Al-Ismu al-j ? ( ? ? ? ? ? ? ? ? ? ? ? ? ? ? ) 3. F i' (Verb) Division a. Madhi ( ? ? ? ? ? ? ) b. Mudhori ( ? ? ? ? ? ? ? ? ) c. Amr ( ? ? ? ? ? ? ) 4. Intorduction to Hurf a. Bind l' b. J Ismiyahd Jumlah liyah c. Maful - maful (ai' d. Dhomir (kata ganti) e. Naiba' f. Kana and friends and Inna and friends g. Na'd Idhah h. Hal i. Tamyiz j. Nida k. Istitsna l. Isim isyarah m. Isim mausul n. Syarat o. Badal p. Taukid q. l' r. l' REFERENCES (n.d.). Retrieved 12 14, 2018, from <https://rumaysho.com/12724-apa-hukum-mempelajari-bahasa-arab.html> Agama, K. (2011).

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