



# ANALYSIS OF ARABIC AGAINST THE USE OF ARTIFICIAL INTELLIGENCE (AI) THROUGH TASHKEEL (AUTOMATIC HAROKAT) APPLICATION TO INCREASE MAHARAH QIRAAH

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## Abstracts

Artificial Intelligence (AI) has the goal of making machines smarter and providing significant changes towards practical application. One of the AI is the tashkeel application which is used to automatically give a vowel to an Arabic text by writing or pasting Arabic text and it will automatically be honored. However, not all practical tools give scientifically correct results. Sometimes there are differences in terms of syntax or the study of words and groups of words that form a phrase, clause and sentence. Because, it is known that the application is a tool without knowing the scientific basis so that it gives a sense of doubt about the correctness of the results. So that the researcher analyzes how the syntax errors or mistakes in compiling the linguistic structure in Arabic so that it is in accordance with the nahwu rules. It is intended that in the future, the Tashkeel application can be used by the general public without any doubts. This research uses literature study method through several books, journals and analysis from various related sources. So that the data obtained is that the harokat obtained through the tashkeel application is considered correct in accordance with the rules of Arabic nahwu, then the community, especially students or students, can easily use the application to improve maharah qiroah.

### Keyword:

Syntax; Artificial Intelligence; Tashkeel Application; Maharah Qiraah

## Introduction

The digital era provides significant transformations in various fields including language and education through the integration of Artificial Intelligence which has the potential to revolutionize various sectors as a promising tool for providing learning experiences. AI itself is considered capable of providing support that involves students because it is easier to access and efficient in learning.

AI or Artificial Intelligence is a collection of complex conditioned reflex neural network circuit activities through adaptive training in a learning process to build a behavioral system like the function of the human brain which is controlled by a human computer.<sup>1</sup>

So that AI has a way of working through computers that can process a lot of information and provide conclusions in a relatively short period of time. In the world of education, AI is a technological development towards society 5.0 which is centered on humans to solve various problems with a system that has been integrated in virtual space and physical space.<sup>2</sup> As is the case in education, AI is used in presenting learning material, as a learning medium, conducting assessments to learning feedback, and of course facilitating the learning process of students.

To form an application based on Artificial Intelligence requires two main components, namely First, a knowledge base in the form of facts, theories, thoughts and relationships between one another. Second, in the form of motor inference or the ability to be able to draw conclusions based on experience.<sup>3</sup>

The existence of AI provides a solution to the demands of students in independent learning and involves them directly. The current increase in technological sophistication aims to support this learning in order to provide quality human resources and advanced education with creative educators. So, the existence of technology is a means to gain new knowledge.

Language is a fundamental need as a means of communication in building social relations between human beings. In the world there are thousands of various languages, but what is designated as an international language is English and Arabic as a second language. As the second international language, Arabic has an existence to be learned by the general public, especially in formal and non-formal educational institutions, especially since Indonesia is a country with the largest Muslim population, so it is undeniable that Arabic is popular to be taught in order to understand the Al-Qur'an and hadith. Thus, indirectly the requirement to study Islam is to master Arabic in order to study Islamic references, the majority of which are in Arabic.<sup>4</sup>

Arabic is not only dedicated for Muslims who want to study their religion more deeply, but returns to the meaning of language, namely as a means of communication in social relations to convey the contents of the heart and thoughts in order to reach the other person. In learning a language, you should master the four language skills<sup>5</sup> namely listening skills (maharah istima'), reading skills (maharah qiroa'ah), writing skills (maharah kitabah) and speaking skills (maharah kalam) which are fundamental interests for learning a language. foreign including Arabic<sup>6</sup>

Maharah qiraah or reading skill is an activity of understanding content in the form of symbols which are then recited silently or in other words that reading is a change of written symbols into sounds to capture the meaning of the whole situation from the reading. This means that the ability to read functions to obtain information and knowledge related to the Arabic language broadly.<sup>7</sup>

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<sup>1</sup> Lienggar Rahadiantino, "Implementasi Pembelajaran Artificial Intelligence Bagi Siswa Sekolah Dasar di Kota Batu, Malang, Jawa Timur," *Jurnal Inovasi Pendidikan dan Pembelajaran Sekolah Dasar* 6, no. 1 (6 Juni 2022), <https://doi.org/10.24036/jippsd.v6i1.115857>.

<sup>2</sup> Prastiwi C. H. W. dan N. Pujiawat, "Penggabungan Artificial Intelligence dan Kecerdasan Alami dalam Pembelajaran Keterampilan Menulis Bahasa Inggris," *Prosiding Seminar Nasional Pascasarjana (PROSNAMPAS)* 2, no. 1 (2019): 172-78.

<sup>3</sup> Luh Putu Ary Sri Tjahyanti, Putu Satya Saputra, dan Made Santo Gitakarma, "Peran Artificial Intelligence (AI) Untuk Mendukung Pembelajaran di Masa Pandemi Covid-19," *Jurnal Komputer dan Teknologi Sains (KOMTEKS)* 1, no. 1 (2022): hlm. 15-21.

<sup>4</sup> Hafizhah Arrova Tsany dkk., "Penerapan Pembelajaran Bahasa Arab Berbasis Digital Untuk Mencapai Keberhasilan Pembelajaran," *Muhadasah Jurnal Pendidikan Bahasa Arab* 4, no. 1 (2022).

<sup>5</sup> Henry Guntur Tarigan, *Berbicara Sebagai Suatu Keterampilan Berbicara*. (Bandung: Angkasa, 2013).

<sup>6</sup> Abdul Wahab Rosyidi dan Mamlu'atul N`mah, *Memahami Konsep Dasar Pembelajaran Bahasa Arab* (Malang: UIN Maliki Press, 2012).

<sup>7</sup> Primasti Nur Yusrin Hidayanti, Miftahus Sa'diyah, dan Wildana Wargadinata, "Pengembangan Desain Aplikasi 'Mmq' Dalam Meningkatkan Maharah Qiraah Di Masa Pandemi," *Seminar Nasional Bahasa Arab Mahasiswa V*, 2021.

So, it is important to master reading skills so that the information obtained gets the truth. In addition, in learning maharah qiraah also learn about the grammatical structure of the Arabic language through reading a text associated with the nahwu shorof rules in order to arrive at the author's intent.

Qiraah is the main key to learning Arabic as a foreign language to support the ability of other skills. However, having the ability to read Arabic is not easy, during the learning process it is not uncommon for students to find it difficult to deal with these texts. These difficulties can be seen from the learning outcomes of students who go up or down in the field of maharah qiraah. Things that affect student learning outcomes come from the learning factors themselves, such as learning methods, evaluations, objectives, materials and even the learning media used. The media in developing maharah qiraah learning are classified as not maximal to achieve learning outcomes that are in accordance with learning objectives.<sup>8</sup>

In research conducted by Iffah Tiara Bilqis in her research on the problems of learning maharah qiraah for class VIII students of Muzdalifah MTS Mafatihul Huda Cirebon explained that the main problem underlying the difficulty of maharah qiraah lies in the mastery of nahwu and shorof knowledge related to how to read Arabic texts, the causes of changes The words from fiil madhi, fiil mudhoriq to fiil amr themselves have their own rules and have significant differences. Reading texts carried out individually by students tends not to use Arabic grammatical rules properly due to a lack of understanding in the application of nahwu and shorof knowledge.<sup>9</sup>

At the tertiary level, learning Arabic is divided into several maharah so that students are required to be able to master each of these maharah. However, not all Arabic language education students are graduates of Islamic boarding schools or other Islamic schools, there are also graduates from public and vocational schools. So that in mastering maharah there are a few difficulties, especially in maharah qiroah which requires mastery of nahwu and shorof so that the text read can be interpreted correctly and in accordance with the purpose of meaning.

With this phenomenon, the researcher wants to examine more deeply about the tashkeel application which can give automatic vowels to Arabic text. With this application, it is hoped that it can help students read Arabic texts properly and correctly. Tashkeel is an application on Android for giving Arabic harokat or punctuation to make it easier to read bare text (without a vowel). However, the obstacle that occurs is whether the use of the Tashkeel application is in accordance with Arabic grammatical rules or not because it cannot be known where the knowledge possessed by the application raises doubts about using it, but this research is limited to syntactic research so that further research emerges.

Syntax itself is a study related to changes in word endings to be able to analyze positions in a sentence. In other words, syntax is the science of nahwu in Arabic which focuses on the final vowel of a word in a sentence. The field of syntax investigates how the relationships between words and between groups of words as well as the rules for forming words or forming sentences, the identity of each word, the structure and types of words.<sup>10</sup> So syntax is a science that regulates the relationship between one word and another that forms a perfect sentence so that it becomes a paragraph.

## Methods

The research carried out is a type of library research which is research through some literature in the form of books, notes, or reports on the results of previous research. Mestika

<sup>8</sup> Ahmad Nurcolis, Syaikh Ihsan Hidayatullah, dan Muhamad Asngad Rudisunhaji, "Karakteristik Dan Fungsi Qira'ah Dalam Era Literasi Digital," *EL-Tsaqafah: Jurnal Jurusan PBA* 18, no. 2 (2019).

<sup>9</sup> Iffah Tiara Bilqis, Maman Rusman, dan Wawan Arwani, "Problematika Pembelajaran Maharah Qira'ah Siswa Kelas Viii Muzdalifah Mts Mafatihul Huda Cirebon," t.t.

<sup>10</sup> Yuni Ramdiani, "Sintaksis Bahasa Arab (Sebuah Kajian Deskriptif)," *EL-HIKAM: Jurnal Pendidikan dan Kajian Keislaman* 7, no. 1 (2014).

Zed argues that literature is an activity of collecting data through reading and taking notes to process research materials.<sup>11</sup>

The library has research characteristics including: dealing directly with text and numerical data, dealing with sources in the library, secondary library data, researchers dealing with fixed information. Literature research has several meanings from experts as according to Mardalis, literature is a study that collects information related to research through books, magazines and other documents.<sup>12</sup> As well as the opinion of Sarwono that literature means studying references in previous research.<sup>13</sup>

From some of these statements it can be concluded that the library is an activity of collecting data and information related to research conducted through some of the literature in the library in the form of books, magazines, documents or previous research. These activities are carried out systematically to be collected which are then processed and concluded to get answers to the problems faced.

The purpose of this study is to use the library method, namely to analyze syntactic errors in language texts that have been given a harokat through the tashkeel application through relevant library materials. The text being analyzed is the qiroah text used by IAIN Kediri students during the course. This is because the use of the Tashkeel application is often used by students to support their ability to read Arabic texts.

## Results and Discussion

### A. Syntax in Arabic

In short, Arabic is one of the Middle Semitic languages which belongs to the Semitic language family and has a relationship with Hebrew and Neo Aramaic. Arabic is the official language of several countries in the Middle East and North Africa, apart from that it is also used as a worship in Islam because of the presence of the Qur'an as a way of life. Arabic contributes a lot of vocabulary to other languages of the Islamic world which can increase the interest of the world's population to learn it.<sup>14</sup> In fact, the development of the Arabic language in Indonesia is now increasing with many educational institutions that include Arabic as a subject, starting from elementary school to university.

Arabic has a modern linguistic object with several terms, namely phonology or linguistics which studies sound and has an object of study in the form of sound system (phonetics) and phonemic system (phonemic), morphology or the science that studies changes in word forms and the impact of these changes on meaning and better known as the science of shorof, syntax or the study of the internal structure of sentences in the form of phrases and sentences and is known as nahwu science, and the last is semantics or science related to the meaning or meaning of words that affect the understanding of human perception and behavior.<sup>15</sup> However, the main thing in Arabic is syntax and morphology or what can be called nahwu science and shorof science which are the basis for understanding Arabic concepts. Because reading and writing are very dependent on these two sciences to be precise on the purpose of the thoughts to be conveyed. Arabic is a language that has special characteristics, namely in a word if it is given a different vowel it has a different meaning so it is important to master the rules of nahwu and shorof science.

The syntax or science of nahwu itself was born and developed in Basrah, Kuffah and ended in Andalus, so that the nahwu school is known as the Basra and Kufa schools which gave birth to the dominant theories and methods. According to estimology, syntax is defined as the

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<sup>11</sup> Hasan Iqbal, "Pokok-pokok Metodologi Penelitian dan Aplikasinya," *Ghalia Indonesia*, 2002, 11.

<sup>12</sup> Mardalis., *Metode Penelitian Suatu Pendekatan Proposal* (Jakarta: Aksara, 1999).

<sup>13</sup> Sarwono Jonathan, *Metode Penelitian Kuantitatif dan Kualitatif* (Yogyakarta: Graha Ilmu, 2006).

<sup>14</sup> Rahmat Iswanto, "Pembelajaran Bahasa Arab Dengan Pemanfaatan Teknologi," *Arabiyatuna : Jurnal Bahasa Arab* 1, no. 2 (2017).

<sup>15</sup> Salda Gani dan Berti Arsyad, "KAJIAN TEORITIS STRUKTUR INTERNAL BAHASA (Fonologi, Morfologi, Sintaksis, dan Semantik)," *A Jamiy, Jurnal Bahasa dan Sastra Arab* 7, no. 1 (2018).

placement of words together into groups of words or sentences, in the sense that syntax means the arrangement or arrangement of a word. Syntax is the same as nahwu science which studies words when they are in a sentence.<sup>16</sup> In the syntax it is described that word classes have the ability to occupy positions in sentences, types of sentences, and changes in sentences. Basically, a language examines the rules and regulations for forming phrases and the rules for forming sentences to examine the patterns of phrases and their types, the identity of phrases, the structure of phrases and the semantic relations between members of phrases.

In other words, syntax builds a sentence from vocabulary and describes word classes that have the potential to occupy positions according to the types of sentences and their changes. In learning a language, you are never separated from the rules or rules of the language in the formation of phrases (groups of words) to find out the rules of phrase patterns and the identity of each phrase.

There are several scopes of syntax including: First, phrases that form a unity and in the formation of a unity that does not go beyond the boundaries of the subject and predicate. Phrases also have non-predicative or common properties that fill one of the syntactic functions in a sentence. Second, a clause that constructs words becomes an element of a predicate, because a clause consists of a subject and a predicate so that it has the potential to become a sentence. Third, sentences that have full meaning and end with final intonation consisting of words, phrases and clauses. Functionally, clauses are in the form of subjects, predicates, objects, complements and adverbs, while according to their form they are single sentences and compound sentences.<sup>17</sup> So it can be said that syntax examines the relationship between one word and another. Syntactic constructs include:<sup>18</sup>

a. Phrase

In Hasanin's opinion, a phrase is the same as a tarkib, which is a combination of several related elements and occupies a certain function in a sentence. Meanwhile, Ramlan argues that a grammar consisting of one or more words and beyond boundaries and functions is called a phrase. In other words, a phrase is grammatical in the form of a combination of non-predictive words so that it can occupy the subject, predicate, object elements and does not have the characteristics of a clause or is not predicative.

b. Clause

A clause can be said to form a sentence which consists of a subject, predicate, object, complement and adverb. The clause is predicative because it is based on the predicate. Clauses are different from sentences, this can be seen in the final intonation or punctuation. If the clause does not have ending punctuation, while the sentence has ending punctuation. In Badri's opinion, the clause uses the term at-tarkib, namely a linguistic unit consisting of musnad ilaih and musnad or subject and predicate.

## **B. Artificial Intelligence Through Tashkeel Application (Automatic Harokat)**

Artificial Intelligence is the ability of computers to imitate human intelligence through knowledge, so that they can complete jobs like humans. Things that can be done such as analyzing reasoning for a conclusion from a foreign language to the target language.

Science and computers have synergized to build artificial intelligence since the 1970s through two paths. *First*, Computers are made like human thought processes to solve common problems. *Second*, artificial intelligence is created by combining the best thoughts of experts in the form of software to deal with more specific problems.

The goal of Artificial Intelligence is to make machines smarter, understand intelligence and make machines more useful than humans. It's no longer just making computers even more

<sup>16</sup> Ramdiani, "SINTAKSIS BAHASA ARAB (SEBUAH KAJIAN DESKRIPTIF)."

<sup>17</sup> Gani dan Arsyad, "KAJIAN TEORITIS STRUKTUR INTERNAL BAHASA (Fonologi, Morfologi, Sintaksis, dan Semantik)."

<sup>18</sup> Imam Sukaji, "INNA WA AKHWATUHA DALAM KITAB AKHLAQ LIL BANIN JUZ 2 (Analisis Sintaksis)" (UNIVERSITAS NEGERI SEMARANG, 2015).



than that, like being able to talk, walk, play and feel things. Artificial intelligence has the ability to absorb knowledge to do reasoning in solving problems so that it can produce creativity and imaginativeness. The existence of this allows artificial intelligence to help human work. The system that is owned can work with complex situations to make responses and identify important elements in a situation

Artificial Intelligence is also entering the field of education with the number of available applications, such as creating robots to enhance students' learning experiences from the most basic educational stages to preschool education. It aims to involve educators and students in adapting to enrich teaching experiences.<sup>19</sup>

Wang and Hu argue that AI technology is used to support language learning, facilitate communication and provide feedback in learning.<sup>20</sup> There are several applications of AI in the field of education including: *First*, virtual mentors, namely activities such as educators and students to carry out learning and practice questions according to the recommendations needed. There are other things that can be done by AI such as publishing notes, doing homework, quizzes and tests and can identify reasons for students' lack of understanding of a lesson, so AI is tasked with providing solutions through prearranged programs. *Second*, a voice assistant that is much needed in learning a language because a language learner needs to learn the dialectic of the target language so that the pronunciation is according to the target language. *Third*, intelligent content usually contains learning material that is fun to watch so that it can increase one's learning motivation. *Fourth*, translators can enter into several jobs such as translating text orally and in writing into the desired language. *Fifth*, automatic assessment or correction of automatic questions online. *Sixth*, personalized learning means that AI provides personal assistant services to collect data from users which then becomes an alternative solution that suits the user. AI can recommend related content, notify the user's activity schedule and optimize the user's learning method to achieve a better and more effective learning process.<sup>21</sup>

At the primary and secondary education levels, students are required to have independent learning and involve themselves directly in the learning process. So the task of a teacher is to provide direction and help students to have a sense of responsibility for the learning process of the students themselves. Scharle and Szabo argue that independent learners have characteristics that can increase awareness, change their attitude in a better direction and transfer their roles to encourage independent learning.<sup>22</sup> On the other hand, Artificial Intelligence helps human collaboration in completing their tasks, one of which is the use of Artificial Intelligence in the field of education so that students are more motivated to learn and teachers are actively involved in the learning process to achieve learning independence. Thus, learning independence coupled with creative and innovative teachers can improve the quality of human resources that can compete at the global level.

So that the presence of AI in education through the application of a greater level of individual learning on certain topics, repeating things that have not been mastered and helping students reach their own pace. In addition, it also plays its role in changing the way humans interact with information and technology that is more integrated to provide a different experience in finding facts. Even though AI seems to be taking over the duties of an educator, the role of educators is still needed to help students who are having difficulties and provide human interaction and direct experience for students.

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<sup>19</sup> Erham Budi Wiranto dan Sri Suwartini, "ARTIFICIAL INTELLIGENCE AND TRUSTWORTHY PRINCIPLES IN GLOBAL ISLAMIC EDUCATION," *Ushuluddin International Conference*, 2022.

<sup>20</sup> Dhanan Abimanto dan Iwan Mahendro, "Efektivitas Penggunaan Teknologi AI Dalam Pembelajaran Bahasa Inggris," *Sinar Dunia: Jurnal Riset Sosial Humaniora dan Ilmu Pendidikan* 2, no. 2 (2023).

<sup>21</sup> Tjahyanti, Saputra, dan Gitakarma, "Peran Artificial Intelligence (AI) Untuk Mendukung Pembelajaran di Masa Pandemi Covid-19."

<sup>22</sup> Rahadiantino, "Implementasi Pembelajaran Artificial Intelligence Bagi Siswa Sekolah Dasar di Kota Batu, Malang, Jawa Timur."

One of the roles of AI in language learning, especially Arabic, is the presence of the Tashkeel application or the automatic rendering of Arabic bare text in a fast and accurate way. The use of the android-based application is enough to write or copy the Arabic text which is still bare (without harokat) which is then processed by the application to get the harokat directly. Interestingly the text and harokat have different colors, the Arabic font is black while the harokat is red to make it easier for users to read.<sup>23</sup>

How to use the tashkeel application is as follows:

1. Visit websites <https://www.arabic-keyboard.org/tashkeel/> or download the tashkeel application on the playstore.
2. Next, the user can find a box at the top, please write or paste the Arabic text that was copied earlier to be given a harokat.
3. After that press the Tashkeel button in the lower left corner.
4. After pressing the tashkeel button, the application automatically provides Arabic text along with the vowel in the second box,
5. The text that has the dignity can be directly copied according to user needs.

### C. Error Analysis to Improve Maharah Qiraah

Artificial Intelligence systems in learning can be personalized to enhance the learning experience and student focus. This is because AI can teach individual students to recognize the sector needed so that they can find the right way of teaching and according to their needs. On the other hand, AI can identify learning concepts that are not understood by students or even the general public which can later be adjusted to find new ways to assist learning.<sup>24</sup>

Arabic has several important skills to master, one of which is reading skill or maharah qiroah which identifies understanding of all types of reading to get direct meaning. Reading skills contain two aspects, namely changing symbols into sounds and capturing the meaning of the situation symbolized, orally or in writing.

Artificial Intelligence can be in the form of an application to make it easier for students or the general public to learn new things such as mastering the skills to read Arabic texts. With the Tashkeel application, it is considered a solution to find out the vowel of a text so that you can read it easily. However, it is not possible for an application to make a mistake in assigning values so it is important to analyze the errors identified in the application so as not to inconvenience the user.

Error analysis is a process of discussing and explaining with the aim of knowing something that makes it possible to know the core of the problem which can then be peeled, criticized and reviewed to be understood.

Previous scholars considered that mistakes in language were the same as leaving the agreed upon habits in Arabic and considered a disgrace or evil that must be avoided. So that language error correction initiatives are more actively carried out through several methods, namely collecting data, calculating errors found, limiting, compiling, describing which are then interpreted. Meanwhile, according to Western Linguists, language errors are related to the learner's language as a result of the process of learning the target language through several terms such as Lapses, namely errors caused by speakers switching ways of expressing something before the whole speech is completed. Errors are errors caused by speakers who violate language rules which result in imperfections and incompetence of speakers. Mistake is an error in choosing words or expressions in certain situations.<sup>25</sup>

<sup>23</sup> "Keunggulan Tashkeel, Aplikasi Pemberi Harakat Terbaik Rekomendasi Para Ustadz," 2022, <https://www.fatwapedia.com/2022/10/keunggulan-tashkeel-aplikasi-pemberi-harokat.html?m=1>.

<sup>24</sup> Rahadiantino, "Implementasi Pembelajaran Artificial Intelligence Bagi Siswa Sekolah Dasar di Kota Batu, Malang, Jawa Timur."

<sup>25</sup> Haniah, "Analisis Kesalahan Berbahasa Arab Skripsi Mahasiswa Jurusan Bahasa Arab dan Sastra Arab UIN Alauddin Makassar" (UNIVERSITAS ISLAM NEGERI ALAUDDIN MAKASSAR, 2016).

Language errors can occur due to the characteristics of the mother tongue which influence the learning of the target language and vice versa, the target language can also be the cause of errors such as the existence of ta' marbutah, differences in hamzah washal and qath'i in writing. The following is the qiroah text that will be analyzed:

مَفْهُومُ الْقِرَاءَةِ الْمَوْسَعَةِ

وَالْقِرَاءَةُ الْمَوْسَعَةُ هِيَ أَحَدُ إِجْرَاءَاتِ تَدْرِيسِ اللُّغَةِ الْعَرَبِيَّةِ كُلِّغَةً ثَانِيَةً أَوْ أَجْنَبِيَّةً، حَيْثُ مِنَ الْمَفْتَرَضِ أَنْ يَقْرَأَ الطُّلَّابُ صَفَحَاتٍ كَثِيرَةً مِنْ الْمَوَادِّ وَالنُّصُوصِ وَالْكَتُبِ مِنْ أَجْلِ الْمُتَعَةِ وَالْفَهْمِ الْعَامِّ مِنْ خِلَالِ الْقِرَاءَةِ الْفَرْدِيَّةِ الصَّامِتَةِ، وَيُشْتَرَطُ فِيهَا أَنْ يَخْتَارَ الطُّلَّابُ الْكُتُبَ الَّتِي يُرِيدُونَ قِرَاءَتَهَا بِأَنْفُسِهِمْ بِشَكْلِ مُسْتَقْبَلٍ، وَلَا يُطَلَّبُ مِنْهُمْ تَدْرِيبَاتٍ بَعْدَ الْقِرَاءَةِ سِوَى تَلْخِيصِ بَعْضِ الْأَفْكَارِ فِي دَفَاتِرِ الْمَلَاخِظَةِ تَمْهِيدًا لِلْأَنْشِطَةِ وَمَهَارَاتِ الْكِتَابَةِ الْمَوْسَعَةِ فِيمَا بَعْدُ

وَفَرْدِيَّةُ الْقِرَاءَةِ تَعْنِي أَنْ يَخْتَارَ الطُّلَّابُ الْكُتُبَ الَّتِي يَرِغَبُونَ فِي قِرَاءَتِهَا ذَاتِيًا حَسَبَ اهْتِمَامِ وَمُسْتَوَى لُغَةِ الْمُتَعَلِّمِ فِي بَيْئَةِ خَالِيَةِ مِنَ الْإِشْرَافِ الْمُبَاشِرِ وَالتَّقْيِيمِ، حَيْثُ يَتِمُّ التَّرْكِيزُ عَلَى مُتَعَةِ التَّعَلُّمِ وَحُصُولِ الْمَعْرِفَةِ وَالْفَهْمِ الْكُلِّيِّ لِلْمَضْمُونِ دُونَ التَّرْكِيزِ عَلَى تَفَاصِيلِ التَّرَاكِيِبِ اللُّغَوِيَّةِ أَوْ مَعَانِي الْكَلِمَاتِ أَوْ أَيِّ جُزْئِيَّاتٍ أُخْرَى، وَكَذَلِكَ لَهُمُ الْحَقُّ فِي التَّوَقُّفِ عَنِ الْقِرَاءَةِ مَتَى مَا رَأَوْا الْمَادَّةَ صَعْبَةً أَوْ غَيْرَ مُثْبِرَةٍ لِاهْتِمَامَاتِهِمْ، وَيُمْكِنُ إِدْخَالَ الْقِرَاءَةِ الْمَوْسَعَةِ فِي أَيِّ مُسْتَوَى مِنْ مُسْتَوِيَاتِ تَعْلِيمِ اللُّغَةِ الثَّانِيَةِ، مَهْمَا كَانَ الْمُحْتَوَى وَسِنُّ الطُّلَّابِ وَلُغَتِهِمْ، بِشَرْطِ وَاحِدٍ، وَهُوَ أَنْ يَكُونَ لَدَى الطُّلَّابِ الْحُدُّ الْأَدْنَى مِنَ الْمَهَارَاتِ الْأَسَاسِيَّةِ فِي تَعَلُّمِ اللُّغَاتِ الْأَجْنَبِيَّةِ بِمَا فِيهَا الْقِرَاءَةُ وَالْكِتَابَةُ

وَتَرَى الْعَالِيَّةُ الْعُظْمَى مِنَ التَّرْبُوتِيِّينَ أَنَّ الْقِرَاءَةَ الْمَوْسَعَةَ لَا تَتِمُّ فِي طُرُوفِ صَفِيَّةٍ أَوْ بَيْئَةِ تَعَلُّمٍ مُقَيَّدَةٍ بِكِتَابٍ مَنَهْجِيٍّ مُعَيَّنٍ، بَلْ مِنْ شُرُوطِهَا أَنْ يَخْتَارَ الْمُتَعَلِّمُونَ بِأَنْفُسِهِمْ مَا يَرِغَبُونَ فِي قِرَاءَتِهِ وَالْقِرَاءَةُ الْمَوْسَعَةُ تُعَدُّ أَهَمَّ الْمَصَادِرِ الَّتِي تُوفِّرُ دَخْلًا لُغَوِيًّا طَبْعِيًّا مَفْهُومًا، يُثْرِي لُغَةَ الْمُتَعَلِّمِ، وَيَتَحَوَّلُ إِلَى لُغَةٍ مُكْتَسَبَةٍ، فَالْقِرَاءَةُ خَارِجَ الْمُقَرَّرَاتِ الدِّرَاسِيَّةِ لِأَسِيْمَا الْقِرَاءَةُ فِي الصُّحُفِ وَالْمَجَلَّاتِ الْعَرَبِيَّةِ أَفْضَلُ أَنْوَاعِ الْقِرَاءَةِ وَأَكْثَرُهَا فَائِدَةً فِي الْوَقَايَةِ مِنَ التَّحْجَرِ، لِأَنَّ لُغَتَهَا طَبْعِيَّةٌ غَيْرُ مَصْنُوعَةٍ وَلَا أَكَادِمِيَّةٍ، وَيَلِيهَا الْقِرَاءَةُ فِي الْعُلُومِ الشَّرْعِيَّةِ، وَالْقِرَاءَةُ فِي الثَّقَافَةِ الْعَامَّةِ

وُتَسْتَهْدَفُ الْقِرَاءَةُ الْمَوْسَعَةُ تَكْوِينَ قَارِيٍّ نَاصِحٍ، يَنْهَضُ بِمَسْئُولِيَّاتِهِ، وَيُشَارِكُ بِصُورَةٍ إِجَابِيَّةٍ فِي مُشْكَلَاتِ مُجْتَمَعِهِ وَقَضَايَاهُ، وَتَنْمِيَةِ الْقُدْرَةِ عَلَى الْإِسْتِقْلَالِ فِي الْقِرَاءَةِ عِنْدَ الطُّلَّابِ وَتَشْجِيْعِهِ عَلَى الْقِرَاءَةِ الْحُرَّةِ الَّتِي لَا يَتَقَيَّدُ فِيهَا بِالْفَصْلِ الدِّرَاسِيِّ، وَيَدُورُ النِّشَاطُ فِي هَذَا النَّوْعِ مِنَ الْقِرَاءَةِ عَلَى مَوَادِّ قِرَائِيَّةٍ تَتِمَّاسَى مَعَ هَدَفِ الْإِمْتَاعِ وَتَحْقِيقِ هَدَفِ التَّعْزِيزِ حَوْلَ مَوْضُوعَاتٍ مَبْسُطَةٍ وَقِصَصٍ قَصِيرَةٍ ذَاتِ صِلَةٍ بِاهْتِمَامَاتِ الطُّلَّابِ اخْتِيَرَ مُحْتَوَاهَا اللُّغَوِيَّ فِي ضَوْءِ مَا دَرَسَهُ الطُّلَّابُ فِي الْقِرَاءَةِ الْمُكْتَفَةِ



وَحَاجَةُ الدَّارِسِ لِلْقِرَاءَةِ وَالْكِتَابَةِ فِي ضَوْءِ الْمُدْخَلِ الْوُظَيْفِيِّ كَحَاجَتِهِ لِلِاسْتِمَاعِ وَالتَّحَدُّثِ فِي ضَوْءِ الْمُدْخَلِ التَّوَاصُلِيِّ، فَالْقِرَاءَةُ الْمُوسَّعَةُ شَرْطٌ لِلتَّقَاةِ الْوَاسِعَةِ، وَمَا يَجْنِيهِ الدَّارِسُ الْجَدِيدُ مِنْ خِلَالِ قِرَاءَتِهِ لِلْمَوَادِّ وَالنُّصُوصِ الْعَرَبِيَّةِ فِي الْمُسْتَوِيِّينِ الثَّلَاثِ وَالرَّابِعِ تَضَارُعٌ مَا يَجْنِيهِ مِنْ فَوَائِدِ السَّيْطَرَةِ عَلَى مَهَارَتِي الْإِسْتِمَاعِ وَالتَّحَدُّثِ فِي الْمُسْتَوِيِّينِ الْأَوَّلِ وَالثَّانِي، وَهِيَ فِي الرَّبِثَةِ الْمَصْدَرِ الثَّانِي بَعْدَ الْإِسْتِمَاعِ لِلْحُصُولِ عَلَى الْمَعْلُومَاتِ وَالْأَفْكَارِ وَالْأَحَاسِيسِ الَّتِي لَدَى الْأَخْرَيْنِ، وَمِنْ أَهْمِيَّاتِهَا التَّعَرُّفُ عَلَى مَا كَانَ لَدَى الْأَجْيَالِ عِبْرَ الْقُرُونِ الْمُخْتَلِفَةِ، كَمَا نَسْتَطِيعُ التَّعَرُّفَ عَلَى مَا لَدَى الْأَخْرَيْنِ الْمُعَاَصِرِينَ لَنَا، وَالَّذِينَ تَفْصِلُهُمُ الْمَسَافَاتُ عَنَّا، وَلَا نَسْتَطِيعُ الْإِسْتِمَاعَ إِلَيْهِمْ مُبَاشَرَةً.

The analysis of errors in the harokat of the qiroah text is:

1. The word مِنْ should use the fathah harokat, because it connects to the isim sentence after it.

لأن "مِنْ" هه حرف جر متبعي ويرتبط بالكلمة التي يسبقها، وعند استخدامه يحدث انصهار بين

الحرفين والأصح من قول "مِنْ الْإِشْرَافِ"

حروف الجر المتبعية هي: مِنْ، إِلَى، عَن، بِ، كَ، لِ

This is because من is a preposition that is followed and related to the word in which it is embedded, and when it is used, there is a merger between the two letters. More precisely, it says "مِنْ الْإِشْرَافِ".

The jar letters that follow are: ل، ك، ب، ع، ن، إلى، من، ل

2. In the sentence وَكَذَلِكَ لَهُمُ الْحَقُّ فِي التَّوَقُّفِ عَنِ الْقِرَاءَةِ مَتَى مَا رَأَوْا الْمَادَّةَ صَعْبَةً أَوْ غَيْرَ مُثْبِرَةٍ لِإِهْتِمَامَتِهِمْ.

When lafazh "lahum" (لَهُمْ) follows another word, such as a simile, fi'il, or jar letter, then lafazh "lahum" must be dharakatdhammah (ضَمَّة). This is because "lahum" is a possessive pronoun which means "for them" in Indonesian, and when it follows another word, the pronoun should match the word it follows in order to maintain the correct sound and meaning.

3. The word تَعْلَمُ is wrong because it acts as mudhof ilaih, so it should be a jer that uses the harokat kasroh.
4. The word تُعَدُّ is wrong because it is a subject or fiil that cannot be given a tannin.
5. The word الْمَجَلَّاتُ is wrong because it should be a jerk because it is on the isim that is jer, namely shuhuf, and the jer is kasroh.
- 6.

• والأصح من قول "لَهُمُ الْحَقُّ"

• عَنِّ مِنْ أَحْرُوفِ الْجَارِ الْمَتَّبِعِ وَالْأَصْحَحُ مِنْ قَوْلِ "عَنِ الْقِرَاءَةِ"

• وَتَرَى الْعَالِيَةَ الْعُظْمَى مِنَ التَّرْبُوتِيِّينَ أَنَّ الْقِرَاءَةَ الْمُوسَّعَةَ لَا تَتِمُّ فِي ظُرُوفِ صَفِيَّةٍ أَوْ بِيئَةٍ تَعْلَمُ مُقَيَّدَةً

• بِيئَةٍ تَعْلَمُ مُقَيَّدَةً تِلْكَ الْكَامِلَةَ مِنَ التَّرَاكِيِبِ الْإِضَافِي. وَالْأَصْحَحُ قَوْلُ تَعْلِيمِ بِالْمَصْدَرِ وَالْكَسْرِ

- فِي الصُّحُفِ وَالْمَجَلَّاتِ الْعَرَبِيَّةِ أَفْضَلُ أَنْوَاعِ الْقِرَاءَةِ وَأَكْثَرُهَا فَايِدَةً فِي الْوَقَايَةِ مِنَ التَّحْجُرِ،
  - وَالْمَجَلَّاتُ وَاجِبٌ مَجْرُورٌ لِأَنَّ قَبْلَهَا وَاوْ عَطْفٌ وَقَبْلُ وَاوْ مَجْرُورٌ بِفِي، وَالْأَصْحَحُ مِنْ قَوْلِ "وَالْمَجَلَّاتِ"
  - مَعَ هَدَفِ الْإِمْتِنَاعِ وَتَحْقِيقِ هَدَفِ التَّعْزِيزِ حَوْلَ مَوْضُوعَاتٍ مُبَسَّطَةٍ وَقِصَصٍ قَصِيرَةٍ ذَاتِ صِلَةٍ
  - ذَاتِ: ضَمِيرٌ مُتَّصِلٌ مَبْنِيٌّ عَلَى الْفَتْحَةِ صِلَةً: اسْمٌ مَجْرُورٌ بِالْكَسْرِ وَ الْأَصْحَحُ قَوْلُ ذَاتِ صِلَةٍ
  - وَهِيَ فِي الرُّتْبَةِ الْمُسَدَّرُ الثَّانِي بَعْدَ الْإِسْتِمَاعِ لِلْحُصُولِ.
  - الثَّانِي: صِفَةٌ مَجْرُورَةٌ بِالْكَسْرِ، وَ الْأَصْحَحُ قَوْلَا الثَّانِي
  - Better than saying "لَهُمُ الْحَقُّ" is to say "لَهُمُ الْحَقُّ".
  - Many of the educators believe that extensive reading will not happen in a limited classroom situation or learning environment.
  - "Bī'ah ta'allamu muqayyadah" is an idhofi tarkib. It is better to say "ta'lim with the masdar form and kasro".
  - In Arabic newspapers and magazines, the best and most beneficial type of reading in the prevention of freezing.
  - "Al-majallatu" is obligatory as "majrur" because before it there is "waaw 'athaf" and in front of it "wawu" is the previous jar (kasro). So it is more correct to say "wāl-majallāti".
  - With the aim of entertaining and achieving the goal of reinforcement around simple topics and related short stories.
  - "Zāti" is a pronoun connected with "fathah" and "šilah" is a dropped noun. It is more correct to say "dzāti šilah".
  - It is on the second order of hearing to get.
  - "Al-stānī" is a dropped adjective with "kasrah", and it is more correct to say "al-sthānī".
- After this analysis, it can be concluded that the tashkeel application can be used by students, students and the general public in improving the ability to read Arabic text or maharah qiroah. Because the tashkeel application has minimum error identification in giving harokat, so that in its use there is no doubt.

## Conclusion

Syntax is defined estimologically as the placement of words together into groups of words or sentences, in the sense that syntax means the arrangement or arrangement of a word. Syntax is similar to nahwu which studies words when they are in a sentence. In other words, syntax builds a sentence from vocabulary and describes the class of words that have the potential to occupy positions that correspond to the types of sentences and their changes. In the digital era, there are many uses of Artificial Intelligence, which is the ability of computers to imitate human intelligence through knowledge, so that they can complete work like humans. Artificial intelligence has the ability to absorb knowledge to perform reasoning in solving problems so that it can produce creativity and imagination. Wang and Hu argue that AI technology is used to support language learning, facilitate communication and provide feedback in learning. One of the roles of AI in language learning, especially Arabic, is the presence of the Tashkeel application or giving automatic harokat on Arabic bare text with a fast and accurate way of working. The use of the android-based application is enough to write or copy the Arabic text that is still bare (without harokat) which is then processed by the application to get the harokat directly. However, the use of the tashkeel application is still unknown in giving harokat, so an analysis is needed to determine the location of the harokat error given by the tashkeel application. Error analysis is the process of discussing and describing with the aim of knowing something that allows you to know the core of the problem which can then be peeled, criticized and reviewed to be understood. Language errors can occur

due to the characteristics of the mother tongue which become an influence in learning the target language and vice versa. After this analysis, it can be concluded that the tashkeel application can be used by students, students and the general public in improving the ability to read Arabic text or maharah qiroah. Because the tashkeel application has minimum error identification in giving harokat, so that its use is not in doubt.

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