

# Grammatical Gender and Mutabaqah in Arabic Language Learning: A Conceptual Analysis of Muzakkar and Muannats

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## Abstrak

Artikel ini bertujuan menganalisis problematika konseptual materi *muzakkar* dan *muannats* dalam pembelajaran bahasa Arab bagi penutur non-Arab. Kajian ini menggunakan metode studi pustaka dengan desain *narrative literature review* dan analisis konseptual terhadap literatur nahwu, pemerolehan bahasa kedua, *grammatical gender*, dan strategi pembelajaran gramatika. Hasil kajian menunjukkan bahwa problem utama pembelajaran *muzakkar* dan *muannats* tidak hanya terletak pada kompleksitas kaidah, tetapi pada kecenderungan peserta didik memahami gender secara mekanis sebagai penanda bentuk atau kategori biologis. Bentuk miskonsepsi utama meliputi reduksi *muannats* pada *ta' marbuthah*, penyamaan gender gramatikal dengan jenis kelamin biologis, lemahnya penerapan *mutabaqah*, dan kesulitan mengenali gender yang tidak tampak secara morfologis. Faktor penyebabnya mencakup transfer bahasa Indonesia yang netral gender, beban kognitif pembelajar pemula, bahan ajar yang belum hierarkis, dan dominasi pembelajaran berbasis hafalan. Artikel ini mengusulkan model pembelajaran konseptual-kontekstual melalui penjelasan kontrastif, pemetaan leksikal, latihan *mutabaqah* bertahap, produksi bermakna, dan refleksi kesalahan. Kajian ini menegaskan bahwa *muzakkar* dan *muannats* perlu diposisikan sebagai fondasi penguasaan struktur bahasa Arab secara aplikatif dan bermakna.

**Kata Kunci:** bahasa Arab; muzakkar; muannats; grammatical gender; mutabaqah; pembelajaran nahwu.

## Abstract

This article aims to analyze the conceptual problems of *muzakkar* and *muannats* in Arabic language learning for non-native speakers. This study employs a library research method using a narrative literature review and conceptual analysis of Arabic grammar, second language acquisition, grammatical gender, and grammar teaching strategies. The findings show that the main problem in learning *muzakkar* and *muannats* does not merely lie in the complexity of grammatical rules, but in learners' tendency to understand gender mechanically as a formal marker or biological category. The major misconceptions include reducing *muannats* to *ta' marbuthah*, equating grammatical gender with biological sex, weak application of *mutabaqah*, and difficulty identifying gender forms that are not morphologically transparent. These problems are caused by the transfer of Indonesian as a gender-neutral first language, the cognitive load of beginner learners, non-hierarchical teaching materials, and the dominance of memorization-based grammar instruction. This article proposes a conceptual-contextual learning model through contrastive explanation, lexical mapping, gradual *mutabaqah* practice, meaningful production, and error reflection. The study emphasizes that *muzakkar* and *muannats*

*should be positioned as a fundamental basis for mastering Arabic grammatical structures in an applicable and meaningful way.*

**Keywords:** *Arabic language; muzakkar; muannats; grammatical gender; mutabaqah; Arabic grammar learning.*

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## Introduction

Learning Arabic for non-Arabic speakers demands mastery of complex grammatical systems because Arabic has a different morphological structure, syntax, and gender marking than many learners' first languages (Abdalla, 2024; Mohamed, 2023). In learning Arabic, mastery of grammatical structures is important because the understanding of Arabic texts is highly dependent on the accuracy of the relationships between sentence elements, including the relationships between nouns, pronouns, verbs, and modifiers in syntactic structure (Alhafni et al., 2022; Mohamed, 2024). One of the basic aspects that often cause conceptual obstacles is the material of *muzakkar* and *muannats*, because gender categories in Arabic are not only related to the form of words, but also determine the suitability or *agreement* between sentence elements (Al-Thubaiti, 2024; AlThubaiti, 2025).

In the structure of the Arabic language, gender functions not only as a biological category, but also as a grammatical category that governs the relationships between elements in a sentence. This system is closely related to *agreement* because the noun in Arabic can affect the form of adjectives, verbs, pronouns, and the designative elements that refer to it (Alharbi, 2025; Bettega & D'Anna, 2022). This connection shows that *the material of muzakkar* and *muannats* cannot be understood as an introduction of word forms alone, but as a foundation for understanding *mutabaqah* in the structure of the Arabic language, especially in the relationship between *isim*, *na'at*, *dhamir*, *isim isyarah*, and *fi'il* (Abdalla, 2024; Rouillier, 2024).

The main conceptual problem arises when students understand *muannats* narrowly as words that are only marked by *ta' marbutah*, even though the gender system in Arabic is not always determined by the morphological markers that appear in the word form (Abdalla, 2024; Mohamed, 2024). This simplification does help with early recognition, but it risks giving birth to misconceptions when students find words *without* morphological markers, such as *shams* and *ardh*, or words whose outward form does not always correspond to their grammatical treatment (Alharbi, 2025; Bettega & D'Anna, 2022). Studies of second language acquisition show that *gender grammar* becomes difficult to master when the gender system is not transparent, cannot be fully predicted from word form, and demands cross-element agreement processing in sentences (Gudmestad & Edmonds, 2022; Keppenne et al., 2021). Other findings also confirm that morphological transparency, knowledge of gender assignment, and sensitivity to *agreement* violations have an effect on learners' success in processing grammatical gender in additional languages (Długosz, 2023; Luque et al., 2023).

This difficulty is even more complex because the Indonesian language does not have a grammatical gender system that requires adjectives, verbs, or pronouns to adapt to the grammatical type of noun. As a result, learners tend to bring the logic of the first language into Arabic so that the concepts of *muzakkar* and *muannats* are understood mechanically, rather than as a relational system in sentences. The pedagogical urgency lies in the need for *nahwu* learning that does not stop at memorizing definitions and classifications, but is directed at understanding the function of rules, context-based exercises, exception mapping, and strengthening *form-focused instruction* so that

students are able to use gender patterns appropriately in text understanding and language production (Pawlak, 2021; J. Xu & Li, 2022).

Based on this description, there are still gaps in learning Arabic, especially in the discussion of *muzakkar* and *muannats* which have been treated more as normative-grammatical material than as a conceptual problem in the acquisition of a second language. This article aims to analyze the conceptual problems of *muzakkar* and *muannats* materials in learning Arabic for non-Arab learners, by highlighting linguistic factors, cross-language transfer, and pedagogical weaknesses in the presentation of the material. The contribution of this article lies in the affirmation that *the learning of muzakkar and muannats* needs to shift from memorization of forms to conceptual understanding, exclusion mapping, and *whole-sentence* mutabaqah practice.

## Methods

This study uses a literature study method with a *narrative literature review* design and conceptual analysis. This design was chosen because the purpose of the article is not to test the effectiveness of experimental learning treatments, but to synthesize theoretical concepts, empirical findings, and pedagogical arguments to explain the problems of *muzakkar* and *muannats* material in Arabic language learning. *Narrative literature review* is used to study and integrate relevant literature in a flexible yet directional manner, while conceptual analysis is used to formulate the relationship between nahwu concepts, second language acquisition, and *form-focused* instructional grammar learning strategies (Jaakkola, 2020; Snyder, 2019; Sukhera, 2022).

The study materials were compiled from three main corpuses, namely Arabic language learning literature, second language acquisition studies, and *gender grammatical* studies in applied linguistics. Literature is obtained through article searches on academic databases such as Scopus, Web of Science, ERIC, Google Scholar, and database of journals relevant to language education. The keywords used include "Arabic grammatical gender", "grammatical gender acquisition", "gender agreement", "form-focused instruction", "first language transfer", "Arabic language learning", "muzakkar", "muannats", and "mutabaqah". The selected literature is prioritized in the 2021–2026 publication to match the demands of academic novelty, without neglecting the main methodological and theoretical references that have strong authority.

Literature inclusion criteria include: (1) discussing *gender grammar*, grammatical suitability, or foreign language grammatical learning; (2) relevant to first language transfer, second language acquisition, or Arabic language learning; (3) contain pedagogical implications for grammar learning; and (4) published in a reputable scientific journal, academic book, or publication. Literature that is not directly related to learning grammar, does not have a clear academic basis, or is only in the form of popular opinion is excluded from the study. Early manuscripts on *the problematics of muzakkar* and *muannats* are used as a starting point to formulate the focus of the problem, while cutting-edge literature is used to strengthen conceptual and pedagogical arguments.

Data analysis was carried out through four stages. First, identify core concepts that include *muzakkar*, *muannats*, *gender grammar*, *mutabaqah*, first language transfer, and *form-focused instruction*. Second, the coding and grouping of literature based on three sources of problems, namely linguistic aspects, cognitive aspects, and pedagogical aspects. Third, conceptual synthesis is carried out by connecting the concept of nahwu with the findings of second language acquisition and grammar learning studies. Fourth, the results of the synthesis were used to formulate learning implications, especially the need to strengthen conceptual understanding, context-based exercises, rule exception mapping, and the use of grammatical learning strategies in communicative contexts (Braun & Clarke, 2021; Byrne, 2022; Nicmanis, 2024).

The validity of the argument is maintained through consistency between the focus of the study, the literature selection criteria, the categorization process, and the synthesis of findings. In addition, conceptual validity is strengthened through triangulation of literature sources from three fields of study, namely Arabic language nahwu, second language acquisition, and applied linguistics. The

analysis process is also carried out by maintaining an audit *trail* in the form of keyword notes, selection criteria, main themes, and relationships between concepts used in the preparation of arguments. With this procedure, this research is expected to be able to produce a systematic conceptual mapping of the problems of *muzakkar* and *muannats* and their implications for Arabic language learning in Madrasah Aliyah.

## Results and Discussion

### Muzakkar and Muannats as a Grammatical Gender System

Muzakkar and muannats in Arabic should be understood as a grammatical gender system. Muzakkar is generally treated as the basic form of isim, while muannats are characterized by certain morphological elements, biological references, or lexical conventions accepted in the language tradition. Difficulties arise because learners often equate grammatical gender with biological gender. In fact, in Arabic, inanimate objects, places, abstract concepts, and natural phenomena can be treated as muannats even though they do not have biological sex.

This understanding is important because gender grammar does not stand alone. He works through a network of agreements. In languages that have a gender system, nouns can control the form of other elements such as determiners, adjectives, pronouns, or verbs. Keppen et al. (2021) explains that in gendered language, other elements in the sentence must show conformity with the gender of the noun it modifies. Although the study talks about German, the principle is relevant for Arabic because learners also have to relate the gender category of isim with changes in other syntactic elements.

In learning Arabic, this problem arises when students are able to identify a word as muannats, but fail to apply its grammatical consequences. For example, students can know that madrasas are included in muannats because they end in *ta marbuthah*, but they are still wrong when choosing isim isyarah, dhamir, naat, or fiil that must be adjusted to the word. Thus, the mastery of muzakkar and muannats is not enough to be measured through word classification exercises, but must be tested through the ability to build an acceptable sentence structure.

**Tabel 1. Pergeseran fokus pembelajaran muzakkar dan muannats**

Aspects	Old onboarding	Emerging issues	Suggested orientation
Concept	Muzakkar and muannats as a definition	Students memorize labels but do not understand the functions	Grammatical gender as a system of relationships between sentence elements
Markers	Muannats are synonymous with <i>ta marbuthah</i>	Overgeneralization and misclassification	Mapping of morphological, semantic, and sima'i markers
Exercise	Classification of words out of context	The rule does not move to sentence production	Text-based, dialogue-based, and full-sentence exercises
Evaluation	Definition tests and examples	The competence of mutabaqah is immeasurable	Identification tests, error correction, and meaningful production

### Forms of Conceptual Problematics in Learning

The first conceptual problem appears in the tendency of students to reduce *muannats* only as words ending in *ta' marbuthah*. In Arabic grammar, *ta' marbuthah* is indeed one of the important feminine markers, but it is not the only basis for determining the gender of the noun. Wright explains that the discussion of noun gender in Arabic cannot be separated from the form, meaning, and

conventions of language use, while Ryding places gender as part of the Arabic morphological and syntactic system that needs to be understood structurally. Thus, learning *muannats* that relies only on visual signs risks simplifying the Arabic grammatical system and ignoring the existence of *muannats haqiqi*, *muannats majazi*, and *muannats sima'i* (Ryding, 2005; Wright, 2022).

The second problem is the biological generalization of the concept of *muzakkar* and *muannats*. Students often understand *muannats* as a category that only relates to women and *muzakkar* as a category that only relates to men. In fact, in Arabic, gender also works as a linguistic category attached to nonhuman nouns, inanimate objects, places, and abstract concepts. Abu-Chacra asserts that Arabic has a masculine and feminine system that is part of the basic structure of the noun, while Badawi, Carter, and Gully show that modern Arabic grammar needs to be understood through real usage patterns, not just through biological equivalent meanings. Therefore, the concepts of *muzakkar* and *muannats* should be introduced as a grammatical system, not just as a marker of gender (Abu-Chacra, 2007; Badawi et al., 2013).

The third problem is related to the weak understanding of *mutabaqah*. In Arabic, gender does not stop at the identification of the type of *isim*, but continues at the correspondence between interconnected elements in a sentence. Ryding explained that *the categories of agreement* in Arabic include gender, number, definiteness, and cases in noun-adjective relationships, as well as gender, number, and persona in verbs and pronouns. In line with that, Bettega and D'Anna show that *gender and number agreement* is an important phenomenon in written and spoken Arabic. Therefore, mistakes such as the use of *hādhihi* for *isim muzakkar*, the use of *masculine dhamir* for *reference to muannats*, or the arrangement of *na'at* that is not in accordance with *man'ut* indicate that learners have not understood gender as an active grammatical feature in sentence structure (Bettega & D'Anna, 2022; Ryding, 2005).

The fourth problem is the low visibility or *salience* of certain grammatical forms in learning. Some gender markers in Arabic are easily recognizable because they appear in the form of words, but others are indirect and can only be understood through syntactic context. In a pedagogical perspective, Abu-Chacra emphasizes the importance of grammatical exercises accompanied by examples of use, while Loewen asserts that directed second language learning needs to connect attention to the form of language with the use of language in context. Therefore, learning *muzakkar* and *muannats* needs to be designed through gradual examples, identification exercises, exception mapping, and the production of complete sentences so that students not only memorize the rules, but are able to use the gender system appropriately in reading, writing, and translating Arabic texts (Abu-Chacra, 2007; Loewen, 2025).

### **Causative Factors: Language Transfer, Cognitive Load, and Teaching Material Design**

The first factor is the transfer of the first language. Indonesian does not require adjectives, verbs, or pronouns to change based on the gender of the noun. The phrase "school is big" does not demand a change in the form of "it" or "big" based on the gender of the word "school". In Arabic, such a relationship can demand an adjustment of form. The absence of grammatical gender features in the first language makes learners not have enough initial schemes to process the feature automatically. Therefore, learning must build metalinguistic awareness through explicit comparisons between Indonesian and Arabic.

The second factor is the cognitive load. Beginner learners must not only remember vocabulary, but also remember the gender of words, choose a partner agreement, read harakat, understand the position of words, and translate meanings. Lee (2024) shows that the success of form-focused instruction is influenced by students' attention and working memory. This means that learning *muzakkar* and *muannats* needs to be adjusted gradually so that students are not forced to process too many grammatical features at once.

The third factor is teaching materials that are not completely hierarchical. The material is often arranged in the form of definitions, examples, and then short exercises. This model does not necessarily show a gradation from simple concepts to complex concepts. Mohamed (2024) emphasized that the selection and sequencing of Arabic texts must pay attention to the level of

difficulty of linguistic features so that the material is appropriate to the student's developmental stage. In the context of muzakkar and muannats, the material should not directly stack all the categories, but arrange the sequence: clear biological gender, dominant morphological markers, majazi muannats, sima'i muannats, and then the application of mutabaqah in sentence structure.

The fourth factor is the dominance of memorization and the lack of meaningful production. Memorizing definitions can help with initial knowledge, but it is not enough to form usability. Keppen et al. (2021) found that meaning-based production exercises can reinforce grammatical gender representation, as learners must remember forms and compare their outputs with feedback. This shows that learning Arabic needs to provide space for learners to create sentences, describe pictures, correct mistakes, and use gender patterns in meaningful situations.

**Table 2. Map of the problems and pedagogical implications**

Issues	Root cause	Learning implications
Muannats are equated with ta marbutah	Explanations are too morphological and examples are limited	Mapping of muannats categories: haqiqi, majazi, sima'i, and morphological markings
Grammatical gender equated with biological gender	Gender-neutral Indonesian logic transfer	Indonesian-Arab contrastive analysis with still life examples and abstract concepts
Mistakes of mutabaqah	Word classification exercises are not connected to sentences	Practice agreement in phrases, the number of ismiyah, the number of fi'liyah, and short texts
Forgettable rules	Memorization is not followed by meaningful production	Image description tasks, error correction, dialogue, and corrective feedback

### Form-Focused Instruction as an Alternative

Form-focused instruction offers a middle ground between learning explicit rules and communicative use of language. This approach does not reject the teaching of rules, but rather places attention on the form of language in a meaningful context. In learning muzakkar and muannats, teachers can still explain the rules, but these rules must be immediately linked to the task of understanding and producing sentences. Li and Sun (2024) through meta-analysis showed that explicit instruction is effective in promoting the development of a second language, with the note that learning design, type of exercise, and form of evaluation affect the size of learning outcomes.

The application of form-focused instruction to muzakkar and muannats materials can be done through four stages. The first stage is noticing, which is making students aware of the existence of gender markers in input. Teachers can mark pairs of isim-naat, isim-isyarat, or fiil-fa'il in short texts. The second stage is rule discovery, which is asking students to find patterns from examples before the teacher formalizes the rules. The third stage is structured input, which is a sentence comprehension exercise that requires students to process gender markers to find meaning. The fourth stage is meaningful output, which is the production of sentences or dialogues that demand the appropriate use of agreement.

In this context, Processing Instruction is also relevant. Henry (2025) shows that Processing Instruction can support the acquisition and processing of grammatical gender because learners are guided to attend to grammatical cues that may otherwise be ignored. In Arabic learning, teachers can design input activities that require students to notice gender markers, such as distinguishing hādhā and hādhihi based on pictures, choosing ḍamīr that agrees with the referent, or correcting na't-man'ūt agreement errors in short texts.

Corrective feedback also needs to be used strategically. Rassaei (2024) shows that recasts have a moderate effect on the development of second language grammar. In Arabic learning, teachers can reformulate students' utterances into the correct form without interrupting the flow of

communication. For example, when students say *hādhā madrasah kabīr*, the teacher can respond with *hādhihi madrasah kabīrah* and then ask students to mark the changed elements. In this way, correction is not merely evaluative but also functions as a form of input enhancement that builds learners' awareness of grammatical form.

### Conceptual-Contextual Learning Model

Based on the synthesis of the literature, this article proposes a conceptual-contextual learning model for *muzakkar* and *muannats* materials. This model rests on the view that learning Arabic grammar is not enough geared towards memorizing rules, but needs to help learners understand concepts, recognize patterns in language input, practice the use of rules in context, and obtain feedback on errors that arise. This model is relevant to Arabic language learning in class X of Madrasah Aliyah or other beginner classes with adjustments to the level of complexity of the material (Abdalla et al., 2024; Loewen, 2025).

The first stage is the counterintuitive-conceptual stage. At this stage, the teacher explains the fundamental differences between Indonesian and Arabic in the grammatical gender system. Indonesian does not require grammatical agreement between nouns, adjectives, verbs, or pronouns, whereas Arabic has a *mutabaqah* system that connects these elements through gender, number, person, definiteness, and case relations. Teachers can present pairs of Indonesian and Arabic sentences so that students understand that changes in Arabic forms are not merely lexical variations but part of an agreement system. This stage is important to prevent learners from imposing Indonesian grammatical logic on Arabic structures, especially because crosslinguistic influence may shape how learners interpret and produce forms in the target language (McManus, 2021; Supardi, 2023; Syihabuddin et al., 2023).

The second stage is visual and lexical mapping. Teachers arrange vocabulary based on the level of gender regularity, ranging from *muannats* marked *ta' marbuthah*, *muannats* with *alif maqshurah* or *alif mamdudah*, unmarked *haqiqi muannats*, *majazi muannats*, to *sima'i* vocabulary that need to be learned as a lexical feature. This mapping helps students understand that some genders can be predicted from word forms, while others must be learned through language conventions. Thus, learners not only memorize vocabulary lists, but also understand the relationship between their forms, meanings, and grammatical functions in sentences (Bettega & D'Anna, 2022; Mohamed, 2024).

The third stage is the gradual *mutabaqah* exercise. The practice starts from the simplest structure, such as *the relationship of isim-na'at*, then moves to *the number of ismiyah*, the use of *isim isyarah*, *dhamir*, and *the number of fi'liyah*. This sequence is necessary because learners need a gradual process to move knowledge from word identification to sentence structure processing. In the context of second-language grammar learning, the timing and order of *form-focused instruction* affect the development of grammatical mastery, so teachers need to determine when rules are explained, when exercises are given, and when learners are directed to communicative use (Abdalla, 2024; J. Xu & Li, 2022).

The fourth stage is meaningful production. Students are directed to describe pictures of classrooms, objects around the madrasah, family members, or daily activities using *muzakkar* and *muannats* patterns. This activity integrates vocabulary, grammatical structure, meaning, and communicative context within a connected learning sequence. Oral and written production should be combined so that students not only recognize gender forms visually but are also able to use them accurately in pronunciation, writing, and sentence construction. The integration of morphological, lexical, and pronunciation cues is important because grammatical gender acquisition cannot be sufficiently developed through isolated form recognition; it requires contextualized practice that connects form, meaning, and learner production (Andrew H Lee, 2024; A. H. Lee & Lyster, 2023).

The fifth stage is error reflection. The teacher presents examples of incorrect sentences and asks students to identify the location of the error, explain the grammatical reason, and correct the sentence. This kind of reflection is important because learners' errors are not merely signs of failure but pedagogical evidence that reveals how learners construct hypotheses about the target language.

Feedback should be provided in a directed manner, both during the task and after the task has been completed, so that students can relate form errors to the grammatical functions that should be used. Through this stage, learning muzakkar and muannats is directed toward restructuring grammatical understanding, not merely judging answers as correct or incorrect (S. Li et al., 2026; M. Xu & Zeng, 2023).

**Table 3. A brief design of the conceptual-contextual model**

Stages	Purpose	Core activities	Learning products
Conceptual-Counterproductive	Being aware of the Indonesian-Arab differences	Compare gender-neutral sentences and gendered sentences	System difference map
Lexical mapping	Recognize categories and exclusions	Group vocabulary by signs and conventions	Tiered vocabulary list
Gradual Mutabaqah	Connecting gender with structure	Isim-naat, isyarah, dhamir, and fiil exercises	Sentences are correct by agreement
Meaningful production	Using rules in context	Image descriptions, dialogue, and short text	Oral/written output
Reflection of errors	Building metalinguistic awareness	Analysis and correction of incorrect sentences	Grammatical reasons

Theoretically, this article emphasizes that *muzakkar* and *muannats* need to be understood in the *grammatical framework of gender and agreement*, not just as an introduction chapter on *the type of isim*, so that *nahwu* learning can shift from memorizing forms to understanding structural relations. Practically, Arabic teachers need to develop both explicit and contextual learning through explanation of rules, sentence- and text-based exercises, oral and written production, and corrective feedback that helps students revise misconceptions. For the developers of the teaching materials, these findings confirm the need for modules that map *the sima'i muannats*, *majazi muannats*, multi-level *mutabaqah* patterns, and the "beware of misconceptions" section so that students understand that *ta' marbutah* is not the only marker of *muannats*. Thus, this article opens up space for advanced classroom-action-based, quasi-experimental, or *design-based research* to test the effectiveness of conceptual-contextual models in reducing misconceptions of *muzakkar* and *muannats*.

## Conclusion

The conceptual problems of *muzakkar* and *muannats* material in Arabic language learning arise because students tend to understand gender mechanically, which is limited to markers of biological forms and categories, not as a grammatical system that works through *mutabaqah relations* in sentences. The main forms of misconception can be seen in *the reduction of muannats to ta' marbutah*, grammatical gender equalization with biological sex, weak application of *agreement*, and difficulty recognizing gender forms that are not always morphologically visible. The causative factors include gender-neutral Indonesian language transfer, the cognitive burden of novice learners, teaching materials that have not been arranged hierarchically, and the dominance of memorization-based learning. The implications of this study show that *muzakkar* and *muannats* learning needs to be directed to a conceptual-contextual model through contrastive explanations, lexical mapping, *gradual mutabaqah* exercises, meaningful production, and reflection of errors. Thus, *the material of muzakkar and muannats* is no longer positioned as memorization of the type of *isim*, but as an important foundation for mastering the structure of Arabic in a precise, applicative, and meaningful manner.

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