

Reconstructing *Mubtada'*-*Khabar* Relations in Arabic Nominal Sentences: An Integrative Literature Review and Implications for Nahwu Pedagogy

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Abstrak

Penelitian ini bertujuan untuk menganalisis *mubtada'*-*khabar* sebagai sistem prediksi dalam jumlah *ismiyah* serta implikasinya bagi pembelajaran nahwu. Kajian ini menggunakan pendekatan kualitatif dengan desain studi pustaka integratif melalui penelaahan kitab nahwu klasik dan artikel ilmiah mutakhir yang relevan dengan sintaksis Arab, pembelajaran nahwu, dan analisis *i'rāb*. Data dianalisis menggunakan analisis isi konseptual melalui identifikasi unit makna, pengodean kategori, dan sintesis interpretatif. Hasil kajian menunjukkan bahwa *mubtada'*-*khabar* tidak dapat dipahami hanya sebagai dua unsur *marfū'* dalam pola dasar, melainkan sebagai relasi sintaktis-semantis yang membangun makna, fokus informasi, penegasan, dan fungsi komunikatif dalam teks Arab. *Mubtada'* dapat hadir dalam bentuk *ma'rifah*, *nakirah bersyarat*, maupun konstruksi *saddu masadda al-khabar*, sedangkan *khabar* dapat berupa *mufrad*, *jumlah*, dan *syibh al-jumlah*. Selain itu, fenomena *taqdīm-ta'khīr* dan *nawāsikh* menunjukkan bahwa perubahan struktur dan *i'rāb* juga berkaitan dengan perubahan makna. Implikasi kajian ini menegaskan perlunya pembelajaran nahwu berbasis fungsi sintaktis, kontekstual, dan bertahap agar peserta didik mampu memahami struktur dan makna dalam teks bahasa Arab.

Kata Kunci: *mubtada'*; *khabar*; jumlah *ismiyah*; nahwu; fungsi sintaktis

Abstract

This study aims to analyze *mubtada'*-*khabar* as a prediction system in *the number of ismiyyah* and its implications for nahwu learning. This study uses a qualitative approach with an integrative literature study design through the study of the classic nahwu book and cutting-edge scientific articles relevant to Arabic syntax, nahwu learning, and *i'rāb* analysis. Data were analyzed using conceptual content analysis through unit of meaning identification, category encoding, and interpretive synthesis. The results of the study show that *mubtada'*-*khabar* cannot be understood only as two elements of *marfū'* in the basic pattern but as syntactic-semantic relations that build meaning, information focus, affirmation, and communicative functions in Arabic texts. *Mubtada'* can be present in the form of *ma'rifah*, conditional *nakirah*, or the construction of *saddu masadda al-khabar*, while *khabar* can be in the form of *mufrad*, *sum*, and *syibh al-jumlah*. In addition, the phenomena of *taqdīm-ta'khīr* and *nawāsikh* show that changes in structure and *i'rāb* are also related to changes in meaning. The implications of this study emphasize the need for nahwu learning grounded in syntactic, contextual, and gradual functions so that students can understand both the structure and the meaning of Arabic texts.

Keywords: *Arabic grammar*; *Arabic nominal*; *khabar*; *sentence*; *mubtada'*; *syntactic function*

Introduction

The science of nahwu occupies a fundamental position in the Arab-Islamic scientific tradition because it functions to regulate the relationship between sentence elements, determine the position of *i'rāb*, and maintain the accuracy of the meaning of the text. (Demirdoven, 2024; Haris, 2022). In the context of Arabic language education and Islamic studies, mastery of nahwu is not only necessary to compose correct sentences, but also to carefully read authoritative texts such as the Qur'an, hadith, fiqh, tafsir, and turats (Hamid et al., 2025; Nur Azizah & Nashoih, 2024). Errors in determining syntactic relations often lead to misunderstandings of meaning, especially when a sentence structure undergoes a variation in position, the omission of elements, or a change in *i'rāb* due to the inclusion of certain *amil*.

Among the most decisive basic materials of nahwu are *mubtada'* and *khabar*. Both form the core of *the number of ismiyyah*, which is a nominal sentence that generally functions to express information, definition, identity, circumstances, or affirmations (Fadlilah, 2025; Gumilar & Dawy, 2024). In simple terms, *mubtada'* is understood as an element that becomes the starting point of conversation, while *khabar* is an informative element that enhances the meaning of *mubtada'* (Fadlilah, 2025; Nasution & Walad, 2022). However, at the level of analysis, these relationships are not always present in an easily recognizable linear pattern. *Mubtada'* can be in the form of *isim zāhir*, *ḍamīr*, *isim isyārah*, *isim ma'rifah*, and even *isim nakirah* with certain conditions. *Khabar* can also be in the form of *mufrad*, the number of *ismiyyah*, the number of *fi'liyyah*, *jār-majrūr*, or *zarf*. This diversity makes *the number of ismiyyah* a simple construct in the initial definition, but complex in actual use, especially when used in the learning of *qawā'id*, the reading of the yellow book, and the analysis of classical Arabic texts (Alamin et al., 2024; Damayulfi, 2023).

The main question in learning nahwu is the tendency to present the material mechanically, with learners being instructed more to memorize definitions, *i'rāb* signs, and rule patterns than to read syntactic functions and predictive meanings in the context of the text. This condition shows that nahwu learning is not enough to be delivered as a collection of grammatical formulas, but needs to be arranged systematically, gradually, contextually, and applicatively so that learners can connect the rules with the understanding of Arabic sentences in real terms (Muis, 2024; Muzdalifah et al., 2021). In this context, the material of *mubtada'-khabar* is important because it is not only related to the introduction of initial and informative elements in the number of *ismiyyah*, but also requires analytical skills to understand syntactic relationships, variations in position, forms of *khabar*, and the function of meaning in discourse. Recent research shows that strengthening Nahwu learning needs to be directed at the use of teaching materials that are integrated with authentic texts, structural analysis exercises, active learning, digital media, and the development of students' critical thinking skills (Anwar & Hilmi, 2025; Hafidah et al., 2024; Zaenuri & Baroroh, 2025). Thus, *mubtada'-khabar* needs to be understood not merely as a formal category in nahwu, but as a syntactic-semantic relationship that plays an important role in the reading of Arabic texts, especially when the number of *ismiyyah* appears in variations in structure, context of meaning, and the use of more complex discourses.

Although various recent studies have discussed nahwu learning, the development of Arabic grammar teaching materials, and the analysis of *mubtada'-khabar* in certain texts, studies that specifically treat *mubtada'* and *khabar* as syntactico-semantic relationships in nahwu learning

remain relatively limited. Some research still tends to emphasize formal aspects, such as definition, classification, *i'rāb* signs, and grammatical forms. At the same time, the relationship between the structure of muḥtada'-khabar and the formation of meaning in the context of the text has not been explained in depth. In addition, the study of muḥtada'-khabar is often presented as a simple, basic material, even though in practice the number of ismiyyah takes a variety of complex forms, positions, and functions, especially in classical Arabic texts, turats, and Islamic discourse. Therefore, this article is here to fill this gap by examining muḥtada' and khabar not only as nahwu categories but as syntactic-semantic constructions that determine the accuracy of the understanding of meaning in Arabic texts.

Based on this background, this article aims to analyze the classification and syntactic function of muḥtada'-khabar in the construction of *the number of ismiyyah*, mapping the variations in its structure, which include the form of khabar, the pattern of *taqdīm-ta'khīr*, *saddu masadda al-khabar*, and the influence of *nawāsikh*, and formulate its pedagogical implications for nahwu learning in Arabic language education and Islamic studies. The novelty of this article lies in the effort to combine the concept of classical nahwu, the findings of the latest research, and the orientation of learning based on syntactic functions, so that muḥtada'-khabar is not only understood as a grammatical category but also as a syntactic-semantic relationship that determines the accuracy of understanding Arabic texts.

Methods

This study uses a qualitative approach with an integrative literature study design. The qualitative approach was chosen because the object of study consists of concepts, categories, and meaning relationships in Nahwu science, which require textual interpretation rather than statistical measurement. Methodologically, qualitative research is relevant when researchers seek to understand the depth of meaning, context, and conceptual construction of a phenomenon in an interpretive manner. (Lim, 2024). Meanwhile, integrative literature studies are used because this study seeks to collect, analyze, and synthesize theoretical literature and cutting-edge research findings to build a more comprehensive understanding of the relationship between muḥtada'-khabar in the number of ismiyyah (Fain, 2024). In the context of conceptual articles, this kind of design allows researchers to synthesize theories, map typologies, and develop conceptual arguments systematically (Jaakkola, 2020). The main phenomenon studied in this article is the relationship of muḥtada'-khabar as a predicate structure in the number of ismiyyah.

The data source consists of two groups. First, primary sources are in the form of the main concepts in the classical nahwu book that discuss muḥtada', khabar, the number of ismiyyah, *nawāsikh*, and variations in nominal sentence structure. Classical sources are conceptualized as a corpus because they serve as the normative basis in the nahwu learning tradition. Second, secondary sources are in the form of cutting-edge scientific articles published in 2022–2026 that are relevant to the syntax of the Arabic language, nahwu learning, the number of ismiyyah, khabar, *i'rāb* analysis, and second language grammar learning. Literature was selected based on topic relevance, clarity of syntactic focus, quality of publication, and relevance to pedagogical problems. The selection of sources is carried out selectively so that the literature used is not only descriptive but also has a conceptual and pedagogical contribution to the discussion of muḥtada'-khabar.

Data collection was carried out through literature search, source selection, concept recording, and the preparation of thematic matrices. The inclusion criteria include: (1) discussing muḥtada', khabar, the number of ismiyyah, nahwu, or learning grammar; (2) published in the last five-year

span for secondary sources; (3) having verifiable abstracts, methods, or findings; and (4) relevant to the context of Arabic language education or Islamic studies. Sources that only contain popular descriptions without an academic basis are not used as primary references. This procedure is in line with the principles of integrative literature studies, which require a transparent process of searching, selection, evaluation, and synthesis of the literature so that the resulting conclusions are not speculative (Fain, 2024; Jaakkola, 2020).

Data analysis uses conceptual content analysis. Content analysis was chosen because it is suitable for examining textual data, identifying patterns of meaning, reducing conceptual information, and systematically compiling analytical categories (Bohm & Sundqvist, 2025; Nicmanis, 2024). The first stage is the identification of the unit of meaning, namely the definition of muftada', the definition of khabar, the type of khabar, the position of the elements, the change in i'rāb, and the semantic role. The second stage is category encoding, for example, explicit muftada', descriptive muftada, muftad khabar, sum, syibh al-jumlah, taqdīm-ta'khīr, nawāsikh, and learning implications. The third stage is interpretive synthesis, which involves finding relationships between categories and building typologies. In qualitative content analysis, the categorization process not only aims to summarize data, but also to interpret the relationship of meaning with the context of the study, so that the results of the analysis can provide a valid explanation of the research focus (Lyhne et al., 2025). The validity of the analysis is maintained through triangulation of sources, consistency of terminology, examination of the connection between conceptual data, arguments, and conclusions, and traceability of the analysis process from the unit of meaning to the final category and synthesis (Nicmanis, 2024; Bohm & Sundqvist, 2025).

Results and Discussion

Muftada'-Khabar as a System for Predicting the Number of Ismiyyah

The results of the study show that muftada' and khabar are two core elements in the formation of the *number of ismiyyah*. Muftada' functions as a center of conversation, while khabar functions as a predicate that provides information about muftada' (Ramadlon et al., 2021; Syaira Balqis Ananda Astia et al., 2025). Both form an *isnād relationship*, which is a relationship of linking meaning between the element being talked about and the element that explains; in Arabic syntactic terms, this relationship is related to the pair of *musnad ilayh* and *musnad* (Agustiar & Jamal, 2021; Huda & Amin, 2021). In a basic pattern such as *al-ṭ ālibu mujtahidun*, the element of *al-ṭ ālibu* becomes muftada', while *mujtahidun* becomes khabar. This structure seems simple, but it contains the important principle that a nominal sentence is considered perfect when the khabar has conveyed sufficient information about the muftada'.

The relationship between muftada'-khabar is not only formal, but also semantic. The newspaper determines whether a sentence conveys identity, nature, circumstances, location, ownership, existence, or affirmation. Verawati (2024) emphasized that nominal sentences are the basis for the formation of meaning in classical and modern Arabic because their patterns, functions, and variations affect the construction of information. The same can be seen in the study by El Haq (2025), which shows that the structure of muftada'-khabar in Modern Standard Arabic maintains the traditional pattern, but its realization is influenced by genre, information focus, and communicative goals.

Thus, the number of ismiyyah needs to be understood as a predicament system, not just an arrangement of two words that are equally marfū'. This emphasis is important because learners often stop at the sign of i'rāb and have not yet understood the relationship of meaning. In fact, in

modern Arabic academic, religious, and media texts, the number of *ismiyah* is often used to establish definitions, normative principles, or stable statements. In Islamic texts, this structure can also contain theological affirmations and rhetorical values, as shown by Abd Latif and Ismail (2024) in the analysis of the Qur'anic dialogue.

Mubtada' Classification: From Explicit Form to Saddu Masadda al-Khabar

In general, *mubtada'* is *isim marfū'* which is the starting point of discussion in the *number of ismiyyah*. In the most common form, *mubtada'* is in the form of *isim ma'rifah*, such as *isim' alam*, *ḍamīr*, *isim isyārah*, *isim mawṣūl*, or *isim entered alif-lām*. However, *mubtada'* does not always have to be in the form of *ma'rifah* because *isim nakirah* can also occupy the position of *mubtada'* if it has grammatical and semantic reasons that make it informative, for example, preceded by *nafy*, *istifhām*, or accompanied by certain properties. (Pranoto, 2026; Shafa Salsabila Yasmin et al., 2026). Thus, the main condition of *mubtada'* does not only lie in the aspect of definiteness but in its ability to be an initial element that can be understood and demands the perfection of meaning in the sentence structure.

In addition to *mubtada'*, which is followed by *khabar* explicitly, there is also a descriptive *mubtada'* construction that does not display *khabar* as a separate element because the element after it has sufficient function to complete the meaning. In the *nahwu* tradition, this construction is known as *saddu masadda al-khabar*, which is a state when the element of *marfū'* after *mubtada'* in the form of *waṣf* occupies a function that is usually filled by *khabar*. An example is seen in the form of *a-qā'imun al-zaydāni?*, when *qā'imun* functions as *mubtada'* in the form of *waṣf musytaq*, while *al-zaydāni* becomes *fā'il* who meets the needs of *khabar*. In another form, if *mubtada'* is in the form of *isim maf'ūl*, the element after it can become *nā'ib al-fā'il*, which also occupies the function of *khabar*. This construction shows that the predicament in *the number of ismiyyah* is not always present through explicit *khabar*, but can be fulfilled by other syntactic elements that have perfected the meaning of *mubtada'* (الأنصاري & الدكتور, 2012; عقيل & الدكتور, 2017). In terms of learning, variations like this need to be explained functionally so that students not only look for *khabar* formally but also understand the elements that enhance the meaning of *mubtada'* in sentence structure (Muis et al., 2024; Afandi et al., 2024).

In the context of *nahwu* learning, the category of *saddu masadda al-khabar* is often a difficult point because students are generally used to looking for *khabar* as an element that is present directly after *mubtada'*. If learning only emphasizes the basic pattern of *mubtada'-khabar*, students have the potential to mistakenly understand that every *mubtada'* must be followed by an explicit *khabar*. In fact, in certain variations, predictive functions can be achieved through other elements, such as *fā'il* or *nā'ib al-fā'il* that follow *waṣf*. Therefore, *nahwu* learning needs to be directed at the reading of syntactic functions, not just the memorization of definitions. The main question that needs to be emphasized to the students is: which element completes the meaning of *mubtada'*? With this approach, students not only recognize grammatical terms but also read functional relationships in Arabic sentence structures in a more analytical, active, and contextual way. way (Afandi et al., 2024; Firdausiyah, 2023; Sofiyah, 2025).

Variations of Forms of Gossip: Mufrad, Sum, and Syibh al-Sum

The next main finding shows the flexibility of the form of *khabar* in the construction of *the number of ismiyyah*. *Khabar* is not limited to one word, but can be present in the form of *mufrad*, *sum*, or *syibh al-jumlah*. *Khabar mufrad* is a *khabar* that is not in the form of a sentence and is not in the

form of *shaykh al-jumlah*, although in form it can be in the form of a nominal word or phrase. In modern syntactic studies, this form can be aligned with nominal or adjective predicates that fill the predicative function in Arabic nominal sentences (ABBOUD et al., 2024; Alshamari, 2022). The number of *kha'llah* can be in the form of *the number of ismiyyah* or *the number of fi'liyyah* that has a *rabbīṭ* or a link of meaning with mubtada'. As for the khabar of *syibh al-sum*, it is in the form of *jār-majrūr* or *zarf* which can semantically state a certain location, state, existence, or relationship. This diversity suggests that khabar serves not only as a grammatical complement but also as a predictive element that determines the way information about mubtada' is constructed, emphasized, and communicated in Arabic texts (Abd Latif & Ismail, 2024; Haq et al., 2025).

The diversity of khabar forms of khabar shows that khabar should be understood as a predicative function, not merely a fixed grammatical form. One predictive function can be realized in different forms, such of attributes, prepositional phrases, or verbal sentences. In the pattern of *al-kitābu mufīdun*, khabar is present as the nature of *mufrad* that provides quality information about mubtada'. In the pattern of *al-kitābu fī al-maktabati*, khabar is present as *jār-majrūr*, indicating a locative relationship. As for the pattern of *al-mu'allimu yašraḥu al-darsa*, khabar is present in the form of *the number of fi'liyyah* that describes the activity or state of mubtada'. A function-based explanation like this is important because it helps students understand that khabar is not only sought based on its outward form, but based on its role in perfecting the meaning of mubtada'. Alshamari's study (2022) shows that the type of predicate in Arabic nominal sentences, such as PP, AP, and DP, affects the possibility of variation in sentence structure. In line with that, Haq et al. (2025) affirm that the relationship of mubtada'-khabar in Modern Standard Arabic needs to be read through the functional relationship between constituents, while Abd Latif and Ismail (2024) point out that *al-khabar* plays a role in conveying meaning, affirmation, and communication strategies in Qur'anic dialogue.

The study of Juhri et al. (2024) Reinforces the importance of this classification through the finding that khabar in fiqh texts does not only appear in the form of *mufrad*, but also in the form of *ghayr mufrad*. The findings show that the religious texts read by students contain a wide variety of news. If learning only shows simple artificial examples, students will have difficulty when facing the original text. Therefore, the material of mubtada'-khabar should be taught through stages from basic examples to more complex textual examples.

Table 1. Integrative typology of mubtada'-khabar in the number of ismiyyah

Aspek	Categoryi	Syntactic Characteristics	Implications
Mubtada'	Ma'rifah	Isim' alam, ḍamīr, isim isyārah, isim mawṣūl, or isim with alif-lām	Be a clear and stable starting point of information
Mubtada'	Conditional Nakirah	It can be mubtada' if it has an informative context	Encourage learners to understand semantic terms, not just forms
Mubtada'	Adjective Saddu Masada al-Khabar	The nature of working with fa'il/nā'ib al-fa'il so that it does not require explicit news	Helps read non-linear structures

Khabar	Mufrad	Not a sentence; can be a predictive word or phrase	Easiest to introduce at the basic level
Khabar	Quantity	In the form of the number of ismiyyah or fi'liyyah with rabi'at	Describe the situation, action, or advanced information
Khabar	Syibh al-jumlah	In the form of jār-majrūr or zarf	Teach local, existential, and relational functions
Structure	Taqdīm-ta'khīr	Khabar can precede muftada' under certain conditions	Train sensitivity to information, focus, and meaning pressure
Structure	Nawāsikh	Kāna, inna, and ḡanna change the status of i' rāb and predictive relations	It needs to be taught as a change of form and a change of meaning

Taqdīm-Ta'khīr and the Pragmatic Function of the Number of Ismiyyah

The structure of *the number of ismiyyah* does not always place muftada' before khabar. Under certain conditions, the khabar can take precedence, especially when the khabar is in the form of *shaykh al-jumlah*, when the muftada' is in the form of nakirah, or when the speaker wants to emphasize the focus of certain information. The pattern of *fi al-bayti rajulun*, for example, indicates khabar in the form of *jār-majrūr* that takes precedence over muftada' nakirah. This structure is not an aberration but rather a strategy for building information gradually: locations are introduced first, then the entities that reside within them. The phenomenon of *taqdīm al-khabar wa ta'khīr al-muftada'* shows that the order of elements in Arabic is determined not only by grammatical rules but also by semantic and communicative considerations in the delivery of information (Astia et al., 2025; Juhri et al., 2024).

From a pragmatic perspective, the phenomenon of *taqdīm-ta'khīr* is not only related to changes in the order of sentence elements but also to strategies for managing focus, prominence of information, and the formation of rhetorical effects in discourse. The structure of *the number of ismiyyah* that has changed in order can be used to affirm certain meanings, direct the reader's attention to elements that are considered important, and strengthen the communicative power of the message—the study of Tjalau et al. (2025) shows that the pattern of *the number of ismiyyah* in the Qur'an has various pragmatic functions, such as *taḡṡīṡ* (specification), *al-istimrār wa al-dawām* (continuity and continuity), and *al-ihtimām wa al-'ināyah* (emphasis and attention), so that the syntactic structure cannot be separated from its communicative function. In line with that, Sarif et al. (2025) asserts that the variation of the muftada'-khabar relationship in the Qur'an not only serves as a grammatical construct but also as a rhetorical device that reinforces the message, builds an emotional response, and directs the reader's interpretation. These findings show that the analysis of *the number of ismiyyah* needs to move from the identification of forms to an integrated understanding of syntactic, semantic, and pragmatic functions.

In learning, *taqdīm-ta'khīr* should not be taught as a separate exception, but as part of structural flexibility. Students need to be given practice comparing normal patterns and inversion patterns, then asked to explain the difference in focus meaning. In this way, the learning of nahwu

does not stop at the question of "where is muftada' and where is it", but develops into the question of "why is this element first and what meaning is emphasized".

Nawāsikh sebagai Perubahan I'rāb dan Penanda Makna

The inclusion of *nawāsikh* is an important aspect in the discussion of muftada'-khabar because it changes the status of *i'rāb* and the syntactic position of the elements in the *number of ismiyyah*. The groups *kāna wa akhawātuhā*, *inna wa akhawātuhā*, and *ẓanna wa akhawātuhā* act as amil that influence the relationship between the predictive element and the predicted element. In the archetype of *al-ṭ ālibu mujtahidun*, muftada' and khabar are both marfū'. After entering *the kāna*, the structure changes to *kāna al-ṭ ālibu mujtahidan*, so that *al-ṭ ālibu* becomes *ism kāna* that remains marfū', while *mujtahidan* becomes *khabar kāna* that is manshūb. On the other hand, when entering *inna*, the structure changes to *inna al-ṭ āliba mujtahidun*, so that *al-ṭ āliba* becomes *ism inna*, which is manshūb, and *mujtahidun* becomes *khabar inna*, which remains marfū'. This change shows that *nawāsikh* does not remove the predictive function of muftada'-khabar, but shifts its grammatical status according to the characteristics of the incoming amil (Lestari et al., 2026; Salam & Hidayat, 2025).

If taught purely procedurally, *nawāsikh* is often understood only as an amil that changes the position of *i'rāb* muftada' and khabar. In fact, in addition to having grammatical consequences, *nawāsikh* also serves semantic functions that affect the meaning of sentences. *Kāna wa akhawātuhā* generally provides a sense of time, circumstance, or the continuity of an event, while *inna wa akhawātuhā* serves to reinforce the affirmation of the information conveyed. As for *ẓanna wa akhawātuhā*, it presents the meaning of conjecture, belief, perception, or judgment of a proposition. The study of Salam and Hidayat (2025) shows that the discussion of *kāna wa akhawātuhā* is not only related to the change in the status of *i'rāb* but also to the function of meaning carried by each amil. In line with that, Hamid et al. (2025) emphasized that effective learning of Arabic grammar needs to connect syntactic rules with communicative functions and meanings so that students can understand the use of rules in a real context. Thus, *nawāsikh learning* needs to integrate analysis of form and meaning so that changes in *i'rāb* are understood as part of the Arabic syntactic and semantic system, rather than merely changes in the final forms of words.

Thus, *nawāsikh learning* needs to integrate the analysis of form and meaning. The learning process can start from the basic pattern of *the number of ismiyyah*, then show the change in *i'rāb* after the entry of a certain amil, and explain the semantic implications it causes. This approach helps learners understand that word-end changes are not just grammatical rules but part of the syntactic and semantic systems that construct meaning in Arabic.

The main implication of this study is the need to shift muftada'-khabar learning from a memorization-oriented approach to conceptual, contextual, and functional learning. The mastery of the number of ismiyyah is not enough through the identification of muftada', khabar, and *i'rāb* signs, but also through the understanding of the syntactic relationships and meanings built by the two in the text. Therefore, learning needs to be designed gradually, from archetypes to more complex structural variations, such as *khabar jumlah*, *syibh al-jumlah*, *taqdīm-ta'khīr*, *saddu masadda al-khabar*, and the influence of *nawāsikh*. The learning process can be supported through visual mapping of the relationships between concepts, the use of authentic texts from the Qur'an, hadiths, turats, and contemporary Arabic texts, as well as analytical exercises that integrate element identification, syntactic function determination, *i'rāb* explanation, and interpretation of meaning. In addition, attention to grammatical forms should always be linked to their communicative function so that students understand why a structure is used in a given context. The use of technology and

artificial intelligence can also serve as a means of practice and feedback. However, it must still be accompanied by the ability to verify it against nahwu rules and valid academic references. With such an approach, Nahwu learning is no longer understood as an activity of memorizing rules but as a means of understanding how the Arabic language works to build and convey meaning.

Table 2. Recommendations for the muḩtada'-khabar learning model based on syntactic functions

Stages	Learning Focus	Activities	Competency Output
1	Concept introduction	Explain the relationship between isnād, muḩtada', khabar, and the number of ismiyyah with basic examples.	Students understand the function of subject-predicate in nominal sentences.
2	Shape classification	Classifying muḩtada' and khabar according to their form	Students can distinguish between khabar mufrad, quantity, and syibh al-amount
3	Analysis of i'rāb	Determining the status of marfū', manshūb, and changes due to nawāsikh	Students can explain the reason for the change in the final word
4	Analyst Text	Analyze examples from Islamic texts and contemporary Arabic texts	Students can read variations of structure in real contexts
5	Interpretation of meaning	Explaining the effects of taqdīm-ta'khīr, affirmation, location, and circumstances	Learners understand the relationship between structure and meaning.
6	Pedagogical reflection	Compare manual analysis, class discussions, and technology assistance	Students have evaluative skills and do not depend on memorization

Conclusion

This study confirms that *muḩtada'-khabar* is the main predication system in the *number of ismiyyah* that works through syntactic and semantic relations. The main findings show that muḩtada' is not always present in the form of ma'rifah and khabar is not always a single word, but can appear in various constructions, such as khabar mufrad, jumlah, *syibh al-jumlah*, *saddu masadda al-khabar*, *taqdīm-ta'khīr*, and *nawāsikh-influenced* structures. Thus, the formulation of this article answers that muḩtada'-khabar cannot be understood only as two elements of marfū' in the basic pattern, but as grammatical relations that determine the formation of meaning, focus of information, affirmation, and communicative functions in Arabic texts. The implications of this study show that nahwu learning needs to be directed from memorization of definitions and signs of i'rāb to conceptual, contextual, and syntactic function-based learning so that students can read structures and understand the meaning in the Qur'an, hadiths, turats, and contemporary Arabic texts.

Daftar Pustaka

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