Effectiveness of ‘Adad And Ma’dūd Learning Module Based on al-Quran Verses in Enhancing Student Achievement

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Abstract
Misconceptions in using ‘adad and ma’dūd often occur among students of Arabic language. This happens because of the differences in concept between Arabic and Malay grammar. The system of categorisation, concept as well as type of ‘adad and ma’dūd in Arabic grammar differs from the concepts used by the native language of the learner. This study aimed at testing the effectiveness of a learning module on ‘adad and ma’dūd based on al-Quran verses for overcoming problems of misconceptions in learning the topic. Previous studies have shown that al-Quran has enough resources for constructing a module related to the topic. Meanwhile the ADDIE approach was found very helpful in helping to construct a learning module on ‘adad and ma’dūd. Through the suggested phases the module was built by categorising ‘adad into three groups based on similar characteristics in each group namely same ‘adad, opposite ‘adad and neutral ‘adad. The findings show that application of the module using al-Quran verses in learning was effective in raising student achievement in ‘adad and ma’dūd. In all sections it was found that enhanced achievement was encouraging. Students made fewer mistakes in matching ‘adad, in determining matching ma’dūd, in translating sentences containing ‘adad and ma’dūd as well as better determining the i’rāb rules for application. The findings indicate that using a special module is able to overcome the problems in conceptual application among students of second language, especially in topics likely to cause confusion in students.

Keywords: Misconception; ‘Adad; Ma’dūd; Interference; Al-Quran Verses; Grammar of The Quran

INTRODUCTION
Misconception often occurs in learning Arabic grammar among non-native Arabic speakers. Aspect of error often happening among students is error from the gender aspect and number, whether related to inflection indicator for gender and number or opposite aspect of gender and difference in number (Noorhayati, 2009). Misconception also often occurs in the usage of ‘adad and ma’dūd among learners of Arabic language, even among native Arabic speakers (al-Rājihiy, 1998). This occurs because various approaches are used for many different types of ‘adad and ma’dūd in Arabic grammar. Each type of ‘adad has its own special approach different from other types of ‘adad. This factor demands that the speaker be aware
of every type of ‘adad and how to use it to prevent making a grammar error. Confusion is among the causes for student exposure to error when using ‘adad and ma’dūd (Mohamad, 2010). Students are confused in determining the matching ‘adad, confused when deciding the matching for ma’dūd, unsure about the change in final pronunciation or sign of i’rāb, and confused with usage of matching ma’dūd whether it is singular or plural. Besides that students are confused regarding the grammatical function of ma’dūd whether it is as a na’at, or muḍāf ilayhi or tamyīz.

Native Malay speakers who apply usage of Arabic ‘adad and ma’dūd they have learned are prone to using characteristics of Malay language when using Arabic ‘adad and ma’dūd. They use sentences such as وَاحِدِ كِتَاب (sebuah buku), اِثنَانِ (dua buah buku) and السَّاعَةُ إحْدَى عَشْرَة (pukul sebelas) in writing and speaking (Mohamad, 2010). This occurs because of the influence or interference of their mother tongue that is totally different from Arabic grammar. Cultural and linguistic behaviour related to number and collective noun (kata bilangan) existing in the student always influences the process of learning this topic in a second language (Hussin & Marosadee, 2019).

In Malay grammar, ‘adad is called kata bilangan and it functions to clarify the number of a noun phrase. The kata bilangan occurs before the noun phrase in all situations (Nik Safiah Karim et al., 2011). Meanwhile in Arabic grammar, ‘adad mufrad one and two, for example, do not need to be stated in a sentence. The ‘adad mufrad in this category occurs after the noun phrase with the same gender and number as the ma’dūd such as كتاب واحد (one book), and it functions as adjective. Meanwhile ‘adad mufrad between three till nine occurs before the noun, is opposite to the ma’dūd in gender and ma’dūd is used as a plural as in أرْبَعَ رَكَعَات (al-Rājihiy, 1998).

This very significant difference between the two languages rooted in two different language systems contributes to errors when students use ‘adad and ma’dūd in daily life. As one move to overcome this problem a module based on the concept of application of Quranic verses was constructed. The verses containing ‘adad and ma’dūd were used as the focus and the students undergoing the learning were assured of remembering the core verses and using these verses when applying usage of ‘adad and ma’dūd. Using this approach, the problem was expected to be resolved and the misconceptions occurring will be handled.

Previous studies have found that the level of overall mastery in Malay students who learn Arabic whether in writing, or reading or speaking is still at moderate or weak level (Ab Halim Mohamad 2002; AlMuslim Mustapa et al., 2012; Mohd Saiiful Fahmi, 2017; Muhamad et al., 2014; Nadwah Daud & Nadhilah Abdul Pisal, 2014; Nik Mahfuzah Nik Mat, 2013; Sumaiyah Sulaiman et al., 2018; Zainol Abidin Ahmad, 2002). Among the problems identified were: the problem of mastering reading and grammar (Muhamad, 2014), limited mastery of vocabulary, weak mastery of the structure of language, and low self confidence stemming from the stated problems (Nadwah Daud & Nadhilah Abdul Pisal, 2014). Weakness in writing in Arabic was identified as resulting from orthography and spelling.
problems, syntax and morphology, sentence construction, vocabulary and strategy (Sumaiyah Şulaiman et al. 2018). What more when the topic under discussion such as ‘adad and its complement ma’dūd are difficult topics. Every type of ‘adad has a certain method different from other types (Ḍayf, 1986). Hence, this topic is regarded as a difficult topic in Arabic grammar to be presented by teachers because of the various approaches available (Norhayati, 2009), even though this topic is important and must be mastered because it is a section very frequently used by a speaker in daily life (al-Dikiy 2007).

Hence one effective approach must be forwarded to handle the misconceptions related with this topic (Nurul Hudaa Hassan et al., 2012). Educators must be more creative and innovative so that they can explain the misconceptions among students by thinking about strategies to overcome such misconceptions (Nuha, 2005). Previous studies have shown that the approach of applying Quranic verses is one of the alternatives in teaching Arabic grammar (Nurul Hudaa et al., 2012). Through this approach, Quranic verses are used as the main medium in teaching and learning Arabic grammar (Zambri Rajab et al., 2011). This approach first received attention when al-Anṣāriy (1405H) produced his book titled Ḣarīrah al-Nahwi al-Qur’āniy Nash’atuha wa Taṭawwuruha that emphasised the need to make al-Quran as the foundation in teaching Arabic grammar.

The study by Suhaila Zailani @ Haji Ahmad et al. (2012) found that the approach to teach Arabic language through modules based on al-Quran verses was the preferred choice by respondents whereby 83.3% of respondents suggested that grammar instruction employ this approach. Meanwhile Zambri Rajab et al. (2016) supported the Arabic grammar approach. They emphasised that taking examples from al-Quran is the preferred approach in the students’ Arabic learning because al-Quran is close to their daily life. Mohd Zulkifli Muda (2015) stated that al-Quran is the best source for increasing mastery of Arabic language. This is because the student can remember the related verses and use them again when practising Arabic language. Furthermore, all types of ‘adad and their complements discussed in Arabic grammar texts are found in al-Quran (Hussin & Othman, 2018). The relevant verses may be used as the basis for constructing the teaching module on topics that are likely to raise misconceptions.

Hence, this study underscores the approach of inculcating learning of the topic ‘adad and ma’dūd by using a module based on related Quranic verses as the principles based on needs analysis. Through this study the selected respondents will undergo the pre-test, be exposed to the constructed module, and tested with the post-test. The difference in mean between the pre-test and post-test will be the measuring stick in determining effectiveness of the constructed module in overcoming the misconceptions associated with the research topic.

METHOD

This qualitative study uses a questionnaire survey method. The study aims at exploring the effectiveness of a learning module on ‘adad and ma’dūd based on
Quranic verses in overcoming misconceptions in learning the stated topic. The sample consisted of 20 first year students from the Bachelor in Arabic Language and Linguistics (SMBAL) at the University of Malaya. Sample selection was based on location and suitability. This aligns with the opinion of Mohd Majid (2005), who stated that sample selection must take into account some aspects such as lowering cost, energy and time.

A questionnaire was used as the research instrument for obtaining the required data. The research instrument consists of two sets of tests, namely the pre-test dan post-test. Pre-test is used to identify the level of mastery of ‘adad and ma’dūd among respondents before exposure to the module. Meanwhile, the post-test is used to test the effectiveness of the ‘adad dan ma’dūd module based on al-Quran verses introduced. The questions for the pre-test and post-test are suited to the research objectives and arise from the needs analysis carried out.

To ensure the content validity of findings, we constructed the items in the instrument for this study guided by jadual penentu ujian (JPU) according to Bloom’s taxonomy. To improve the content validity we have validated it by experts experienced in Arabic teaching and learning. Based on the expert recommendations we have revised several unsuitable items.

Pre-test was carried out on all students simultaneously before their exposure to the module to see how much they had mastered the topic ‘adad and ma’dūd. Post-test was then given after the intervention using all units of the constructed module. Student achievement was evaluated and the researcher compared their pre-test and post-test performance. The mean achievement of each student for each section was calculated and combined for calculating the overall mean.

The questionnaire used to measure the level of mastery of ‘adad and ma’dūd among the students contained six sets in all. Each set consists of informative notes, followed by formative tests focused on 3 elements namely determining matching ‘adad, determining matching ma’dūd as well as translation of ‘adad and ma’dūd from Malay to Arabic. The questionnaire given consists of multiple-choice questions and questions on writing ability according to suitability with aspect of evaluation. Subsequently number and percentage were used to evaluate the mastery level of respondents. Descriptive analysis of frequency and percentage was used to describe the findings, while inferential statistical analysis was used to analyse differences in performance between pre-test and post-test.

RESULTS AND DISCUSSION

‘Adad and Ma’dūd Learning Module Based on al-Quran Verses

In constructing the module for the study, all phases of the ADDIE model were applied. The phases were: (1) Analysis, (2) Design, (3) Development, (4) Implementation and (5) Evaluation (Branch, 2009). The analysis phase showed that confusion arising was the highest frequency experienced by respondents. They were confused in determining alignment of ‘adad with the proper ma’dūd, confused about the change in final or i’rāb sign, confused regarding usage of correct ma’dūd,
confused about the grammatical function of *ma’dūd* whether it is *na’at* or *mu’dāf ilayhi* or *tamyīz*, confused regarding the types of *’adad* and also confused in determining usage of either *’adad asliy* or *’adad tartībiy*.

To overcome this problem the module was constructed using Quranic verses as the basis of the module. This step was taken because previous studies have shown that the grammar of al-Quran is an alternative in teaching Arabic language (Mohd Zulkifli Muda 2015; Suhaila Zailani @ Haji Ahmad et al. 2012; Zambri Rajab et al. 2016). The module constructed categorised Arabic *’adad* into just three groups: similar *’adad* and *ma’dūd*, opposite *’adad* and *ma’dūd* and neutral *’adad* and *ma’dūd*. The categorisation was made based on similar characteristics in the relevant *’adad* groups. The categorisation made can be summarised as in the following Figure 2:

![Figure 2](image)

**Figure 1:** Categorisation of *’adad* into group of similar *’adad*, opposite *’adad* and neutral *’adad*.

Similar *’adad* and *ma’dūd* occur when *’adad* ends with number 1 and 2 such as 1, 2, 11, 12, 21, 22, 31, 32, 41, 42, 51, 52, 61, 62, 71, 72, 81, 82, 91 and 92. Based on Arabic grammar rules, *’adad* ending in number 1 and 2 will be the same gender as the *ma’dūd*. Please observe the following examples:
Figure 2: ‘Adad and ma’dūd similar according to gender.

Based on Figure 3, it can be seen that similarity of gender is seen in ‘adad and ma’dūd. If the ma’dūd is mudhakkar (إِلَٰه), then ‘adad is also mudhakkar (وَاحِد) and conversely, if the ma’dūd is mu’annath (عَيْنًا), then the ‘adad is also mu’annath (اثْنَتا عَشْرَة). The same situation operates when other ‘adad ends with 1 and 2 such as أَحَدُ عَشَرَ كَوْكَبًا and إِلَٰهَيْنِ اثْنَيْنِر. For tens that end in 1 dan 2, only the numbers 1 and 2 are the same as the ma’dūd. The number in tenth place remains neutral. For example: [21 books] and [42 cars].

Opposing ‘adad and ma’dūd involves every number ending with number 3 till 9. According to Arabic grammar rules, all numbers ending with number 3 till 9 are used with opposing ma’dūd from the gender perspective. Number 10 also falls into this category. Observe the following examples:

| لَهَا سَبْعَةَ أَبْوَاب | سَبْعَةَ أَبْوَاب | سَبْعَةَ سَمَاوَاتٍ |
|------------------|------------------|------------------|
| تِسْعَانَ نَعْجَةٌٍْ | نَعْجَةٌٍْ | نَعْجَةٌٍْ |
| لِيَ نَعْجَة  وَاحِدَة ٌ | تِسْعَانَ نَعْجَةٌٍْ |

Figure 3: ‘Adad and ma’dūd are opposites from the gender aspect.

From the diagram it can be seen that difference in gender exists between ‘adad and ma’dūd. If the ma’dūd is mu’annath (سَمَاوَاتٍ), then the ‘adad is mudhakkar (سَبْعَ).

Figure 4: ‘Adad and ma’dūd may be neutral from the gender perspective.
and the opposite holds true; if the *ma’dūd* is *mudhakkar* (عَشْرَةٌ), then the ‘*adad* is *mu’annath* (سَبْعَةُ).

Similar also with any tens ending in number 3 till 9; these numbers will fall into the category of opposite ‘*adad* and *ma’dūd*. Hence the number stated needs to be used with opposing *ma’dūd* from the gender perspective. As shown in Figure 5, the number in tenth place remains neutral and is not affected by gender. Hence, only the number in single place (3 – 9) will be influenced by *ma’dūd*. Please observe the following Figure:

|            | 25 houses | 38 schools |
|------------|-----------|------------|
| *ma’dūd*   | mudhakkar | neutral    |
| *mu’annath*| mu’annath | neutral    |

**Figure 5:** ‘*Adad* and *ma’dūd* are opposite from the gender perspective

While neutral ‘*adad* and *ma’dūd* operates for numbers ending in zero. Two types of ‘*adad* belong to this category:

a) rounded tens
b) hundreds, thousands and so forth

It is observed that all numbers ending with zero such as 20, 30, 40, 100, 200, 1000 and so forth follow a certain rule. For this category, the gender element is neutral, so these numbers maintain and do not change whether matched with *ma’dūd* *mudhakkar* or *ma’dūd* *mu’annath* as in the two following examples:

\[
\begin{align*}
\text{أَلْف} & \quad \text{سَنَةٌ} \\
1000 & \quad \text{كَانَ مَقْدَارُهُ} \\
& \quad \text{مَا تَعْدُونَ} \\
& \quad \text{شَهْرٌ} \\
\end{align*}
\]

*(mudhakkar)*

\[
\begin{align*}
\text{أَلْف} & \quad \text{سَنَةٌ} \\
1000 & \quad \text{كَانَ مَقْدَارُهُ} \\
& \quad \text{مَا تَعْدُونَ} \\
& \quad \text{شَهْرٌ} \\
\end{align*}
\]

*(mu’annath)*

**Figure 6:** ‘*Adad* and *ma’dūd* are neutral whether matched with *ma’dūd* *mudhakkar* or *mu’annath*

‘*Adad* *أَلْف* remains neutral and does not change even though it is matched with *ma’dūd* *mudhakkar* (شَهْرٌ) or *ma’dūd* *mu’annath* (سَنَةٌ). Thus is the condition for all ‘*adad* ending in zero such as *ثلاثونَ شَهْرًا* (thirty months) or *أَرْبَعِينَ سَنَةٌ* (forty years). Because the *i’rāb* *ma’dūd* is also identified as a topic given to confusion based on the survey carried out, one set of explanation is specially prepared to tackle
this problem. Clarification on the rules of i’rāḥ ma’dūḏ can be summarised in the following graphic:

| Na’at | Muḍāf Ilayh | Tamyīz |
|-------|------------|--------|
| Mufrad/Muthann | Jamak | Mufrad |
| 1 & 2 | 3 - 10 | Multiples of one hundred 100, 200, ..., 800, |

![Figure 7: I’rāḥ ma’dūḏ in Arabic grammar](image)

In short, three rules of i’rāḥ for ma’dūḏ namely na’at, muḍāf ilayhi and tamyīz can be summarised as the following:
- i’rāḥ ma’dūḏ for ‘adad 1 and 2 is na’at.
- i’rāḥ ma’dūḏ for ‘adad 3 till 10 is muḍāf ilayhi and in plural form.
- i’rāḥ ma’dūḏ for ‘adad in multiples of 100 is also in muḍaf ilayhi and is in mufrad form.
- i’rāḥ ma’dūḏ for ‘adad 11 till 99 is tamyīz mufrad.

The i’rāḥ rule is applied here to all numbers because determination of gender and i’rāḥ ma’dūḏ depends on the last two digits of ‘adad only. For example, the number 1999 books. The last two digits are 99. Hence, ‘adad involved falls into the group of opposite ‘adad and its ma’dūḏ is tamyīz mufrad. Hence this number is translated into Arabic as ألف وتسعة وتسعة كتاباً.

Each set of groups stated before will be accompanied by a formative test at the end of each set. The formative test is divided into three types: matching of ‘adad, matching of ma’dūḏ, and translation of sentence. For set five related to i’rab ma’dūḏ the training on i’rab ma’dūḏ is emphasised.

Something clear is that the categorisation suggested here in this phase is entirely different from the traditional Arabic approach of categorising ‘adad and ma’dūḏ. Usually grammar books on Arabic will divide ‘adad and ma’dūḏ into ‘adad mufrad, ‘adad murakkab, ‘adad ma’tūf, ‘adad ‘ushur, and ‘adad tartībiy besides debating on i’rāḥ ma’dūḏ. In this study ‘adad is categorised into a few categories such as single ‘adad mufrad (فخور) and two (ثنایاً) and (ثلاثة) ‘adad mufrad three till nine (تسعة) and ‘adad mufrad one hundred (مائة) and its multiples. Hence, to tackle a misconception, the approach was to categorise the types of ‘adad using a novel approach introduced in the module so that it is easier to understand and decreases confusion in students.
On the whole, the mean value shows the marked difference between pre-test and post-test score for every section. The encouraging increase was seen in student achievement between pre-test and post-test. The analysis will be detailed according to respondent achievement pre-test and post-test in the following sub-topics-test:

**Difference In Mean For Determining Matching ‘Adad**

To test the level of Arabic ‘adad acquisition, the respondents were given five questions. They were asked to complete the blanks by changing the ‘adad stated as a numeral to the ‘adad in the form of words. Respondents were required to determine the correct ‘adad for each numeral stated.

In the first question, respondents were required to determine the matching ‘adad (خمس / خمسة [lima]) based on the ma‘dūd ٌ مَرَّات after it. Because ma‘dūd is a plural noun mu’annath, the correct ‘adad is خَمْسَ masculine because ‘adad between ثَلَثَة [three] till عَشَرَة [ten] is always opposite to the ma‘dūd from the gender aspect. In the second question, the ‘adad is the same as in the category وَاحِد [satu/one] dan اثنَانِ [dua/two] that is placed after ma‘dūd as the na‘at for the noun before it. As the na‘at, ‘adad will follow all situations of the noun before it from the gender and number aspects. Because the noun before it was muthanna mu’annath, hence the appropriate na‘at for completing the phrase is اثنَانِ, or the noun mu‘annath as na‘at.

Meanwhile, from the aspect of matching ‘adad with ma‘dūd the third and fourth question is similar to the first question. In the last question, the respondent is tested with the opposing ‘adad سَبع  وَعِشرُونَ [dua puluh tujuh/twenty-seven] which is true for any number ending in number 3 till number 9. As the opposite form of ‘adad, the ‘adad is always opposite to ma‘dūd from the gender aspect, while the tenth stays neutral. Hence, the correct match for this phrase is درجة which is ma‘dūd mudhakkar because the last number in the phrase of ‘adad which is سبع [tujuh/seven] is ‘adad mudhakkar. The following Table 1 displays the percentage achievement for all respondents for the questions in this section.

**Table 1: Difference in mean for achievement of respondents in determining matching ‘adad**

| No. | Question                                                                 | Pre-test | Post-test |
|-----|--------------------------------------------------------------------------|----------|-----------|
| 1   | ﻗُرِضَ اللَّهُ عَلَى ﺍﻟﻤُسْلِمِينَ ﺍﻟﺼَّﻼةَ (٥) مَرَّاتٍ ﻣِثْلُ يَوْمٍ وَلِيلةٍ    | 14 (70%) | 19 (95%)  |
| 2   | صَﻼَةُ الصُّبْحِ رُكْعَتَانِ (٢)                                          | 18 (90%) | 19 (95%)  |
| 3   | وَصَﻼَةُ الظُّهْرِ وَالعَصْرِ وَالعِشَاءِ (٤) رُكْعَاتٍ               | 18 (90%) | 18 (90%)  |
| 4   | وَصَﻼَةُ ﺍﻟْمَـغْـرِبِ (٣) رُكْعَاتٍ                                  | 1 (5%)   | 17 (85%)  |
| 5   | وَصَﻼَةُ ﺍﻟْجَـمَـاعَةِ أُفْضَـلٌ مِّن صَﻼَةِ ﺍﻟْفَذَّرِ (٢٧) درجةٍ | 11 (55%) | 15 (75%)  |

**Overall mean**  
12.4 17.6
Based on the pre-test results, it was found that respondent performance was at satisfactory level before module introduction. Questions two and three received a percentage correct answer at high level where 18 respondents or 90% were able to determine the matching ‘adad correctly. Meanwhile the other questions recorded a percentage lower than stated. The fourth question showed very weak mastery with only 1% who could match the ‘adad, although the ‘adad being questioned in question four was in the same category as the ‘adad in question three that recorded a high percentage correctness. This finding shows the situation where respondents did not master the section well. The mean score was 12.4 indicating that on the whole, only 12 respondents mastered this section.

The question that received the second lowest percentage correct answer (only 55%) was the last question. From the distribution of answers forwarded by respondents, it was clear that they failed to associate the grammatical function of ‘adad and also ma’dūd well. It is possible that the respondents did not realise the function of the particle jarr at the beginning of ‘adad that makes the ‘adad in particular be used in the genitive. They also failed to recognise the indicator from the tameٍيز at the end of the sentence that gives guidance on the most appropriate ‘adad to be used in this situation.

Results of post-test show that marked improvement has happened in all sections. All sections have shown increase with the overall mean of 17.6. This shows that on the whole 17 respondents successfully matched the correct term with the ‘adad of different category being given.

**Difference In Mean For Determining Match For Ma’Dūd**

Five questions were prepared for testing mastery of respondents in determining the matching ma’dūd in a sentence. For this purpose, five questions were given in the pre-test and post-test. The following Table 2 displays the overall percentage performance of students in the two tests:

**Table 2:** Difference in mean for mastery of matching ma’dūd between pre-test and post-test

| No. | Item | Pre-test | Post-test |
|-----|------|----------|-----------|
| 1   | تسلَّم كل الطلبة عشرين كتابًا | 65% | 65% |
| 2   | في المدرسة مائة وثلاثة وأربعون طالبًا | 15% | 75% |
| 3   | مُدرستان إلى العاصمة / سافرت مُدرستان | 85% | 100% |
| 4   | اشتركت في الاحتفال ثلاث عشرة فرقة من أنحاء البلاد / أشتركت في الاحتفال ثلاث عشرة فرقة | 60% | 95% |
| 5   | أصلي فرض العصر زكاعات لله تعالى / أصلي فرض العصر | 90% | 95% |

**Overall mean**

|                  | 12.6 | 17.2 |

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Based on Table 2, a marked difference in mastery was found among students between the pre-test and post-test in this section. Overall mean for the pre-test was 63% implying that, overall, some 12.6% of candidates were able to determine the matching ma’dūd correctly. But the overall post-test mean showed that 86% of candidates or 17 out of 20 students could answer correctly the matching for ma’dūd being forwarded. From the increase aspect, it was found that achievement between the two tests shows an increase of 23%. The most obvious increase is for the question requiring students to give the match for ma’dūd for the ‘adad which is combined with ‘adad. In the pre-test only three students were able to match the correct items for this question. But after application of the module and the post-test, the percentage increase shows a marked change. Up to 75% of students or 15 candidates succeeded in determining the correct match for the relevant ma’dūd. The source of confusion among students in the pre-test resulted from this ‘adad being a combination of numerals. So the student finds it hard to determine the appropriate matching ma’dūd. In Arabic grammar, what must be referenced to determine the matching ma’dūd are the last two digits of ‘adad. Hence, in this part it should be that ‘adad only should be considered by the student in determining the matching ma’dūd, while ‘adad occurring in the beginning ‘adad does not influence determination of ma’dūd type. This is because the last two digits are اثنان وأربعون [43], then the pertinent ‘adad falls into the group or category of opposing ‘adad and its ma’dūd is the tamyīz mufrad of opposite gender to the ‘adad. Hence the matching ma’dūd appropriate for this ‘adad is كِتَابًا.

Mean Of Mastery Of Translation Of ‘Adad And Ma’Dūd From Malay To Arabic

In this section of the questionnaire, respondents were asked to translate five Malay phrases/sentences into Arabic language. Each phrase contained ‘adad and ma’dūd only. The results of analysis of questionnaire responses are shown in the following Table 3:

Table 3: Difference in mean for mastery of phrase translation between pre-test and post-test

| No. | Item                        | Pre-test | Post-test |
|-----|-----------------------------|----------|-----------|
| 1   | se buah rumah/a house       | 55%      | 85%       |
| 2   | dua buah buku/two books     | 30%      | 70%       |
| 3   | tiga buah kereta/three cars | 80%      | 100%      |
| 4   | sebelas buah meja/eleven tables | 75% | 80%       |
| 5   | seribu langkah/one thousand steps | 35% | 85%       |
|     | Overall mean                | 11       | 16.8      |

In the pre-test, only 55% of respondents were able to match the correct translation for the first question, while the rest gave the answer واحد منزل for this particular question. Meanwhile, some 50% of respondents chose the translation كتابان اثنان for the second question, indicating that they were affected.
by interference from the mother tongue that mentioned the *kata bilangan* first followed by the *penjodoh bilangan* (collective noun). Meanwhile for the fifth question, respondents found it difficult to give a convincing answer in translating the matching item. Distribution of answers by respondents was spread among the four choices of answers with 6 people who answered ألف خطوات 7 of themaliُلف خطوات, 2 answered آلاف خطوة and 5 of them chose the answer آلاف خطوات. For the overall mean for the pre-test achievement 55% or an average of 11 respondents gave the correct translation.

Achievement of respondents had increased significantly in the post-test. Each section showed improved performance and the mean score (16.8) showed the overall increase where 17 respondents were able to give the matching translation for the question.

### Mean Of Mastery Of Translated ‘Adad And Ma‘Dūd From Arabic To Malay Between Pre-Test And Post-Test

A total of three questions containing ‘*adad* and *ma‘dūd* phrases were given to respondents. All questions contained combinations of varied ‘*adad*’. The post-test results are depicted in the following Table 4:

| No. | Item                                                                 | Pre-test | Post-test |
|-----|----------------------------------------------------------------------|----------|-----------|
| 1   | أربعمائة وخمس وثمانون صفحة                                             | 85%      | 95%       |
| 2   | الفان وواحد وعشرون قلما                                               | 80%      | 95%       |
| 3   | آلاف وأربعمائة وتسعة وثلاثون سنة                                       | 85%      | 90%       |
|     | **Overall Mean**                                                       | **16.7** | **18.7**  |

Considering that Bahasa Melayu is the L1 of the students, no problems were faced by the students in both the pre-test and post-test. Both tests show good performance with a small increase in mean value for the post-test. Some 85% of respondents could give exact answers for the first question, 80% gave correct answers for the second question and 85% gave correct answers for the third question with a mean score of 16.7.

The post-test results showed improvement where almost all the respondents were able to match the correct translations. The mean score value 18.7 was achieved in this part and this was the highest mean score of all the parts.

This is an indicator that respondents mastered the meaning of the sentence from the lexical aspect but found it hard to determine the matching *adad* and *ma‘dūd* as well as the changes happening based on grammatical function. When asked to answer questions on translation from Arabic to Malay language, respondents could give the correct matches because they understood the lexical meaning and could transfer it to the original language that did not confuse them.
Mean For Mastery Of I’Rab ‘Adad And Ma’dūd
To test the understanding of respondents on i’rāb ‘adad and ma’dūd, four relevant questions were given. Respondents were asked to choose the correct i’rāb for the underlined word, namely two questions requiring respondents to give i’rāb ‘adad and two questions requiring respondents to give the i’rāb ma’dūd. The results are given in the following Table 5.

Table 5: Difference in mean of mastery of i’rāb between pre-test and post-test

| No. | Item | Pre-test | Post-test |
|-----|------|----------|-----------|
| 1   | قرأتُ كتاباً واحناً في المكتبة | 55% | 100% |
| 2   | رأيتُ مائتا سيارة في المدينة | 55% | 70% |
| 3   | رأيتُ أحد عشر كوكباً | 40% | 95% |
| 4   | رأيتُ مائتا سيارة في المدينة | 35% | 85% |
| **Overall Mean** | | 9.25 | 17.5 |

For the questions on i’rāb in the pre-test the respondents showed weak mastery (mean = 9.25). Based on Table 5, it was found that the mastery level for i’rāb ‘adad and ma’dūd among the respondents was at very weak level. The highest percentage of correct matching was for the first and second question with 55% and the lowest percentage was for question four with only 35% correct. Level of mastery of respondents for i’rāb in the pre-test overall was at weak level with the mean score for this section at only 9.25. But a marked improvement was seen in the post-test where the standard deviation in the post-test saw an increase from 2.06 to 2.65, but this must be seen together with the mean value. Hence, the standard deviation value of 2.65 with a mean of 17.5 is better than a low mean.

Mean For Mastery Of ‘Adad Tartībiyy
To test respondents’ mastery of ‘adad tartībiyy, five questions related to time were given. Respondents were asked to match the appropriate times for every time given in Malay language. The pre-test and post-test results are shown in the following Table 6.

Table 6: Difference in mean of ‘adad tartībiyy mastery between pre-and post-test

| No. | Item | Pre-test | Post-test |
|-----|------|----------|-----------|
| 1   | Time 7.00 am | 0% | 95% |
| 2   | 8.00 am | 0% | 95% |
| 3   | 11.00 | 35% | 55% |
| 4   | 2.00 | 95% | 100% |
| 5   | 10.00 | 85% | 100% |
| **Overall mean** | | 8.6 | 17.8 |
Based on the collected data, it was found that the mastery of respondents in this aspect was at weak level. Nevertheless, the percentage success in correct answering for question four (time 2.00) and five (time 10.00) is at satisfactory level at 95% and 85% respectively. Meanwhile, question one (time 7.00) and two (time 8.00 am), recorded a very weak percentage correct score of 0%. The mean score for this part was 8.6.

Meanwhile, the third question shows less encouraging achievement in the pre-test (mean = 7) and also the post-test (mean = 11). This is because of difficulty among respondents in changing the ‘adad أَحَدَ عَشَرَ and أَهْدَ عَشَرَ into ‘adad tartibiy السَّاعَةُ أَحَدِ عَشْرَةَ and أَهْدَ عَشْرَةَ. Some 59% of respondents chose the answer “السَّاعَةُ احْدَى عَشْرَةَ” by using normal ‘adad and not ‘adad tartibiy as they should have. This probably occurred because of confusion faced by respondents in answering the questions, as influenced by their L1. In Malay language usually time as indicated by duration or hours requires normal ‘adad and not ‘adad tartibiy.

However, a marked increase happened after the post-test was done. The mean value of 17.8 for the post-test was a marked rise compared with the mean value of 8.6 in the pre-test. Indirectly, this indicates the effectiveness of the introduced module.

Mean Of Achievement In Mastery Of Writing Phrases

To see the capability of respondents in writing phrases containing ‘adad and ma’dūd, five questions were given. The questions in this section differ from that of the previous one because respondents were asked to give written responses by re-writing the phrases containing the kata bilangan and collective noun in Malay language to Arabic. Table 7 displays the results for this section:

| No. | Item                      | Pre-test | Post-test |
|-----|---------------------------|----------|-----------|
| 1   | 1001 nights               | 90%      | 35%       |
| 2   | 90 million                | 50%      | 85%       |
| 3   | 45 questions              | 15%      | 55%       |
| 4   | 25 messengers/prophets    | 60%      | 65%       |
| 5   | 178 titles/topics          | 10%      | 35%       |
|     | **Overall mean**          | **5.4**  | **11**    |

Based on Table 7, overall achievement of respondents in this section in the pre-test was weak, with a mean of 5.4. No respondent could give the match for the first question (1001 nights) in the Arabic. Various variations of answers were given for this question, among them أَلْفُ وَاحِدَةُ لَيْلَةٍ (40%), أَلفٌ وَوَاحِدٌ لِيْلَةٍ (15%), dan أَلفٌ وَوَاحِدٌ لِيْلَةٍ (15%). In Arabic grammar, ‘adad for multiples of 100 ending in 1 or 2, ma’dūd is put after ‘adad hundreds as madāf ilayh and then followed by ‘adad 1 or 2 in the form of na’at. Hence the phrase 1001 nights should be written as (أَلْفٌ لِيْلَةٍ وَ وَاحِدَةٌ). Similar rules apply for the other questions in this section.
Nevertheless, a marked increase occurred after the post-test was carried out. The mean value 11 in the post-test represented a marked improvement over the mean of 5.4 in the pre-test. Although the achievement was still low compared with the other sections, increase was observed in every question in the section.

**Discussion**

The comparison of overall mean in respondents’ achievement in all sections of test between pre-test and post-test is presented in the following:

| Section                          | Pre-test Mean | Post-test Mean |
|----------------------------------|---------------|----------------|
| Determining matching ‘adad       | 12.4          | 17.6           |
| Determining matching ma’dūd      | 12.0          | 17.2           |
| Mastery of Translated from...    | 11            | 16.8           |
| Mastery of Translated from...    | 16.1          | 18.7           |
| Mastery of i’rāb                | 9.25          | 17.5           |
| Mastery of ‘adad tartībiy       | 8.6           | 17.8           |
| Mastery of writing phrases       | 5.4           | 11             |

Figure 8: Overall mean comparison between pre-test and post-test for all sections of the tests.

In all categories increased scores were found between pre-test and post-test. High increases were observed in mastery of ‘adad tartībiy where the overall mean 8.6 in the pre-test had increased to 17.8 in the post-test. Similarly, mastery of i’rāb ‘adad and ma’dūd increased from the average mean of 9.25 in the pre-test to 17.5 in the post-test. Other categories also showed marked increases as seen in Figure 1.

It is clear that increased achievement was shown by all respondents in all parts of the questionnaire. This indicates that usage of the module influenced student mastery of the topic ‘adad wa ma’dūd. Nevertheless this topic is still at a level needing serious attention and appropriate remedial interventions.

The study also shows that mastery of i’rāb is the weakest for the majority of students. To master i’rāb well, students also need to master the overall syntax structure in Arabic well. This is the obstacle among students in determining the correct i’rāb for a particular word. The students not only have to master the topic of ‘adad but also must master topics related to it such as mubitādā’ and khabar,
idāfah, tamyīz, na‘at, fā'il, maf'ūl and so forth. This finding aligns with that of Che Kamaruddin Kamel bin Che Muhammad (1999, p. 68) stating that on the whole mastery of Arabic grammar among students was weak.

Regarding mastery of ‘adad tartībiy and also translation from Arabic to Malay language, the findings showed that some respondents were affected by interference from their mother tongue. They were prone to using features or characteristics of their L1 when using the relevant ‘adad; this showed the difficulty they faced in absorbing and assimilating the culture of the new language they were learning. This is the reason the respondents favoured using sentences such as the following: وَاحِد مَنْزِل to translate clauses [a house/sebuah rumah], اثنَانِ كِتَاب to translate a clause involving two objects [two books-dua buah buku] and السَّاعَة احدَى عَشْرَةَ to translate the clause involving time [eleven o’clock/pukul sebelas] in their Arabic usage.

This finding is related to the problem of interference in second language learning. In this matter, cultural or linguistic behaviour or action existing in the student always influences the process of second language learning. A second language learner needs to master new language behaviour and is forced to choose to use the new or the old according to the needs of the context (Abdullah Hassan, 1983, p. 270). Hence, something must be done so that an interference or obstacle can be reduced. Abdullah Hassan (1983, p. 271) suggested that language teachers use the behavioural approach that suggests behaviour is shaped by what is repeated and reinforced as the foundation for resolving interference by the first language. Through this approach, drills and exercises must be increased especially in the part where the first language interferes with the shaping of language behaviour that is being learned. In other words, through exposure to sustained repetition the student can master a new concept and use it well without confusion.

CONCLUSION

One new discovery in this study was the way of dividing ‘adad that was revised. From the analysis phase, it was found that confusion regarding the type of ‘adad and its numerous approaches and differences from the student’s mother tongue, was among the factors leading to misconception. Hence, this study put forward a new division or categorisation based on similarity between each group of ‘adad. Through this approach, problems are minimised and student achievement in mastery is observed. Besides that, use of the module based on Quranic verses as the principles helped the students to remember the approach and apply it as needed. Hence, this resource should be used in building effective learning aids to help reinforce student understanding.

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