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Modern Al-Sharaf (Morphology) Science: Issues of Thought and Research, Theory and its Application in Learning Sharaf

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Abstract

This study examines the development of al-Sharf (Arabic morphology) from a modern perspective, highlighting theoretical issues and their implications for contemporary Arabic language learning. Al-Sharf plays an important role in understanding word structure and meaning formation, both in classical Islamic scholarship and modern Arabic language learning. However, the teaching of sharaf in the classroom is still dominated by a traditional approach based on memorization of rules, which is not very practical and is not yet integrated with language skills. The problem addressed in this study stems from the gap between the development of modern Arabic morphology studies and the practice of teaching sharaf. This study aims to analyze the development of modern al-Sharf and identify its pedagogical problems. The novelty of this research lies in the critical mapping of the problems of modern sharaf and the affirmation of the need for an integrative and contextual learning approach. The method used is a qualitative approach with a systematic literature review design of classical sharaf sources and contemporary linguistic literature. The results of the study show the dominance of the memorization method, low integration of technology, and weak links between theory and practice.

Keywords: Modern issues; Morphology; Problematic

Abstrak

Penelitian ini mengkaji perkembangan ilmu al-Sharf (morfologi Arab) dalam perspektif modern dengan menyoroti isu-isu teoretis dan implikasinya dalam pembelajaran bahasa Arab kontemporer. Ilmu al-Sharf berperan penting dalam memahami struktur kata dan pembentukan makna, baik dalam tradisi keilmuan Islam klasik maupun pembelajaran bahasa Arab modern. Namun, pembelajaran sharaf di kelas masih didominasi pendekatan tradisional berbasis hafalan kaidah, sehingga kurang aplikatif dan belum terintegrasi dengan keterampilan berbahasa. Permasalahan penelitian ini berangkat dari adanya kesenjangan antara perkembangan kajian morfologi Arab modern dan praktik pembelajaran sharaf. Novelty penelitian ini terletak pada pemetaan kritis problematika sharaf modern dan penegasan perlunya pendekatan pembelajaran yang integratif dan kontekstual. Penelitian ini bertujuan menganalisis perkembangan ilmu al-Sharf modern serta mengidentifikasi problematika pedagogisnya. Metode yang digunakan adalah pendekatan kualitatif dengan desain kajian literatur sistematis terhadap sumber sharaf klasik dan literatur linguistik kontemporer. Hasil kajian menunjukkan dominasi metode hafalan, rendahnya integrasi teknologi, dan lemahnya keterkaitan teori dan praktik.

Kata Kunci: Isu Modern; Morfologi; Problematik

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A. Pendahuluan

The learning of Arabic as one of the world's major languages still faces significant challenges, particularly in the mastery of morphology (ʿilm al-sharf). Morphology is a branch of linguistics that examines word-formation patterns, the inflection of verbs and nouns, and their relationship to meaning. In the context of the Arabic language, ʿilm al-sharf details the processes through which root letters (jidhr) are transformed into various grammatical forms such as *fiʿl māḍī*, *fiʿl muḍāriʿ*, *ism fāʿil*, and *ism mafʿūl*. Since the early development of Arabic linguistic studies, al-sharf has served as a fundamental framework for understanding word structure and has played a crucial role in the interpretation of the Qur'an, Hadith, and classical *turāth* literature. Therefore, mastery of al-sharf holds a strategic position in Arabic language learning, both academically and religiously, making its in-depth study essential within the context of modern education. [1]

The development of modern linguistics indicates a shift in the approaches to Arabic morphological studies from traditional patterns grounded in classical texts to contemporary linguistic approaches that are more theoretical, analytical, and systematic. The integration of classical *sharf* concepts with modern morphological theories, such as generative and distributional morphology, enriches word analysis through the concepts of morphemes, roots, patterns (*wazn*), and affixation.[2] However, this paradigm shift has not been fully reflected in classroom practice. Learners continue to struggle with applying *tashrīf* patterns due to the dominance of memorization-based methods, the abstract nature of the material, and the limited integration with communicative language skills. In this context, the need arises to examine the challenges of modern *al-sharf* instruction and to formulate more relevant learning strategies. The aim of this study is to identify pedagogical challenges in contemporary *sharf* learning and to propose practical developmental directions that align with the needs of today's learners**.**

Previous studies have shown that modern morphological approaches provide a more descriptive and systematic analytical framework, but their implementation is often constrained by methodological limitations in the classroom.[3] In the study by Aqil and Hadi, it is highlighted that there is a significant gap between the development of modern *sharf* theory and its instructional practice, particularly among non-native learners. Meanwhile, Syagif (2024) found that the complexity of *sharf* patterns, the reliance on memorization-based teaching methods, and the limited use

[1] Neng Suryanti, 'Perkembangan Historis Ilmu Shorof : Analisis Kontribusi Ulama Klasik Terhadap Sistematika Morfologi Bahasa Arab', 4.April (2025).

[2] Muhammad Aqil and Syamsul Hadi, 'Morfologi Bahasa Arab : Reformulasi Sistem Derivasi Dan Infleksi', 1.1 (2019), 1–22.

[3] Aqil and Hadi.

of contextual media lead to low motivation and reduced learning effectiveness.[4] In addition, the study by Zubaidi et al. (2025) shows that the use of digital technology and artificial intelligence–based applications can support the visualization of morphological patterns and provide interactive exercises. However, it also presents challenges related to teacher readiness, limited access, and the potential marginalization of *turāth* values in *sharf* studies.[5] These findings indicate the need for a comprehensive examination of the issues surrounding modern *sharf* in order to formulate a more effective and contextual learning model.

B. Metode

This study employs a qualitative approach aimed at gaining an in-depth understanding of phenomena through the interpretation of meaning, concepts, and context, rather than statistical measurement. This approach is chosen because research on modern *ʿilm al-sharf* requires a comprehensive conceptual, historical, and pedagogical understanding. This aligns with Sugiyono's (2019) view that qualitative research is used to examine objects in natural settings, with the researcher serving as the key instrument, utilizing inductive analysis, and emphasizing meaning rather than generalization. The research design adopted in this study is an analytical–conceptual study based on a systematic literature review.[6] This design was chosen to examine, analyze, and synthesize the theories, concepts, and scientific findings that have developed in the field of Arabic morphology. Through a systematic literature approach, the research focuses on tracing and integrating scholarly perspectives related to the development of modern *ʿilm al-sharf* and the challenges of its application in contemporary Arabic language instruction.

The data sources in this study consist of primary and secondary literature. The primary literature includes classical *sharf* texts as well as modern Arabic linguistic works that present the foundational theories and core concepts of morphology. The secondary literature comprises scientific journal articles, conference proceedings, and various books on Arabic pedagogy that support the analysis, learning context, and theoretical relevance. Data collection was conducted through documentation studies, which involved tracing, reading, and examining relevant written texts and documents to identify patterns of thought development in *ʿilm al-sharf* from the classical to the modern period. Data analysis was carried out using qualitative content analysis combined with critical–comparative analysis. Content analysis was employed to

[4] Ahmad Syagif, 'Dalam Pembelajaran Bahasa Arab Pada Jenjang Pendidikan Dasar', *Fashluna Prodi PGMI STIT Sunan Giri Bima*, 5 No 2 (2024), 93–105 <https://doi.org/https://doi.org/10.47625/fashluna.v5i2.883>.

[5] Ahmad Zubaidi and others, 'Enhancing Arabic Writing Skills Using Chat GPT-Based AI Learning Models : A Tridimensional Human-AI Collaboration Framework', 15.1 (2025), 87–101.

[6] Sugiyono, *Metodologi Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2019), p. 34.

identify, categorize, and interpret key themes and scholarly discourse trends within the reviewed literature. According to Krippendorff (2018),[7]

Content analysis enables researchers to draw valid and replicable conclusions from texts by taking into account the context in which they are used. Thereafter, critical–comparative analysis was applied to compare the characteristics of classical and modern *sharf* approaches, both in terms of their theoretical frameworks and their pedagogical implications. This approach is in line with Creswell's (2014) explanation that qualitative research provides space for comparing various theoretical perspectives in order to obtain a more comprehensive understanding of educational phenomena.[8]

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C. Hasil dan Pembahasan

In the field of Arabic linguistic studies, morphology is known as *ʿilm al-sharf*. Etymologically, it is derived from two words: *ʿilm* and *sharf*. The word *sharf* is the verbal noun (*maṣdar*) of the verb صَرَفَ As in the clause: صَرَفَ اللهُ عَنْكَ الأَذَى (Al-Zabaidi:318).[11] Another opinion is presented by Al-Fairuzabadi (2009:166), who states that the word *sharf* is synonymous with *taṣrīf*, both of which mean *taḥwīl* (transformation) or *taghyīr* (change). These terms are synonymous, as reflected in the Qur'an, Surah al-Baqarah, verse 164.: وَتَصْرِيْفِ الرِّيٰحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَالْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ

[7] K Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th edn (CA Thousand Oaks: Sage Publications, 2018).

[8] Jhon W Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th edn (CA Thousand Oaks: Sage Publications, 2014).

[9] dkk Miles, M. B., Huberman, *Qualitative Data Analysis a Methods Sourcebooks*, 3rd edn (Singapore: Sage Publications, 2014).

[10] Norman K. Denzin, 'Triangulation 2.0.', *Journal of Mixed Methods Research*, 6 No 2 (2012), 80–88.

[11] Muhammad Murtada al-Husseini al-Zabīdī, *Taj Al-ʿArūs Min Jawāhir Al-Qāmūs* (العروس من جواهر القاموس) (Kuwait: University of Michigan, 1965).

"and the shifting of the winds and the clouds controlled between the heaven and the earth are truly signs (of Allah's greatness) for those who understand.".[12] According to Mukhtar Umar (2008:913), the words *sharf*, *taṣrīf*, *taḥwīl*, and *taghyīr* share the same meaning, namely "to change," "to alter," "change," and "substitution." Terminologically, morphology is defined as follows:

- **التصريف إنما هو أن تجيء إلى الكلمة الواحدة فتصرفها على وجوه شتى (ابن جني)**[١٣]
- **التصريف تفعيل من الصرف وهو أن تصرف الكلمة المفردة فتتولد منها ألفاظ مختلفة ومعان متفاوتة (الجرجاني**[14]**)**
- **تحويل الأصل الواحد إلى مثلة مختلفة لمعان مقصودة لا تحصل إلا بها كاسمي الفاعل والمفعول واسم التفصيل والتثنية والجمع وإلى غيرذلك (التفتازاني، ٢٠١٥: ٤١)**[١٥]
- **التصريف علم بأصول يعرف بها أحوال أبنية الكلم التي ليست بإعراب (ابن حاجب)**[16]

Substantively, the definitions of morphology presented by Ibn Jinnī, al-Jurjānī, and al-Taftāzānī share a common emphasis on the transformation of word forms that give rise to new forms and meanings. Meanwhile, a different terminological perspective is offered by Mahdi and Ibn al-Ḥājib, who describe it as a discipline that examines the structure of words and the types of letters contained within them—whether the letters are original or additional, and whether they belong to the category of ḥurūf ʿillah (weak letters) or ḥurūf ṣaḥīḥah (strong letters). Both terminologies, however, are not contradictory; they agree that morphology studies changes in word forms, whether those changes involve transformation into other forms or alterations in the letters within a word.

Regarding the object of morphological study, scholars of morphology (ṣarfiyyūn) maintain that it cannot be separated from its definition. The object of study can be examined through the key points highlighted in those definitions. The objects of morphology consist of two aspects. First, the linguistic rules related to the phonemic units within a word, such as determining whether the letters are original or additional, and whether the word undergoes processes such as affixation, iʿlāl (vocalization), idghām, taksīr, dualization (tasniyah), pluralization (jamʿ), and others. Second, the transformation of a word into another form, or derivation, where such transformation produces a new meaning.

Another view states that the domain of morphological study is the morpheme, the smallest unit of language. For example, the word مؤمنون consists of two morphemes:

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[12] Al Nasaruddin, Rabbi Faqihuddin et, *Linguistik Arab Dan Pembelajaran Nya* (Padang: CV. Gita Lentera, 2024).

[13] المنصف في شرح كتاب التصريف ,أبو الفتح عثمان ابن جنى (دار إحياء التراث القديم, ١٩٤٥) ,الطبعة الا.

[14] Abd al-Qohir Al-Jurjani, *Kitab Al Miftah Fi Al Sharfi* (Beirut: Muassasah al Risalah., 1997), p. 26.

[15] Sa'ad al-Din Masud ibn Umar ibn Abd Allah al-Taftazan, **شرح التصريف العزى** (Beirut: Daar al- minhaj, 2015), p. 41.

[16] **الشافية في علم التصريف، تحقيق حسن أحمد العثمان ,جمال الدين ابن الحاجب (مكة: المكتبة المكية, ١٩٩٥) ,الطبعة الأ**, p. 6.

مؤمن and the affix represented by the letters wāw and nūn. The first morpheme carries the core meaning, while the second expresses the idea of plurality. [17] Included within the objects of morphology are verbs and nouns that can be interpreted (الأفعال و الأسماء المتصرفة) not letters, nor invariable verbs (fiʿl jāmid) or indeclinable nouns (ism mabnī). Morphology examines Arabic vocabulary both in terms of its formation for specific semantic purposes and in terms of its internal structure, namely the letters that constitute a word.

From these definitions, it can be concluded that the object of morphology is the word either in its relation to phonemic or morphemic units, in the form of verbs and nouns that are declinable (excluding fiʿl jāmid and ism mabnī), or in relation to morphological change, whether internal or external. Therefore, morphology as a linguistic discipline cannot be separated from the word, which serves as a fundamental element in constructing language.

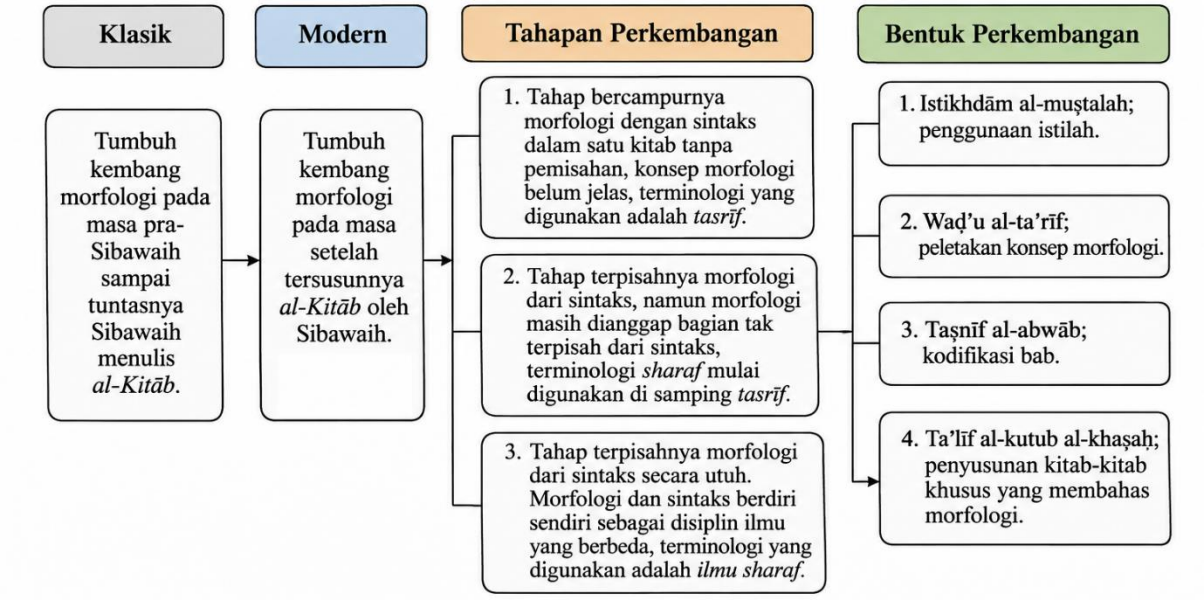


Figure 1. Map of Morphological Development

n the diagram, the map indicates that the development of morphology is divided into two periods: the classical period and the modern period. The classical period (*al-ʿaṣr al-qadīm*) refers to the growth and development of morphology from the pre-Sībawayh era until the completion of Sībawayh's work *al-Kitāb*. The development of morphology after this period is known as the modern period (*al-ʿaṣr al-ḥadīth*) in Arabic morphology.

There are three phases through which morphology has evolved. **First:** The stage in which morphology (*ṣarf*) and syntax (*naḥw*) were combined within a single authorship (*taʾlīfāt*) without clear separation. The definition of morphology

[17] Nasaruddin, Rabbi Faqihuddin et, p. 45.

was still broad, with morphological issues blended together with syntactic matters. During this stage, the term used was *taṣrīf*, not *ṣarf*, and scholars were referred to by the same designation, *al-nuḥāt* (grammarians), without distinction between specialists. At this stage, morphology functioned as an inseparable part (qism) of syntax.

Second: The stage in which morphology began to separate from syntax. The definition of morphology became more specific, although some grammarians still regarded morphology as an inseparable section (qism) of syntax. During this phase, the terminology sharf started to be used among scholars, although the term taṣrīf was still employed as well. **Third:** The stage in which morphology became fully independent from syntax. Morphology and syntax stood as distinct disciplines, each with its own scope. The terminology sharf or ʿilm al-sharf was used exclusively, replacing the earlier term taṣrīf. Specialists in morphology were no longer referred to by the same title as those in syntax. From these three phases, it can be understood that the development of morphology encompasses;

a) Istikhdām al-muṣṭalaḥ (the use of terminology):

1. In the beginning, the term used was *taṣrīf*, which later shifted to *sharf*, and eventually developed into *ʿilm al-sharf*. The term *taṣrīf* was no longer used to denote a scientific discipline, but rather as a conceptual component within that discipline.
2. Labeling of scholars: Initially, specialists in morphology were labeled the same as specialists in syntax, namely *al-nuḥāt* (grammarians). However, they were later differentiated: *al-nuḥāt* referred specifically to experts in syntax, while experts in morphology were referred to as *ṣarfiyyūn*.

b) Wadʿu al-taʿrīf (the formulation of morphological concepts):

The concept of morphology is closely linked to the use of terminology, and vice versa. Initially, the notion of morphology was described merely as matters analogized (yuqās) to the speech of the Arabs and those that were not used. It later developed into a concept encompassing internal changes within a word that do not yield new meanings, as well as external changes that produce different forms and new meanings.

c) Taṣnīf al-abwāb (the codification of chapters):

Initially, the chapters of morphology were intermingled with the chapters of syntax within a single work. However, over time, morphological chapters were separated into dedicated discussions specific to morphology and were no longer combined with syntactic topics.

d) Ta'līf al-kutub al-khāṣṣah (the authorship of specialized works): Initially, morphology was an inseparable part of syntax and was studied within a

single book. As it developed, dedicated works were later compiled that focused exclusively on the study of morphology.

The following are several works that specifically examine morphology whether using the term *taṣrīf* or *sharf* from the first century until the early seventh century Hijri, a period in which morphology no longer experienced significant debate regarding its definition, object of study, or terminology.[18]

a) Al-Tashrif, karya al-Farraʻ (207 H)
b) Al-Tashrif, karya al-Muzani (249 H)
c) Al-Tashrif, karya al-Mubarrad (285 H)
d) Al-Tashrif al-Muluki, karya Ibnu Jinni (392 H)
e) Al-Tashrif, karya al-Jurjani (474 H)
f) Al-Miftah Fi al-Sharfi, karya al-Jurjani (474 H)
g) Al-Syafiyah fi Ilmi al-Tashrif, karya Ibnu Hajib (646 H)

To understand the position of morphology within linguistics, it is important to recognize the other branches of linguistic study. Phonology examines the sound system of a language through phonetics which studies how sounds are produced, their physical properties, and how they are perceived by listeners and phonemics, which analyzes phonemes as meaning-distinguishing units, even though the sounds themselves do not carry meaning. Morphology, as a component of grammar, studies the internal structure of words, word formation processes, types of morphemes, and the changes in word forms that influence their meanings.

In contrast, syntax examines the arrangement of words in forming larger units such as phrases, clauses, and sentences, along with the relationships between their constituent elements. Semantics, meanwhile, studies linguistic meaning, including lexical and grammatical meaning, as well as shifts, changes, and relations between meanings. By understanding the distinct objects of study within each branch, it becomes clear that morphology focuses on the structure and meaning within words, while the other branches investigate sounds, sentence structure, and meaning on a broader linguistic level.[19]

Findings on the objects of morphological study whether at the level of phonemes, morphemes, or word-formation changes indicate that the scope of modern sharaf has become increasingly integrative. The emergence of new perspectives, such as the morphemic analysis of the word mu'min, reflects a methodological tendency that is more structural and systematic compared to the classical era. Based on these findings, this study asserts that modern sharaf aligns more closely with contemporary

[18] Wildan Nafiʻi, 'Ilmu Al-Sharf; Nasyatuhu Wa Tathawwuratuhu', *Jurnal Studi Agama El- Wasathiya*, 4 No 2 (2016), pp. 44–46.
[19] Joko Santoso, *Morfologi Bahasa Indonesia* (Tangerang Selatan: UT Universitas Terbuka, 2021).

linguistics, which emphasizes the function and productivity of word forms. This shift enriches readers' understanding of the transformation of focus from merely describing formal changes to examining the relationship between form and function within communicative contexts.

The discussion on the development of sharaf from the pre-traditional phase to its eventual separation from syntax also reveals that modern sharaf is the result of a long intellectual evolution involving conceptual reformulation, terminological refinement, and the codification of its chapters. This understanding strengthens the initial hypothesis that sharaf is not a static discipline but one that has undergone significant methodological maturation, affecting how it is interpreted in the modern era. Thus, this study offers an important contribution by clarifying how the boundaries of the discipline were formed and how these historical developments have influenced current approaches to morphological analysis.

Teaching Methods of Morphology

In the field of education, the discussion of teaching methods for morphology cannot be separated from the study of grammar; likewise, the study of grammar is inseparable from the broader context of teaching the Arabic language. Each method used in teaching morphology has its own strengths and weaknesses. A method is considered effective when it aligns with the learning objectives and is able to produce the expected outcomes. Conversely, a method is considered ineffective when it does not correspond to the intended goals, resulting in suboptimal learning achievements. In practice, traditional Arabic language instruction often lacks clearly formulated objectives, leading to teaching and learning processes that are less directed and less productive.[20] However, they possessed a strong determination to explore Islamic teachings through the Arabic language. As a result, every subject they studied was always connected to Arabic. Although the objectives of language instruction were not clearly formulated, the methods they used can still be observed—most of them relied on the following approach:

First, the Grammar–Translation Method, which is a language-teaching method that emphasizes the systematic mastery of grammar (nahwu–sharf) through memorizing rules, analyzing linguistic structures, and practicing the translation of texts to and from the target language. The primary focus of this method is the ability to read and understand written texts rather than the ability to speak or engage in verbal communication. The characteristics of this method place emphasis on the following: memorizing verb conjugations and their morphological patterns,

[20] Nurcholis Madjid, *Merumuskan Kembali Tujuan Pendidikan Pesantren, Pergulatan Dunia Pesantren Membangun Dari Bawah (Jakarta : LP3ES, 1995, Merumuskan Kembali Tujuan Pendidikan Pesantren, Pergulatan Dunia Pesantren Membangun Dari Bawah* (Jakarta: LP3ES, 1995), p. 5.

memorizing vocabulary, detailed reading and analysis of texts, as well as practicing the translation of literary passages and other materials.[21] Thus, the traditional teaching methods commonly applied in various Arabic language learning institutions in Indonesia tend to emphasize reading skills above the other three language competencies. This reflects the assumption held by many teachers that, among the four language skills, reading is considered the most important.

This pattern can be observed in the language teaching system of traditional Islamic boarding schools (pesantren) across Indonesia. Through this system, grammar is taught not only during Arabic lessons but also within other subjects such as tafsir, fiqh, hadith, and theology, allowing grammatical concepts to be delivered indirectly at any time and through various materials. However, the study of *sharf* requires dedicated materials and specific instructional time, particularly for topics such as *tashrif* and *i'lal*. These topics demand intensive memorization and are difficult to apply in practice except through the limited examples that are provided.

Memorization has long been a central learning strategy not only in *sharf* but also in other subjects taught through *nazam* texts such as *Jurumiyah*, *Imrithi*, and *Alfiyyah*. Students often memorize these works without fully understanding their meaning. As a result, many learners master numerous *nahwu* and *sharf* rules yet still struggle in real communication because they are not trained to construct sentences independently. Their extensive knowledge of grammatical rules even leads some to feel anxious about making mistakes.

Overall, the teaching of Arabic morphology in traditional settings aligns strongly with the grammar–translation method, which heavily emphasizes memorization. Students are required to memorize morphological rules without sufficient practical application, leading to boredom and limited communicative ability. This stands in contrast to modern instructional approaches, where learners use vocabulary meaningfully and accurately through frequent interaction. To reduce the learning fatigue described above, the author proposes the selective or *eclectic method*. This approach combines the strengths of various teaching methods, ensuring that the instruction of morphology is not limited to memorizing rules but is supported by practical exercises, contextual analysis, and meaningful use of words in real communication.[22]

Second: The Selective Method or the Eclectic Method is a teaching approach that combines the best elements of various language-teaching methods, both traditional and modern, according to the needs of the material and the learning objectives. The

[21] Ma'mun Nur Efendi, *Mencari Metode Pengajran Yang Sesuai Untuk Diterapkan Di Lingkungan IAIN Walisongo* (Semarang: walisongo press, 1990).

[22] Adri Lundeto, 'Fonetik Dan Morfologfi Bahasa Arab', *Jurnal Iqra'*, 3 No 1 (2009).

teacher selects the most effective strategies from different methods so that the learning process becomes more complete, varied, and not monotonous, especially in the teaching of morphology. Using this method, the teaching of Arabic morphology can be carried out through two approaches:

First; the Deductive Approach, namely a method in which sharf rules are introduced to the learners first, accompanied by examples, and then followed by opportunities to practice using simple language in well-structured sentences. **Second;** the Inductive Approach, namely an approach in which the teacher first provides sufficient examples, after which the learners—under the teacher's guidance—draw their own conclusions about the sharf rules contained in those examples. Through this method, students are expected to memorize the rules more easily and be able to practice them in constructing correct sentences.

These two approaches stand on top of the strengths of the four existing methods, and therefore do not function independently. In addition, the teacher must also show the similarities in Indonesian and/or the differences, based on the contrastive method. If learners discover similarities or parallels between the two languages, their understanding will progress more quickly; conversely, if there are many differences, these will hinder their learning process. If such differences between the mother tongue and Arabic are found, they should become the focus of the lesson and of drills or repeated practice.[23] Because the teaching of morphology cannot be separated from the teaching of the Arabic language as a whole, the learning process must follow the sequence of the four language skills: listening, speaking, reading, and writing. Listening skills begin with exercises in recognizing sounds, imitating, and understanding utterances, while speaking skills train students to communicate orally through association exercises, sentence patterns, and dialogues.

Reading skills emphasize the ability to convert Arabic script into sound, understand the meaning of texts, and pay attention to the characteristics of the Arabic writing system; therefore, mastery of vocabulary and grammar is essential. Writing skills, on the other hand, include the ability to form letters, spell, and express ideas through synthetic, analytical, or combined methods. With this integrated approach and the support of the eclectic method, the teaching of morphology can be understood and practiced directly by students through the four language skills, making learning more engaging, less monotonous, and easier to apply in real communication.

In the pedagogical context, the findings reveal a clear gap between traditional memorization-based methods and the demands of modern learning, which emphasize practical application and the integration of the four language skills. This reinforces the

[23] Mujianto Sumardi, *Pengajaran Bahasa Asing, Sebuah Tinjauan Dari Segi Metodologi* (Jakarta: Bulan Bintang, 1975), p. 14.

argument made in the introduction that the core issue in teaching *sharf* lies not in the content itself, but in the inadequacy of its methodological approach. By proposing an eclectic method that combines deductive, inductive, and contrastive strategies, this study offers a practical and theoretically grounded solution aligned with the needs of contemporary Arabic language instruction.

Issues and Contemporary Problems in the Study of Modern 'Ilm al-Sharaf

The discussion of issues or problems in the study of sharaf no longer focuses on words themselves; rather, attention has begun to shift toward various problems and new challenges that frequently occur in the era of 5.0. As for several issues related to the study of 'Ilm al-Sharaf, they are as follows:

a) The Limitations of Classical Wazan in Accommodating New Terms

One of the most prominent issues in the study of modern sharaf is the limitation of classical *wazan* patterns in accommodating the emergence of new terms in the era of globalization in science and technology. Although Arabic has a strong system of derivation, it is not always able to provide standardized forms for modern scientific terms such as digitalization, teleconferencing, or biotechnology. Many Arabic language institutions propose different terms, resulting in a lack of terminological unity among Arab countries. This phenomenon highlights the need to expand sharaf methodologies to adapt to the development of contemporary vocabulary.[24]

b) The Disharmony between Traditional Sharaf and Modern Linguistics

Another problem that arises is the epistemological gap between classical sharaf, which focuses on memorizing *tashrif* patterns, and modern linguistics, which prioritizes structural and data-driven analysis. This difference in approach causes Arabic morphological studies to run along two streams that are often not integrated, thereby hindering the development of digital dictionaries, corpus analysis, and technology-based research. Hidayat (2018) notes that the integration between traditional sharaf and modern linguistics remains minimal in university-level research.[25]

c) Challenges of Linguistic Technology in Arabic Morphology Analysis

The development of technology should ideally support morphological analysis; however, various studies indicate that Arabic morphological analyzers and digital dictionaries still frequently encounter errors in root word analysis. Inaccuracies are particularly evident in non-standard word forms, modern borrowings, and social media slang. According to Maulana (2021), the accuracy of root word analysis in

[24] Mulyadi, 'Masalah Istilah Baru Dalam Bahasa Arab Modern.', *Arabiyat: Jurnal Pendidikan Bahasa Arab*, 2 (2020), 233–250.

[25] Hidayat, 'Dialektika Sharaf Tradisional Dan Linguistik Modern.', *Jurnal Lisania*, 2 (2018), 101–118.o

several digital applications in Indonesia remains below standard, causing users to often receive incorrect *tashrif* results. [26]

d) The Challenges of Teaching Sharaf in Contemporary Education

Significant problems also arise in the pedagogical context. Many students perceive *sharaf* as a difficult and non-applicable subject because the teaching methods are still oriented toward memorizing patterns rather than communicative contexts. The limited use of educational technology and the lack of integration with language skills make *sharaf* material difficult for students to understand. Kuswandi (2022) found that 60% of students experience difficulty learning *sharaf* because they do not see the relevance between theory and practical language use.[27]

e) The Influence of Social Media on the Stability of Arabic Morphological Rules

Social media has encouraged the emergence of new forms of Arabic that do not adhere to classical *sharaf* rules. Users often create new terms, abbreviations, or derivations that deviate from standard patterns. This leads to uncontrolled neologisms and has the potential to shift understanding of classical *wazan*. Research by Nurhayati (2021) indicates that most popular terms on Arabic social media do not conform to morphological rules, thereby affecting students' comprehension of standard *sharaf*.[28]

f) Weak Integration of Linguistic Corpora in Sharaf Studies

Modern *sharaf* studies require the use of language corpora to analyze the frequency and occurrence of word forms empirically; however, research in Indonesia still makes minimal use of digital Arabic corpora. Many *sharaf* studies continue to rely on theoretical approaches without quantitative data, resulting in conclusions that are often less relevant to the actual use of modern Arabic. According to Rahman (2019), the low utilization of corpora in morphological research constitutes a serious obstacle to the development of modern linguistically-based *sharaf*.[29]

The findings of this study indicate that *'ilm al-sharaf* has developed from the outset as a discipline focused on changes in word forms and their implications for meaning. Sharaf is understood not only as the study of word patterns but also as an analytical tool for comprehending the structure and functions of the Arabic language in greater depth. These findings are consistent with the study by Nurbaiti (2024), which emphasizes that *'ilm al-sharaf* has gradually evolved from being a component

[26] Mulyadi.

[27] Kuswandi, 'Problematika Pembelajaran Sharaf Dalam Pendidikan Bahasa Arab.', *Arabiyatuna: Jurnal Bahasa Arab*, 1 (2022), 45–60.

[28] Nurhayati.S, 'Pengaruh Media Sosial Terhadap Perubahan Bentuk Kata Dalam Bahasa Arab.', *Jurnal Al-Lughah*, 2 (2021), 72–88.

[29] A.Rahman, 'Perkembangan Kajian Morfologi Arab Dalam Perspektif Linguistik Modern.', *Jurnal Alfaz*, 7 No1 (2019).

of traditional grammar to a discipline with its own objects and methods of study within Arabic linguistics.[30]

Thus, the separation of *sharaf* from *nahwu* can be understood as a scholarly necessity to clarify the focus of study and the analytical approach. Furthermore, the discussion of contemporary issues, such as the limitations of classical *wazan* in accommodating modern terms, shows that *sharaf* now faces new challenges that were not present in the classical tradition. This issue does not merely indicate terminological problems but reflects an epistemological challenge: how to maintain the structural identity of the Arabic language within the landscape of globalized knowledge.

These findings confirm that modern *sharaf* research not only continues the classical tradition but also reinterprets the relevance of derivational patterns in the context of digitalization, technology, and socio-linguistic changes in the era of Society 5.0. In the pedagogical context, the results of this study support the findings of Habib (2025), which show that *sharaf* is often perceived as difficult by students because its teaching is still dominated by traditional methods that emphasize memorization of rules and *tashrīf* patterns. This condition results in students being less able to relate morphological theory to practical use of the Arabic language.[31]

This indicates that the challenges in teaching *sharaf* are not merely due to the complexity of the material but rather stem from teaching approaches that are not yet fully communicative and contextual. Meanwhile, regarding the challenges of *sharaf* in the modern era, the findings of this study align with the research of Amrulloh (2017), which highlights the limitations of classical morphological patterns in accommodating new terms, particularly in the context of Arabization and the development of scientific terminology. Changes in language needs due to advances in science and technology require *sharaf* to be more adaptive in accommodating the formation of new vocabulary without neglecting the fundamental rules of Arabic morphology.[32]

Based on these three studies, it can be concluded that the study of modern 'ilm al-sharaf needs to be directed toward strengthening its theoretical foundations, renewing teaching approaches, and adapting to the dynamics of contemporary vocabulary. With a more integrative approach, sharaf is not only understood as a

[30] Nurbaiti, 'The Contribution of Al-'Ilm Sharaf to the Development of Understanding Classical Arabic Grammar at Islamic Educational Institutions.', *Jurnal Al-Fikrah*, 13, No 1 (2024) <https://doi.org/https://doi.org/10.54621/jiaf.v13i1.876>.

[31] M. T. Habib, 'Enhancing Arabic Morphology Learning via Jigsaw: An Experimental Study in a Islamic Boarding School.', *Journal of Arabic Language Learning and Teaching (JALLT)*, 3 No 2 (2025) <https://doi.org/https://doi.org/10.23971/jallt.v3i2.366>.

[32] Muhammad Afif Amrulloh, 'Analisis Perubahan Morfologis Pembentukan Ta'rib Dan Pembelajaran', 02.2 (2017), 87–96 <https://doi.org/10.24042/tadris.v2i2.2064>.

collection of morphological rules but also as an active instrument for understanding and using Arabic in a contextualized manner. Thus, the overall discussion demonstrates that the study of modern 'ilm al-sharaf has advanced readers' understanding from the conclusions of the introduction toward a new, more comprehensive perspective: that sharaf is not merely a discipline of word forms but a field of knowledge that continuously develops in response to linguistic, pedagogical, and social needs. This research reinforces the connection between classical theory, historical developments, teaching methods, and contemporary challenges within a complementary conceptual framework.

D. Kesimpulan

The study of modern *'ilm al-sharaf* shows that Arabic morphology has undergone significant development, both in theoretical and practical realms. *Sharaf* is no longer confined to classical patterns but has evolved through modern linguistic approaches such as structural, generative, and corpus-based analyses. These changes indicate that the study of Arabic morphology has become increasingly systematic and adaptive to the needs of contemporary language analysis. In the educational context, *sharaf* still faces challenges, particularly because traditional memorization-focused approaches have not proven fully effective for non-Arabic learners.

These findings underscore the need to develop teaching methods that are more communicative, contextual, and technologically supported, including digital *tashrif* applications and the use of AI. Consequently, the integration of classical heritage with modern approaches becomes a strategic step to make *sharaf* more relevant, practical, and easily understood by students. Based on this study, future research can be directed toward the development of technology-based *sharaf* learning models, the effectiveness of using corpus analysis in teaching Arabic morphology, and comparative studies between classical and modern approaches to enhance learners' morphological competence. This is crucial to ensure that *'ilm al-sharaf* continues to develop in line with the needs of Arabic language learning in the digital era.

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