Need Analysis of Arabic Language Model Design for Islamic Law

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Abstract
This study aims to analyze the construction need of the Arabic Language Model For Islamic law. Nowadays, the problem we are facing is our lack of attention to know the methods of the Arabic language and its function in understanding a text and its purposes by looking at operational, conceptual, explicit, metaphorical, general, and specific interpretations in where all this requires a complete knowledge of the language. Therefore, the understanding of the function of Grammatical and Rhetorical Connotations (Dalalat Nahwiyyah and Balaghiyyah) in the construction of law needs to be taken into account through strengthening the features of the academic module unit. This study uses the needs analysis model of Hutchinson and Waters, 1987 which consists of Lacks, Needs, and Wants to collect primary data. While the supporting data is obtained from the analysis of relevant documents. The findings of the study show that the majority of respondents already understand most of the topics related to Arabic Grammar and that they do so well even though some of them still have not mastered it. In term of Arabic Rhetoric, the majority of respondents showed uncertainty with their level of understanding and mastery of this knowledge. Therefore, we found that the majority of respondents strongly agreed to study Arabic Grammar and Rhetoric and its Connotations(Dalalat) with understanding their function in constructing the Syariah law.
Keywords: Model, Arabic, Grammar, Rhetoric, Construction, Islamic Law.

Introduction
Arabic is the language of the two main sources of Muslims, namely the Quran and the Hadith. It is the belief of Muslims in determining the law on certain matters and problems. Therefore, there are many studies conducted to show the importance of the Arabic language in teaching and learning whether at the school or higher education level. Previously, a study on the needs of Arabic for Ulum Islamiyyah (AIS) from the perspective of Universiti Sains Islam Malaysia (USIM) lecturers showed that 30% strongly agreed and 70% agreed that Arabic for Ulum Islamiyyah should be introduced. They say that it is very necessary to help students understand the content of Islamic science debates. A clear problem is seen when students

find it difficult to understand and extract the law from the books of the law (Yuslina, 2020). here are a few people who think that extensive knowledge of Arabic will not make a person a scholar in religious disciplines (The & Nasir, 2015). According to Saadeddine (2017), the problem in this day and age is that our attention is too little and too short to know the rules of the Arabic language and know its importance in understanding a text and its purposes.

In fact, we need a complete knowledge of the language to see a text in terms of operations, conceptual, explicit, metaphorical, general and specific interpretations, and others. Therefore, the step towards the construction of a specific Arabic language model design for Islamic law that is more focused on understanding the function of grammatical and Rhetorical Connotations in the legal process is very suitable, especially for students majoring in Sharia and Law. Therefore, a study on the needs of this model by looking at the deficiencies, needs, and wants in addition to the level of the students of this major is very necessary before the model is developed in more detail and suitable for them. This is also seen as a preparation for students to face various new issues that will arise in the future and issue laws that do not conflict with Islamic Sharia.

Literature Review
Obligation To Learn Arabic Language
 Mastering the Arabic language in understanding the arguments related to the legal verses is a mandatory requirement for every interpreter of the Qur'an. Therefore, there are various efforts from academics and scientists in discussing the importance of learning sciences related to the Arabic language for specific purposes to enable learning to be carried out in a focused manner. Al-Zuhaili (1998) explained in his book entitled "Usul al-Fiqh" that a good mastery of the Arabic language is one of the conditions for a mujtahid. Ibn Taymiyyah (1979) also explained the importance of the Arabic language in the Islamic legal system and asserted that the Arabic language is a part of religious affairs. For Ibn Taymiyyah, the law of learning Arabic to understand the Qur'an and Sunnah is obligatory. In addition, Al-Syatibiyy (1992) said that for those who study the field of sharia, whether it is usul or its branch, it requires two things, and one of them is not to speak on that matter until he can speak Arabic or be able to be like an Arab. Among the guidelines required in ijtihad according to Saleh (2003) is a good mastery of the Arabic language and deepening the sciences related to the language itself such as the science of Syantax, Morphology, Rhetoric, and Semantics (Dalalat).

Teaching Arabic For Specific Purpose (Islamic Law)
Teaching Arabic for Specific Purpose like this can be seen to be highly effective as the teaching staff can focus on teaching materials and methods that are in line with the learning objectives of the specialization students. In addition, a high internal motivation factor to master a language for a specific purpose among students also helps make teaching and learning sessions successful (Muhammad, 1998). All their opinions, suggestions, ideas, and choices are also considered in ensuring that the content of the curriculum is constantly renewed and contemporary (Anealka, 2018).

Several past studies have been done to see the importance and necessity of learning Arabic in understanding the process of establishing law. Among the studies is the one written by Yusof (2014) with the title "Qualitative Study on the Need to Design Teaching Materials for Preparatory Arabic Courses for the Law Faculty of the National University of Malaysia". This study analyzes students' needs for designing Arabic language teaching materials to improve existing courses. The priority of the course is given to non-Malay students who have never

had the basics of Arabic such as Chinese, Indian, Sikh, Iban, Kadazan, and so on. An open survey form was distributed to respondents. This study is seen only to improve the existing Arabic language courses such as romanized/transliterated versions, vowels/diacritic, vocabulary glossary at the end of each chapter/heading, larger fonts, colorful textbooks without relating Arabic Grammar and Rhetoric issues to Syariah law.

In addition, another study related to the construction of the module is also a master's thesis entitled "Tasmim Wihdat Dirasiah li Taalim al Lughah al Arabiah Li al Talabah al Mutakhassisin fi al Syariah al Islamiah bi Kuliyyah Ahmad Ibrahim li Al Qanun bi al Jamiah al Islamiah al alamiah bi Malizia" written by (Kadir, 2005). This study aims to improve the existing Arabic language module in terms of the selection of text titles related to Sharia Law. This thesis emphasizes reading and writing skills and identifying the meaning of the terms and the rules related to Sharia Law. However, the design of this module does not touch on the function of grammar and rhetoric in the construction of law. There is another study written by Nadwah (1998) entitled "Taalim al Lughah al Arabiah li Aghradh Ilmiyyah, Bina Wihdaat Dirasiyyah li al-Ta'lim al-Arabiyyah li al-Mutakhassisiin fi al-Fiqh". This study presents the principles of Arabic lessons for Specific Purposes. The application framework and standards in building an Arabic language module for Fiqah are also mentioned among others to clearly define the objectives and document the texts that are useful to students. However, this study only touches on the topics of worship such as prayer, fasting, and Hajj.

In addition, there is a master's thesis written by Chik (1988) entitled "Teaching Arabic for Specific Purposes (ASP) In Malaysia with Reference to Teaching Reading Skills at the International Islamic University". This study focuses more on teaching Arabic reading skills for Law students at the International Islamic University of Malaysia (UIAM). This study is seen to only present teaching materials for reading skills without relating grammar and rhetoric to Islamic Law. Among other studies also as written by al-Sa'di (2019) entitled "Athar al-Dalalah al-Nahwiyyah wa al- Lughawiyyah fi Istinbat ahkam min Ayaat al-Quran al-Tasyriiyyah". This study is focused on the effects of grammar and linguistics in the legal process. The Shariah jurists derive Islamic legal decisions from the texts of the Qur'an and pronounce them with grammatical and linguistic evidence. There is another study written by Fatehah syahat (t.t) entitled "Dalalah Nahwiyyah Wa Atharuha Fi Intinbat Al-Ahkam Min Al-Quran Al-Kareem". This study explains the efforts of scholars in studying the importance of Arabic grammar and its effect on understanding the meaning of the Qur'anic text and the implications of Shariah law from it. This study is only focused on the role of I'krab and line differences in the construction of a related law.

Nevertheless, this study is slightly different from the studies mentioned above because the scope of the study looks more at the angle of the Grammar and Rhetoric methods and their connotations (Dalalah) in the construction of a Fiqh law. The need for the design of this model is tried to be studied by the writer before a more detailed model can be developed to strengthen students' knowledge and understanding of the process of understanding Grammar and Rhetoric connotations before a Syariah law is decided.

Research Method
This study is qualitative. The Data Collection process is carried out using several methods as follows

Data Collection

Research data was collected using a questionnaire instrument that was distributed to 259 respondents who are students of the Shariah & Law Department at Malaysia Islamic Sciences University. This questionnaire uses Hutchinson and Waters' needs analysis technique through four main elements; that is

First: The requirements of the target situation; This requirement includes 3 main elements as follows
      1. Priorities: identify aspects that students must know.
      2. Weaknesses: identify the lack of Arabic among students.
      3. Interest: identify students' interest in learning Arabic so that they can fulfill their interests.
Second: Gathering information about the targeted situation; through the description of some problems as follows:
      1. Why do students need to learn Arabic for Islamic law?
      2. How will this Arabic be used?
Third: Learning needs; covers the content requirements and Arabic language titles related to the construction of law.
Fourth: Analysis of learning needs; through answers to some questions as follows:
      1. What is the level of their knowledge of the function of the Arabic language in the construction of law?
      2. What is the level of their knowledge of Arabic content?

Data Analysis

The results of the questionnaire will be processed using SPSS software. The statistical data obtained from the survey questions were analyzed to identify the need for the construction of the Arabic language model design for Islamic law.

Document Analysis

Data obtained from books, theses, journal articles, and seminar papers were collected based on the objectives of the study. Only documents related to Grammar, Rhetoric, and Islamic law were selected and analyzed to obtain appropriate data to know the aspects of the construction requirements of this model design.

Findings

The results of the study from the three aspects of Lacks, Needs, and Wants are as follows:

Lacks

Table 1
Mastery of Arabic grammar

I do not master in Arabic Grammar	Frequency	Percent
Strongly Disagree	59	22.8
Do Not Agree	142	54.8
Not Sure	13	5.0
Agree	40	15.4
Totally Agree	5	1.9
Total	259	100.0

Table 2
Mastery of Arabic rhetoric

I do not master in Arabic Rhetoric	Frequency	Percent
Strongly Disagree	8	3.1
Do Not Agree	59	22.8
Not Sure	98	37.8
Agree	69	26.6
Totally Agree	25	9.7
Total	259	100.0

Table 1 above shows that 54.8% disagree with the statement "I do not master in Arabic grammar", followed by 22.8% strongly disagree, 15.4% agree, 1.9% strongly agree and 5.0% are not sure. While Table 2 shows that the majority of respondents are not sure about the mastery of Arabic rhetoric, which is 37%. While 26.6% agreed that they did not master in Rhetoric, 22.8% disagreed, 9.7% strongly agreed and 3.1% strongly disagreed.

Table 3
Knowledge of Arabic grammar references

I do not know about reference books related to Arabic grammar	Frequency	Percent
Strongly Disagree	10	3.9
Do Not Agree	41	15.8
Not Sure	103	39.8
Agree	74	28.6
Totally Agree	31	12.0
Total	259	100.0

Table 4
Knowledge about Arabic rhetoric references

I do not know about reference books related to Arabic rhetoric	Frequency	Percent
Strongly Disagree	17	6.6
Do Not Agree	60	23.2
Not Sure	86	33.2
Agree	60	23.2
Totally Agree	36	13.9
Total	259	100.0

Table 3 records the highest percentage of respondents' uncertainty about their knowledge of reference books related to Arabic grammar which is 39.8%. While 28.6% agreed that they did not know the Nahu reference book, 15.8% disagreed, 12% strongly agreed and 3.9% strongly disagreed. Table 4 also shows that the majority of respondents are not sure about their knowledge of reference books related to Arabic Rhetoric with a record of 33.2%. The same percentage between agree and disagree which is 23.2%, 13.9% strongly agree and 6.6% strongly disagree.

Table 5
Knowledge about the relationship between Arabic language and Connotation science

I do not know the relationship between the Arabic language and Connotation science	Frequency	Percent
Strongly Disagree	48	18.5
Do Not Agree	74	28.6
Not Sure	60	23.2
Agree	41	15.8
Totally Agree	36	13.9
Total	259	100.0

Table 6
Difficulties in understanding the method of Islamic law construction

I am having difficulty understanding the method of Islamic law construction	Frequency	Percent
Strongly Disagree	36	13.9
Do Not Agree	77	29.7
Not Sure	66	25.5
Agree	48	18.5
Totally Agree	32	12.4
Total	259	100.0

Table 5 shows that the majority of respondents do not agree with the statement "I do not know the relationship between Arabic language and Connotation science" with a reading of 28.6%, followed by 23.2% not sure, 18.5% strongly disagree, 15.8% agree, and 13.9 strongly agree. Table 6 shows that the majority of respondents do not agree to face difficulties in understanding the method of Islamic law construction, which is 29.7%, followed by 25.5% not sure, 18.5 agree, 13.9% strongly disagree and 12.4% strongly agree.

Needs

Table 7
Parsing short sentences

I can parse short sentences.	Frequency	Percent
Strongly Disagree	12	4.6
Do Not Agree	38	14.7
Not Sure	85	32.8
Agree	96	37.1
Totally Agree	28	10.8
Total	259	100.0

Table 8
Parsing long sentences

I can parse long sentences.	Frequency	Percent
Strongly Disagree	14	5.4
Do Not Agree	30	11.6
Not Sure	72	27.8
Agree	103	39.8
Totally Agree	40	15.4
Total	259	100.0

Table 7 shows the majority of respondents can parse short sentences with a record of 37.1% agree, followed by 32.8% not sure, 14.7% not agree, 10.8% strongly agree, and 4.6% very unsure. Table 8 also shows that 39.8% of respondents can parse long sentences, followed by 27.8% who are not sure, 15.4% strongly agree, 11.6% disagree and 5.4% strongly disagree.

Table 9
Understanding of Huruf al-Jaar and its function in the construction of Sharia law

I have understood Huruf al-Jaar and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	33	12.7
Do Not Agree	66	25.5
Not Sure	107	41.3
Agree	46	17.8
Totally Agree	7	2.7
Total	259	100.0

Table 10
Understanding of Huruf al-'Athof and its function in the construction of Sharia law

I have understood Huruf al-'Athof and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	10	3.9
Do Not Agree	20	7.7
Not Sure	82	31.7
Agree	113	43.6
Totally Agree	34	13.1
Total	259	100.0

Table 9 shows the frequency of the level of understanding of Huruf al-Jaar and its function in the construction of Sharia law among students. The majority is unsure 41.3%, followed by 25.5% disagree, 17.8% agree, 12.7% strongly disagree and 2.7% strongly agree. Table 10 shows that 43.6% agree to understand Huruf al-'Athof and its function in the construction of Sharia Law, followed by 31.7% not sure, 13.1% strongly agree, 7.7% disagree and 3.9% strongly disagree.

Table 11
Understanding of al- Dhomir and its function in the construction of Sharia law

I have understood al-Dhomir and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	7	2.7
Do Not Agree	30	11.6
Not Sure	88	34.0
Agree	104	40.2
Totally Agree	30	11.6
Total	259	100.0

Table 12
Understanding of al-Mausul and its function in the construction of Sharia law

I have understood al-Mausul and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	13	5.0
Do Not Agree	24	9.3
Not Sure	73	28.2
Agree	114	44.0
Totally Agree	35	13.5
Total	259	100.0

Table 11 shows 40.2% agree that they have understood al-Dhomir and its function in the construction of Hukum Syarak. Followed by 34% unsure, 11.6% strongly agree, 11.6% disagree and 2.7% strongly disagree. Table 12 shows that the majority agree to have understood al-

Mausul and its function in the construction of Sharia Law with record of 44%, followed by 28.2% not sure, 13.5% strongly agree, 9.3% disagree and 5% strongly disagree.

Jadual 13
Understanding of Nakirah and its function in the construction of Sharia law

I have understood Nakirah and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	14	5.4
Do Not Agree	37	14.3
Not Sure	103	39.8
Agree	81	31.3
Totally Agree	24	9.3
Total	259	100.0

Jadual 14
Understanding of Makrifah and its function in the construction of Sharia law

I have understood Makrifah and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	10	3.9
Do Not Agree	30	11.6
Not Sure	98	37.8
Agree	89	34.4
Totally Agree	32	12.4
Total	259	100.0

Table 13 shows the frequency of respondents' understanding of Nakirah and its function in the construction of Hukum Syarak. 39.8% are not sure, 31.3% agree, 14.3% disagree, 9.3% strongly agree and 5.4% strongly disagree. Table 14 shows that 37.8% of respondents are not sure about their understanding of Makrifah and its function in the construction of Sharia Law, followed by 34.4% agree, 12.4% strongly agree, 11.6% disagree and 3.9% strongly disagree.

Table 15
Understanding of Kana and its function in the construction of Sharia law

I have understood Kana and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	12	4.6
Do Not Agree	24	9.3
Not Sure	100	38.6
Agree	93	35.9
Totally Agree	30	11.6
Total	259	100.0

Table 15
Understanding of al-Zorf and its function in the construction of Sharia law

I have understood al-Zorf and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	14	5.4
Do Not Agree	31	12.0
Not Sure	110	42.5
Agree	80	30.9
Totally Agree	24	9.3
Total	259	100.0

Table 15 shows that the majority of respondents are not sure that they understood Kana and its function in the construction of Hukum Syarak with a record of 38.6%, followed by 35.9% agree, 11.6% strongly agree, 9.3% disagree and 4.6% strongly disagree. Next, Table 16 also

shows that the majority of respondents are not sure that they understood al-Zorf and its function in the construction of Sharia Law with a record of 42.5%, followed by 30.9% who answered agree, 12% disagree, 9.3% strongly agree, 5.4% strongly disagree .

Table 17
Understanding of al-Istithna and its function in the construction of Sharia law

I have understood al-Istithna and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	11	4.2
Do Not Agree	27	10.4
Not Sure	95	36.7
Agree	98	37.8
Totally Agree	28	10.8
Total	259	100.0

Table 18
Understanding of al-Hal and its function in the construction of Sharia law

I have understood al-Hal and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	9	3.5
Do Not Agree	25	9.7
Not Sure	86	33.2
Agree	108	41.7
Totally Agree	31	12.0
Total	259	100.0

Table 17 records the majority agreeing to the understanding of al-Istithna and its function in the construction of Sharia Law which is 37.8%, 36.7% are not sure, 10.8% strongly agree, 10.4% disagree and 4.2% strongly disagree. Table 18 also shows 41.7% agree that they have al-Hal and its function in the construction of Sharia Law, followed by 33.2% not sure, 12% strongly agree, 9.7% disagree and 3.5% strongly disagree.

Table 19
Understanding of al-Idhafah and its function in the construction of Islamic law

I have understood al-Idhafah and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	10	3.9
Do Not Agree	23	8.9
Not Sure	88	34.0
Agree	108	41.7
Totally Agree	30	11.6
Total	259	100.0

Table 20
Understanding of al-Na'at and its function in the construction of Islamic law.

I have understood al-Na'at and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	11	4.2
Do Not Agree	23	8.9
Not Sure	94	36.3
Agree	97	37.5
Totally Agree	34	13.1
Total	259	100.0

Table 19 shows a total of 41.7% agree and 11.6% strongly agree with the understanding of al-Idhafah and its function in the construction of Islamic law. While 8.9% disagree and 3.9% strongly disagree and 34% are not sure. Table 20 records the percentage agreeing to al-Na'at and its function is the highest which is 37.5% followed by an uncertain percentage which is 36.3%. While the percentage of strongly agreeing only recorded 13.1% in addition to the percentage of disagreeing and strongly disagreeing being the lowest at 8.9% and 4.2% respectively.

Table 21
Understanding of Badal and its function in the construction of Islamic law.

I have understood Badal and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	11	4.2
Do Not Agree	24	9.3
Not Sure	95	36.7
Agree	95	36.7
Totally Agree	34	13.1
Total	259	100.0

Table 22
Understanding of al-Amar and its function in the construction of Islamic law.

I have understood al-Amar and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	12	4.6
Do Not Agree	28	10.8
Not Sure	92	35.5
Agree	98	37.8
Totally Agree	29	11.2
Total	259	100.0

Table 21 records a percentage of 36.7% who agree and are unsure about the understanding of Badal and its function. While 13.1% strongly agree, followed by 9.3% disagree and 4.2% strongly disagree. Table 22 records the highest percentage of respondents who agree with the understanding of al-Amar and its function at 37.8%, followed by an uncertain amount of 35.5%. While the total percentage for the item strongly agree, disagree, and strongly disagree respectively recorded as much as 11.2%, 10.8%, and 4.6%.

Table 23
Understanding of al-Syart and its function in the construction of Islamic law.

I have understood al-Syart and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	6	2.3
Do Not Agree	21	8.1
Not Sure	82	31.7
Agree	99	38.2
Totally Agree	51	19.7
Total	259	100.0

Table 24
Understanding of al-A'dad and its function in the construction of Islamic law.

I have understood al-A'dad and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	10	3.9
Do Not Agree	24	9.3
Not Sure	88	34.0
Agree	104	40.2
Totally Agree	33	12.7
Total	259	100.0

Table 23 and **Table 24** are the total percentages for the comprehension questions of al-Syart and al-A'dad as well as the function of both of them recording the highest percentage for agree items which are 38.2% and 40.2% followed by uncertain items of 31.7% and 34%. While the lowest percentage of 2.3% and 3.9% are strongly disagree items for both questions. Meanwhile, items that strongly agree respectively recorded 19.7% and 12.7%, and items that disagree recorded as much as 8.1% and 9.3%.

Table 25
Understanding of al-Taqdim al-Takhir and its function in the construction of Islamic law.

I have understood al-Taqdim al-Takhir and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	7	2.7
Do Not Agree	24	9.3
Not Sure	96	37.1
Agree	102	39.4
Totally Agree	30	11.6
Total	259	100.0

Table 26
Understanding of al-I'jaz and its function in the construction of Islamic law.

I have understood al-I'jaz and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	17	6.6
Do Not Agree	39	15.1
Not Sure	111	42.9
Agree	75	29.0
Totally Agree	17	6.6
Total	259	100.0

Table 25 concerns the understanding of al-Taqdim al-Takhir and its function. Agree item is the highest which is 39.4%. then 37.1% uncertain items and 11.6% strongly agree items and 9.3% disagree items, 2.7% strongly disagree items. As for **Table 26**, the highest item is

uncertain of the understanding of al-I'jaz which is 42.9% followed by the agreed item with a total of 29% and the disagreed item with 15.1%, and the lowest which is strongly agree and strongly disagree which each recorded as much as 6.6%.

<table>
<tr><td colspan="3">Table 27
<i>Understanding of al-Itnab and its function in the construction of Islamic law.</i></td><td colspan="3">Table 28
<i>Understanding of al-Tasybih and its function in the construction of Islamic law.</i></td></tr>
<tr><td>I have understood al-Itnab and its function in the construction of Sharia law.</td><td>Frequency</td><td>Percent</td><td>I have understood al-Tasybih and its function in the construction of Sharia law.</td><td>Frequency</td><td>Percent</td></tr>
<tr><td>Strongly Disagree</td><td>21</td><td>8.1</td><td>Strongly Disagree</td><td>28</td><td>10.8</td></tr>
<tr><td>Do Not Agree</td><td>44</td><td>17.0</td><td>Do Not Agree</td><td>60</td><td>23.2</td></tr>
<tr><td>Not Sure</td><td>108</td><td>41.7</td><td>Not Sure</td><td>115</td><td>44.4</td></tr>
<tr><td>Agree</td><td>66</td><td>25.5</td><td>Agree</td><td>43</td><td>16.6</td></tr>
<tr><td>Totally Agree</td><td>20</td><td>7.7</td><td>Totally Agree</td><td>13</td><td>5.0</td></tr>
<tr><td>Total</td><td>259</td><td>100.0</td><td>Total</td><td>259</td><td>100.0</td></tr>
</table>

Table 27 shows the percentage of understanding al-Itnab and its function with the highest uncertain item which is 41.7%. Followed by the agreed item of 25.5% then the disagreed item of 17%, as well as the strongly disagree and strongly agree items with percentages of 8.1% and 7.7%. **Table 28** records the highest percentage of 44.4% which is an uncertain item for the understanding of al-Tasybih. While the disagreed item was followed by 23.2% then the agreed item which was 16.6% and the strongly disagree and strongly agree items respectively by 10.8% and 5%.

Table 29
Understanding of al-Majaz al-Lughawi and its function in the construction of Islamic law.

I have understood al-Majaz al-Lughawi and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	12	4.6
Do Not Agree	40	15.4
Not Sure	91	35.1
Agree	85	32.8
Totally Agree	31	12.0
Total	259	100.0

Table 30
Understanding of al-Majaz Mursal and its function in the construction of Islamic law.

I have understood al-Majaz Mursal and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	14	5.4
Do Not Agree	34	13.1
Not Sure	107	41.3
Agree	80	30.9
Totally Agree	24	9.3
Total	259	100.0

Table 29 shows the total percentage of understanding al-Majaz al-Lughawi and its highest function is the uncertain item of 35.1%. then 32.8% agree item and 15.4% disagree item and 12% strongly agree item and 4.6% strongly disagree item. While **Table 30** shows the highest number of respondents on the uncertain item for understanding on al-Majaz Mursal is 41.3%, followed by the agreed item at 30.9% then the disagreed item at 13.1%, and the strongly agree item at 9.3% and the lowest is strongly disagree item of 5.4%.

Table 31
Understanding of al-Isti'arah and its function in the construction of Islamic law.

I have understood al-Isti'arah and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	14	5.4
Do Not Agree	38	14.7
Not Sure	103	39.8
Agree	83	32.0
Totally Agree	21	8.1
Total	259	100.0

Table 32
Understanding of al-Kinayah and its function in the construction of Islamic law.

I have understood al-Kinayah and its function in the construction of Sharia law.	Frequency	Percent
Strongly Disagree	18	6.9
Do Not Agree	35	13.5
Not Sure	111	42.9
Agree	78	30.1
Totally Agree	17	6.6
Total	259	100.0

Table 31 and **Table 32** show the understanding of al-Isti'arah and al-Kinayah as well as their functions where the item agree is the highest which is 39.8% and 42.9%. followed by agree

items of 32% and 30.1%. Meanwhile, items that disagree for both are 14.7% and 13.5%. While 8.1% and 6.6% strongly agree items, 5.4% and 6.9% strongly disagree items.

Wants
Table 33 shows the desire of students to understand the science of Arabic grammar. As many as 52.5% are unsure of their desire to understand Arabic Grammar. While 23.6% agree, 15.4% disagree, 4.6% strongly disagree and 3.9% strongly agree. **Table 34** also shows the desire to understand the science of Arabic rhetoric where the highest finding is as much as 58.7% on the item strongly agree, 28.6% on the item agree. While the percentages for items that are unsure, disagree and strongly disagree are 10.4%, 1.5% and 0.8%.

Table 33
The desire to understand the science of Arabic grammar

I want to understand the science of Arabic grammar	Frequency	Percent
Strongly Disagree	12	4.6
Do Not Agree	40	15.4
Not Sure	136	52.5
Agree	61	23.6
Totally Agree	10	3.9
Total	259	100.0

Table 34
The desire to understand the science of Arabic rhetoric.

I want to understand the science of Arabic rhetoric	Frequency	Percent
Strongly Disagree	2	0.8
Do Not Agree	4	1.5
Not Sure	27	10.4
Agree	74	28.6
Totally Agree	152	58.7
Total	259	100.0

Table 35 and **Table 36** show the desire to understand Dalalah Nahwiyyah and Dalalah Balaghiyyah where the highest percentage is on the item strongly agree which is 57.5% and 57.1%. Followed by agree items of 29% each, and disagree items of 11.6% and 12%. Meanwhile, for items that do not agree, the percentages are 1.2% and 0.8%, and for items that strongly disagree, 0.8% and 1.2%.

Table 35
The desire to understand Dalalah Nahwiyyah

I want to understand Dalalah Nahwiyyah	Frequency	Percent
Strongly Disagree	2	.8
Do Not Agree	3	1.2
Not Sure	30	11.6
Agree	75	29.0
Totally Agree	149	57.5
Total	259	100.0

Table 36
The desire to understand Dalalah Balaghiyyah

I want to understand Dalalah Balaghiyyah	Frequency	Percent
Strongly Disagree	3	1.2
Do Not Agree	2	.8
Not Sure	31	12.0
Agree	75	29.0
Totally Agree	148	57.1
Total	259	100.0

Table 37 and **Table 38** regarding the desire to understand the functions of Dalalah Nahwiyyah and Dalalah Balaghiyyah in Islamic law construction. A total of 55.2% and 58.7% strongly agree, while 29.3% and 27.4% agree. Meanwhile, for uncertain items, 13.9% and 12% were recorded. Disagree items recorded 0.8% and 1.2%, and strongly disagree items both recorded 0.8%.

Table 37
The desire to understand the functions of Dalalah Nahwiyyah in Islamic law construction.

I want to understand the functions of Dalalah Nahwiyyah in Islamic law construction.	Frequency	Percent
Strongly Disagree	2	0.8
Do Not Agree	2	0.8
Not Sure	36	13.9
Agree	76	29.3
Totally Agree	143	55.2
Total	259	100.0

Table 38
The desire to understand the functions of Dalalah Balaghiyyah in Islamic law construction.

I want to understand the functions of Dalalah Balaghiyyah in Islamic law construction.	Frequency	Percent
Strongly Disagree	2	0.8
Do Not Agree	3	1.2
Not Sure	31	12.0
Agree	71	27.4
Totally Agree	152	58.7
Total	259	100.0

Discussion
Based on the findings of this study, it was found that the majority of respondents already understood most of the titles related to Arabic grammar science, such as Jaar Letters, 'Atof Letters, al-Dhomir, al- Idhofah, al- Mausul, al- Hal, al- Na' at, al- Amr, al-Syart and al-Adad with their respective records between 36% - 44% of them agree and 9% - 19% of them strongly agree. However, some of them are not sure and still do not understand the titles. As for other titles such as Kana wa Akhwatuha, al-Zorf, Makrifah, Nakirah, Istisna' and Badal, it shows that the majority of respondents are not sure of their understanding and mastery of these titles with percentages between 36% - 43% respectively.

In addition, an analysis of the level of respondents' mastery of Balaghah and its practices such as Taqdim Ta'khir, al-I'jaz, al-Itnab, al-Tashbih, al-Kinayah, al-Majaz al-Lughawi, al-Majaz al-Mursal, and al-Isti'arah was carried out. The results of the analysis show that the majority of respondents are still not sure whether they understand it well or not. The "not sure" percentage is between 35% - 44%.

Finally, the findings found that the majority of respondents showed interest and strongly agreed to learn Dalalah Nahwiyyah and Dalalah Balaghiyyah and understand their function in constructing Islamic law. This is because students realize the importance of learning the methods of Arabic grammar and rhetoric. Without a good mastery of these sciences, it will lead to a mistake in understanding the meaning of Islamic laws contained in the verses of the Qur'an. This is because the high and beautiful language of the Qur'an contains written and implied meanings that need to be understood carefully and deeply.

Conclusion

In conclusion, the results of this analysis show that some of the respondents already understand some of the topics related to Arabic grammar science and its connotations, while some of them are still not sure and still do not understand it well. The situation is different with Balaghah science where the majority of respondents are still not sure about their level of understanding of many topics related to Arabic rhetoric science. Thus, through this study, it was found that the need for students to understand and master the knowledge of Arabic rhetoric is higher than the knowledge of Arabic grammar because basically, students have mastered the knowledge when compared to the science of rhetoric.

Therefore, it is suggested that the results of this analysis be used as a basis for building a new model of Arabic language learning for Islamic law by paying attention to Arabic grammar and its implications in a more practical way in addition to more emphasis on the understanding of the science of Arabic rhetoric and its subsequent connection and function of both these two sciences in the construction of a Syariah law. In addition, it is hoped that this study can benefit not only students but also other parties such as academics, researchers, Islamic law officers, mosque teachers, etc.

Appreciation

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