Al-Fusha
Arabic Language Education Journal

ISSN (Print): 2655-6162
ISSN (Online): 2655-8025

Vol. 6 No. 1 January 2024 | Page 29-36

Journal Homapage: https://ejournal.inaifas.ac.id/index.php/alfusha/issue/view/91

Nahwu Science and the Truth in Perspective of the Philosophy of Science

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DOI: https://doi.org/10.36835/alfusha.v5i2.1301

Keywords:
Nahwu, Science, Philosophy of Science

ABSTRACT

Nahwu science is a science that discusses the rules of the Arabic language. However, there is little doubt when Nahwu science is viewed from an academic perspective which requires an epistemological aspect. So that in seeking the truth of a science, it is discussed in the study of the philosophy of science. The purpose of this study is to examine how the science of nahwu and its truth in the philosophy of science. This study is qualitative research with library research approach. Data collection techniques use literature studies from books, articles, and scientific journals. The results showed that Nahwu science is true as a science based on the Coherence Theory of Truth in the philosophy of science. So this is answered as proof that "Nahwu science is a science" so that Nahwu science is not only considered a tool in Arabic, but knowledge in Islamic and general education.

Kata Kunci:
Nahwu, Ilmu, Filsafat Sains

Ilmu Nahwu adalah ilmu yang membahas kaidah-kaidah bahasa Arab. Namun, ada sedikit keraguan ketika ilmu Nahwu dilihat dari perspektif akademis yang membutuhkan aspek epistemologis. Sehingga dalam mencari kebenaran suatu ilmu, dibahas dalam kajian filsafat ilmu. Tujuan penelitian ini adalah untuk mengkaji bagaimana ilmu nahwu dan kebenarannya dalam filsafat ilmu. Penelitian ini merupakan penelitian kualitatif dengan pendekatan penelitian kepustakaan. Teknik pengumpulan data menggunakan studi pustaka dari buku, artikel, dan jurnal ilmiah. Hasil penelitian menunjukkan bahwa ilmu Nahwu benar sebagai ilmu yang didasarkan pada Coherence Theory of Truth dalam filsafat ilmu. Sehingga hal ini dijawab sebagai bukti bahwa "ilmu Nahwu adalah ilmu" sehingga ilmu Nahwu tidak hanya dianggap sebagai alat dalam bahasa Arab, tetapi pengetahuan dalam pendidikan Islam dan umum.

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Article history:
Received 25 November 2023
Accepted 8 January 2024

1. Introduction

Arabic is the language chosen by Allah for the religion of Islam. As the language of Islam, Arabic is very important to be studied by all Muslims from all walks of life because Arabic is also used as the source language of Muslim law, namely the Al-Quran and Hadith. There is no need for anyone to doubt that Arabic and the sciences related to it are one of the Islamic sciences and are positioned as spoken by the members of the human body. It is not wrong to say that Arabic is the heart of the human body, because it is the highest spoken (language) of Islam (Mahmuddin & Nur, 2020). As an important language to learn, Arabic has many branches of knowledge, one of which is the science of nahwu. As one of the main sciences in Arabic, the science of nahwu cannot be ignored because without the science of nahwu, Arabic will become chaotic and the arrangement of words and sentences is irregular (Mualif, 2019). Therefore, in learning Arabic, the science of nahwu is very important to know. This seems to be in line with the Western expression which says that "Europeans, by reading can understand the text, but Arabs must first understand before they can read the text correctly" (Rohman, 2020).

In connection with that, the science of nahwu in Arabic also has links with other sciences, one of which is the philosophy of science (Tamaji, 2020). Most experts in discussing the relationship between linguistics and philosophy always place philosophy in a prestigious position. This is also related to the proverb which says that philosophy is the mother or mother of all kinds of knowledge, which means that philosophy can be linked and have a relationship with various other sciences seen from different perspectives. Actually, the position of linguistics and philosophy both occupy an urgent position and not all studies linking linguistics and philosophy consider the position of the two to have significant differences. It's just that philosophy first emerged and its development was faster than the emergence and development of the Arabic language. The emergence of philosophy initially on the coast of the Eastern Mediterranean Ocean in the 6th century BC (Rinjani et al., 2021). Majid Fakhriy, explained that the beginning of the philosophy of signs was through human planning in giving answers about humans, nature and divinity. So it's time for philosophy to bring up scientific knowledge, for example ethics, mathematics and metaphysics as the foundation of world culture (Majid, 2001). Meanwhile, Arabic, especially Nahwu, emerged around the 67th century, which was pioneered by Abu al-Aswad al-Dualy on the orders of Caliph Ali Bin Abi Talib. Nahwu is the science of the rules by which the state of Arabic words is known in terms of their i'rab and mabni (Al-Ghulayain, 2009). This means that in terms of the state of the arrangement we can know the end of the word in a state of rafa, nashab, jar, jazem, when it is in a sentence. In its journey, the science of nahwu has undergone a long process of laying, developing and all debates. The emergence of the science of nahwu is motivated by the increasing prevalence of errors in Arabic according to fluent standards. This was due to the social conditions of Arab society at that time which began to mix with the "Ajam" nation after the expansion of Islamic territory to surrounding countries. Therefore, the science of nahwu was initiated with the aim of protecting the tongue from errors in pronunciation, either in everyday language or in the recitation of verses of the Qur'an.

From this information, we can see that there are differences in the time level associated with the emergence and development of philosophy and the science of nahwu. This is not a barrier to the link between philosophy and Arabic because these two sciences have been studied at higher education levels such as universities and other educational institutions. Not only public schools, many Islamic educational institutions also require their students to learn Arabic, especially nahwu. Nahwu science is commonly known by students as part of tool science, which is a very fundamental science to master if we want to study Islam from literature that uses Arabic as the language of instruction, both classical and modern. It is said to be a tool because the use of science is as a tool to read, understand and interpret from its native language, Arabic into Indonesian or other foreign languages. To understand all scientific fields whose books use Arabic, at the beginning of learning it is required to study language elements, namely grammar or nahwu and sharf, because this knowledge is the first principal or foundation to understand the content contained in other books (Aliyah, 2018).

The science of nahwu is an intermediary towards knowledge that is close to the truth of Nahwiyyah which is linguistic in nature. In accordance with its definition that the science of Nahwu is the study of Arabic grammar. There are other kinds of truth that can be obtained by science or other means as well. However, if we rank it, the truth produced by nahwu is the truth of a very high degree because with this knowledge the first meaning of Islamic sources al-Qur'an and Sunnah can be obtained. To be able to

understand the content written in Arabic lessons, we must understand and master the science of Arabic (Arabic Grammar) which is better known as the science of nahwu and the science of sharaf (Wahyuni, 2017). However, many Arabic students think that learning Arabic is difficult and sometimes even boring because they always study material about nahwu, sharaf, balaghah, without relating it to philosophical studies.

Al-Jabiri in his book Takwin al-Aql al-Araby said "If philosophy is a miracle for the Greeks, then grammar is a miracle for the Arabs" (Al-Jabiri, 1989). With philosophy, knowledge that did not exist before comes into being. With nahwu, knowledge that was not initially understood becomes empowered. So that these two miracles can synergize to produce new knowledge in different ways. From here, it is necessary to further investigate the relationship between philosophy and Arabic, especially Nahwu science with the aim of obtaining scientific information regarding the relationship between the two. The results of this discussion are also expected to be useful and effectively applied to the study of Nahwu science by linking the philosophy in it. This is very possible, because basically there is a fundamental similarity between nahwu and philosophy, namely using reasoning.

Previous research entitled "Arabic Language Learning in the Perspective of the Philosophy of Science" by Sampiril Taurus Tamaji provides knowledge about the role of philosophy of science in developing Arabic learning. We can find out in detail how the essence of language is in a philosophical review, the views of philosophical figures regarding Arabic, the position of Arabic as a foreign language used as a world language, and others. However, the drawback in this study is that it focuses on discussing Arabic in general, even though Arabic has many branches of knowledge. One of the branches of Arabic language that is important to be researched and associated with philosophy is the science of nahwu which will be explained in this study. On that basis, the purpose of this study is to examine how the science of nahwu and its truth in the philosophy of science. This issue is very important to study, so that we can know more about the object of Nahwu science and to discuss how Nahwu science can be seen as one of the Arabic language sciences in accordance with the truth in the perspective of the philosophy of science. So that we can find out the relationship between nahwu science and philosophy in detail.

2. Method

This research data uses library research, which is a technique carried out by collecting relevant data regarding titles which include books, articles, e-books, journals and other written sources. In data collection techniques that use library research, the researchers carry out library research steps, namely by collecting, recording and analyzing data that are suitable for the discussion of nahwu science and philosophy of science. So researchers describes data that is appropriate and suitable for the discussion about learning nahwu science and its truth in the form of a narrative obtained from data and information from various existing media as a reference for discussion according to the title. This study took sources and collected data using literature study, namely obtaining data by reading, summarizing and recording library data to obtain relevant data. These data are sourced from sources related to nahwu science material, namely Matan Al-Jurumiyyah, Philosophy and the truth and all that discusses the title.

Then the references are taken from books that discuss philosophy and the development of philosophy from classical times to modern times as well as books that discuss the historical history of nahwu science and its development to date as well as the basic similarities between nahwu and philosophy. Then additional material from e-books on the internet which is used as discussion material and references regarding titles that are appointed as a complement to journals and books because e-books make it easier for researchers to find references. Various journals that discuss nahwu science and which cover nahwu material in general and specifically as well as its development in classical times to the modern era and discuss the philosophical truth of nahwu science because it is mutually sustainable and there is a relationship between nahwu science and the philosophy of science.

The framework of thinking in this research are:

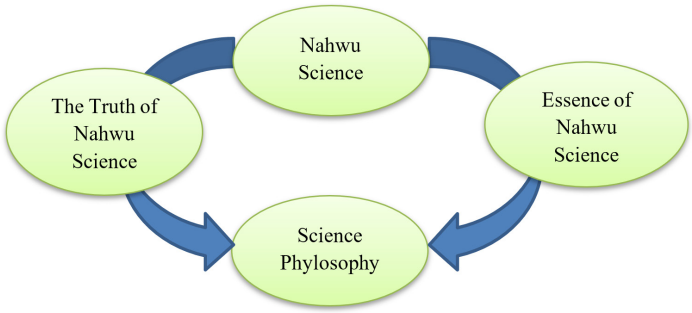

Figure 1. Research Framework

In the steps of the literature study approach, the researcher looks for references related to the title of nahwu science learning and its truth in the philosophy of science from various books, journals, e-books, and articles on the internet. Then sort, read, and record important things and quote from these references. After the process of sorting and reading the researchers collected these references to be processed into material in the study which contained material that explained the science of nahwu and several things that were continuous with nahwu and its philosophy. journal of nahwu science learning and its truth in the philosophy of science, the author has read several journals related to this title to obtain relevant discussion material and then process the information into a narrative.

For the collection of types of references obtained in detail to be re-sorted which references are suitable then taken for reference material. Researchers who take reference mostly from journals on the internet and a small part take from reference books to be used as material and references which include discussions about the science of nahwu and the philosophy of truth. After collecting the references obtained, the researcher records the important things and the material to be taken and then analyzed carefully to check the clarity and completeness of the data collection instrument, carry out the identification and classification process of the statements on the references that have been collected. In order to get a better understanding. Analyzing the title of nahwu science learning and its truth in the philosophy of science, the researcher selects, decomposes and distinguishes the discussion that will be presented to be grouped on certain criteria and then associated with the philosophy of truth. The researcher analyzes the discussion further in detail by outlining the discussion of nahwu science which is associated with the philosophy of truth and this component can be studied further for researchers.

In the data analysis technique, the researcher analyzes the data that has been obtained with the data collection stage by: organizing, compiling categories and typologies, and editing the collected data. Meanwhile, the data analysis used a "qualitative descriptive" analysis of the data that had been collected, in the form of data presented in the form of narrative reading. the steps in analyzing by organizing the data that must be compiled to be classified at the core of the discussion then compiling categories that are included in the discussion of nahwu science and the philosophy of truth and doing a typology of grouping the types that will be selected to be studied in detail in the journal. After organizing, the researcher continued the editing process on the data that had been done earlier in such a way that it became a systematic arrangement.

3. Results and Discussion

3.1. Nahwu Science

Based on the author's observations, this Nahwu Science discusses the arrangement of sentences and the rules for writing them. As the basis of Arabic knowledge, Nahwu science has a very important role and position in Islam, namely as a tool in seeking the truth or studying the meaning, content or content of the verses of the Qur'an and the Hadith of the Prophet. which is the source of the teachings of Islam. In studying the meaning, of course, the verses/hadith do not use the same letter (lines) of letters. Every word in Arabic has its own rules. This rule is discussed in one of the Arabic language sciences, namely Nahwu Science which contains about how to compose a sentence that is correct and has the right meaning

according to the rules of the Arabic language both in terms of wording and determining the vowels (lines) in the Arabic sentence. As in the snippet of the Surah Al-Ikhlas and the rules of the hurf Jar in the following Nahwu Sciences:

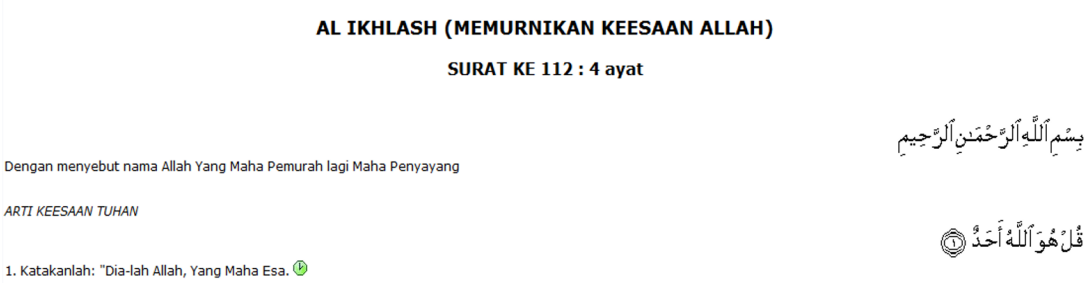

Figure 2. Surah Al-Ikhlas verse 1

In Nahwu science, each word in this verse has its own position and rules, so to know the truth of its meaning, someone must study and understand Nahwu Science. A person who wants to understand Arabic will not get it right except by mastering the science of Nahwu. In this science one will better understand every sentence in Arabic from the aspect of the position of each Arabic word. Like Fi'il, Mubtada', Maf'ul Bih and others. Each Arabic sentence is determined by the rules based on the Nahwu Science that he has learned. So that every time one reads or writes an Arabic sentence, one can more quickly find out and determine the position of the sentence according to the correct rules in the Arabic language.

ثُمَّ قَسَتْ قُلُوبُكُم مِّنۢ بَعْدِ ذَٰلِكَ فَهِىَ كَٱلْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً
(البقرة: ٧٤)

"kemudian setelah itu hatimu menjadi keras seperti batu, bahkan lebih keras lagi." (Al Baqarah: 74)

ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ (الفاتحة: ٢)

"Segala puji bagi Allah, tuhan semesta alam." (Al Fatihah: 2)

مَا رَأَيْتُهُ مُذْ يَوْمِ الأَحَدِ

"Aku tidak melihatnya sejak hari minggu."

مَا أَكَلْتُ اللَّحْمَ مُنْذُ سَنَةٍ

"Aku sudah tidak memakan daging sejak setahun."

Figure 3. Example of Rules in Nahwu Science

3.2. Philosophy of Science

The philosophy of science as a part of philosophy that examines every issue of science, both from the aspect of the method, its essence, the source of knowledge, and the truth of a science. With the philosophy of science someone will be helped in finding the truth of a science. The source of knowledge can come from reason and human senses and comes from God or what is called revelation. The first element, with the theory and knowledge that we get, how then we study it. The second element, with the philosophy of science to understand further the truth of the facts and whether they are in accordance with their provisions. The third element, the truth of science, how the results are whether it is proven that a theory is true or not. If we have done many experiments and get the same results (consistent), then it is seen as the truth. From there we can clearly know that a theory is said to be correct. In general, it can be described in the following chart:

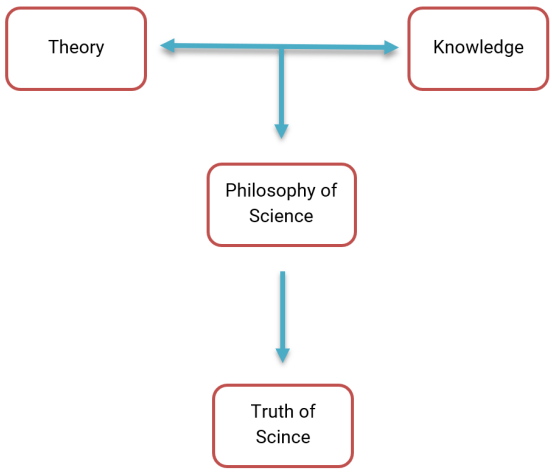

Figure 4. The flow of thinking looking for the truth of science

From the Western perspective there are 3 types of the theory of truth knowledge, consisting of correspondence theories, coherence theory and pragmatic theory. Correspondence theory refers to the compatibility between statement and reality or with the actual situation. The theory of consistency is the compatibility between a statement and other statements that have been received. While the pragmatic theory is more emphasizing the value of usefulness as a measure of truth of a knowledge or truth about a thing (Soelaiman, 2019). Then, if Nahwu Science is connected with Truth in the perspective of the philosophy of science, then it is included in Scientific truth. From 3 kinds of scientific truth theory in philosophy, namely correspondence theory, coherence or consistency theory, and pragmatic theory. So this Nahwu science is included in the second theory, namely the theory of consistency (coherence) or the Coherence Theory of Truth. Because in searching for a correct meaning of language in Arabic sentences, it is determined from the determination (consistency) of the rules of the language.

For nahwu science is said to be true in the philosophy of science, namely we find and look for it in the right knowledge, right thoughts, right actions, correct processes and explanations, and correct results so that from the «right» nature we can find. A result of thinking about Nahwu science is said to be true, if someone has correctly understood the concept of nahwu science, the practice of nahwu science in Arabic sentences, and able to obtain a rational understanding.

Scheffler (1973) argues that to be a skilled scientist it is not necessary to engage in or even to understand arguments in the philosophy of science, but that such is essential for science teachers. This rather odd conclusion that practitioners need to be less knowledgeable about their discipline (in a philosophical sense) than those who teach, implies a distinction between education in science (Hodson, 2008)

In essence, Nahwu science studies the content of language by paying attention to the falling sound (Syakl hurf) at the end of each word and determining the position of the word in the sentence structure. For example, lafadz in the Qur'an we will find three kinds of final lines, namely the end of syakl dlammah, fathah or Kasrah. When we wrongly determine the final syak, it will greatly affect the translation and subsequently have fatal consequences for the determination of the law.

Nahwu science cannot be separated from Arabic because it is Arabic grammar which is the main basis in learning Arabic. Every time discussing elements of Arabic sentences and knowing the truth of their meanings, Nahwu knowledge is needed. From there someone will see how the sentence is positioned correctly and determine the suitability of a good sentence structure so that it gets the right and proper meaning. As for the understanding of science in language, it comes from Arabic: 'alima, ya'lamu, 'ilman which means knowing, understanding, and truly understanding. Science is a collection of knowledge that is compiled systematically, consistently and whose truth has been tested empirically. Meanwhile, according to Jujun S. Suriasumantri, the notion of science is one of human thought in answering questions. The position of arabic language science in Islamic studies while the term Nahwu itself has

emerged since the early days of Islam. To be precise it was once mentioned as knowledge by Alî ibn Abî Thalib (d. 40 H) (Wahab, n.d.).

Cruender (1980) states, the philosophy of science seeks to explain what happens in science and acts as a methodological norm for assessing it. Xt thus serves as a metric because it is both a description of what science is and provides a model of what science should be. it may be used as a template that can be evaluated and guided (Prutting, Carol A. Mentis, Michelle. Zitzer, 1990). Rationality and truth in purely functional terms is that the sorts o acts that might count as violations, or dysfunctions, of rationality or truth are always in the back of the internalist's mind (Fuller, 2019).

The implications of this research involve a deeper understanding of the relationship between Arabic grammar (Nahwu) and the concept of truth, viewed through the lens of the philosophy of science. The study could provide insights into how linguistic aspects, such as Nahwu, can be integrated or interpreted within the context of the philosophy of science. Furthermore, the research might contribute to further discussions regarding the role and relevance of grammar in understanding truth and science as a whole. The implications may also encompass critical reflections on the concept of truth within the specific cultural and linguistic context, with a specific focus on Arabic grammar.

4. Conclusion

The findings of this study can be understood that Nahwu science is true as one of the branches of science in the perspective of the philosophy of science. The science of nahwu is an intermediary towards knowledge that is close to the truth of Nahwiyyah which is linguistic in nature. The Nahwu science is included in the second theory from scientiic truth, namely the theory of consistency (coherence) or the Coherence Theory of Truth. Because in searching for a correct meaning of language in Arabic sentences, it is determined from the determination (consistency) of the rules of the language. The results of this study indicate that Nahwu scince The results of this study indicate that the science of nahwu is included in high scientific truth. Because with this knowledge the first meaning of Islamic sources al-Qur'an and Sunnah can be obtained. Based on this research which only focuses on discussing Nahwu science in the philosophy of science, it is hoped that further research will be carried out to examine further the development of Nahwu science learning with more effective research methods and more complex research objects.

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