Writing Composition Problem in Arabic Language Learning Among Arabic Language Education Students

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ABSTRACT

Learning foreign languages, especially Arabic, is still an obstacle for non-Arabic speakers. Apart from the problem of grammatical gaps, and phonological differences between source and target languages, writing composition proficiency is also a problem in learning arabic that often occurs, especially among Arabic language learners in higher education. Anchored by this problem, this study aims to investigate errors in the practice of arabic sentences composition made by learners at the university level, as well as the factors behind it. To explain this problem, the Error Foreign Language (EFL) approach to the content of insyā' (writing/composing) assignments written by students in Arabic courses are involved as an analytical framework. The results of the analysis reveal that the types of tarkīb errors that appear in students' assignments include; First, errors in the use of the letters jār, tarkib iḍāfī, tarkīb waṣfī, tarkīb jumlah fi'liyah, and tarkīb jumlah ismiyah that consist of mubtada' (subject of the sentence) with khabar jumlah fi'ilyah, and mubtada' with khabar mufrad. The factors that cause this are the result of interlingual interferences, inadequate learning, simplification, and fault analogy in Arabic language rules. The implications and recommendations for this problem are described intensely at the end of this study.

1. Introduction

In recent years, research studies have investigated the difficulties in learning Arabic experienced by students, especially from non-Arabic speakers (Bani-Khaled, 2014; Haron et al., 2016; Yusuf, 2018). Errors do not only occur among students, but are also often experienced by teachers (Nielsen & Carlsen, 2003; Nurhidayati et al., 2020; Shlenova et al., 2019). Since the early 1970s, experts in the field of learning Arabic from various parts of the world have paid serious attention to solving this problem. One such effort is demonstrated through a theoretical construction effort based on the Error Analysis (EA) method initiated by European, Middle Eastern, and Southeast Asian linguists, such as Brown (2000), Corder (1975), Ellis (1989), and Richards (2015). Likewise, linguists from the Middle East, among others include Al-Khuliy, (1982), Ṣinī, (1979), and Ṭu'aimah (1989). Meanwhile, linguists from Southeast Asia (e.g., Indonesia), include Ainin (2011), Parera (1997), and Tarigan (2011). The previous research has exclusively explored the theoretical construction of language learning. In fact, their works have become the main reference for foreign language learners around the world.

Studies of Arabic language learning based on error analysis have been extensively explored. Most of the research related to it has been studied seriously. For

example, Storch and Aldosari (2010) reported that the most dominant frequency of grammatical errors occurred in conversation and speech. In line with that finding, Elachachi (2015) also highlights the influence of local culture which becomes an obstacle in learning foreign languages, especially from the phonological, rhetorical, and grammatical aspects. Besides that, Wulandari (2020) also reported that the difficulties in pronouncing similar letters in speaking Arabic were often faced by students who came from non-Arabic speakers. Zaid et al., (2019) reported that word and phrase errors in the form of substitution, addition and omission are also the biggest obstacles in learning Arabic. Adila (2019) and Khuwaileh and Shoumali (2000) argue that the most grammatical errors occur in the process of writing Arabic. Learners usually have difficulty in assembling *fi'il* and *fa'il*, as well as the compatibility between *fi'il* and time information. However, the results of the research have not yet focused seriously on analyzing tarkīb (sentence construction) errors, especially those which include errors in word use and the rules of word sequences with other words. The limitations of these studies have inspired the author to examine more deeply the factors that cause tarkīb errors in the context of writing *insyā'* assignments among students majoring in Arabic Language Education in Kendari, Southeast Sulawesi, Indonesia.

Responding to this problem, two questions are addressed in this study. First, how do *tarkīb* errors occur in writing *insyā'* (writing/composing) assignments among students? Second, what are the factors that influence the occurrence of the error? The two questions were elaborated using the EFL approach to reveal the variety of entities that cause *tarkīb* errors in Arabic sentences. Through this answer later, the study's findings contribute to improving the Arabic language learning curriculum at the university level. Thus, the teachers are able to construct an effective and efficient learning method in overcoming the difficulties of writing Arabic experienced by students. The implications of this study are elaborated in depth at the end of this paper.

2. Literature Review

Grammatical, phonological, pronunciation, to the preparation of a series of sentences (*tarkīb*) in writing are natural things experienced by every learner among non-speakers of a foreign language (Dulay, 1982). This is part of the process of mastering the target language that is learned by every learner. Corder (1981) mentions two types of errors that generally occur in the language learning process, namely errors in competence and errors in performance. Error in competence is a form of error that occurs as a result of the learner's lack of knowledge of the formulation of the grammatical rules of the target language (Abi Samra, 2003). Meanwhile, error in performance is an error that is often encountered as a result of the learner's negligence towards grammatical language (Huxley, 1986). These errors are not always caused by the learner's limited knowledge of the rules of the target language, but can also be caused by negligence, forgetting, being tired, or in a hurry when communicating in the learning process, both orally and in writing in the target language (Al-Bannan, 2015). This is in line with affirmation Tarigan (2011) which reveals that an error due to competence is called an error, while an error that occurs due to negligence, forgetting, and rushing is called a mistake. Errors in the mistake category are temporary and not

permanent, because students can correct their own mistakes when they are in normal conditions and focus on the aspect of the error.

Language errors can occur in all aspects of linguistics, both in spoken and written language (Dajani et al., 2014; Retnawati et al., 2020). In written language, linguistic errors often occur in word choice and sentence construction. In addition to these linguistic errors, surface taxonomy strategy errors also often occur in texts (Thompson-Panos & Thomas-Ruzic, 1983). In regards to this, Dulay (1982) states that there are four types of errors based on the surface taxonomy strategy, namely omission, addition, misformation, and misordering. Omission in the form of removing language elements that should be in a sentence, addition in the form of adding language elements that should not be in a word or sentence, misformation is marked by the wrong form of structure, and misordering is characterized by incorrect placement of a morpheme in an utterance or sentence (Tarigan, 2011).

The causes of language errors include interlingual interference, namely the inclusion of elements of the mother tongue into the target language (Flege & Port, 1981; Al-Shahrani, 2018). This happens because of four factors, namely overgeneralization, simplification, inadequate learning, and context of learning. Overgeneralization occurs due to the generalization of language rules on certain things that apply specifically. Simplification is a form of simplification of the target language system that eliminates language elements due to negligence or forgetting. Inadequate learning is the practice of applying imperfect Arabic grammar due to the incompleteness of the learner's understanding of a language rule). The context of learning is an error that originates in the learning context, such as material errors, the use of learning methods and strategies carried out by the teacher (Ainin, 2011; Brown, 2000)

3.   Method

In order to overcome the problems that have been described, this study employed a qualitative content analysis. Data was collected using the documentation method. The data object studied is the student's individual assignment script in the Arabic language course. The students referred to here are those who are currently studying Arabic at an Islamic higher education institution in the Southeast Sulawesi region, Indonesia. They are all non-Arabic speakers. Meanwhile, the researcher here has the status of a teacher who acts to give the task. Of the 20 available manuscripts, only 15 manuscripts were eligible for dissection, because the other 5 manuscripts did not meet the academic requirements. After the manuscripts are collected and classified, then the data is analyzed using the Error Analysis concept tool. This aims to find aspects of the error in the construction of the sentence *tarkīb* in it.

4.   Findings

3.1.   Forms of Tarkīb Errors in Arabic Sentences

The results of this research show that the form of *tarkīb* errors in Arabic sentences made by students in their writing is classified into five types of errors, namely, First, the use of the letter *jār* in the *fi'il* vocabulary series; Second, *tarkīb iḍāfī*; Third, *tarkīb waṣfī*; Fourth, *tarkīb jumlah fi'liyah*; and The five *tarkīb jumlah ismiyah*, especially those relating to *tarkīb isim ḍamīr* with *fi'il*, *tarkīb mubtadā'* with *khabar fi'il*, and *tarkīb mubtadạ'* with *khabar mufrad*. The findings of these errors are presented in detail in the form of a matrix as follows:

Table 1. *Tarkīb* Error

Error Type	Frequency	Percentage
Tarkīb jar letters with fi'il vocabulary	66	39%
Tarkīb iḍāfī	53	17%
Tarkīb waṣfī	51	17%
Tarkīb jumlah fi'liyah	42	14%
Tarkīb jumlah ismiyah	39	13%

The data shown in Table 1 explains that each *tarkīb* error shows a different frequency. *Tarkīb jar* errors with *fi'il* vocabulary show the most dominant frequency compared to other *tarkīb* errors. The least *tarkīb* errors occurred in *Tarkīb jumlah ismiyah*. Some examples of errors each *tarkīb* described as follows;

3.1.1. Jār Tarkīb Error with Fi'il vocabulary

The highest percentage of *tarkīb* errors found in students' Arabic writing *insyā'* (composition) is the use of the letter *jār* related to *fi'il*(idioms) with an error frequency of 39%. One of them can be seen in the example sentence "*yajib laka an taḥḍur fī al-ḥaflah*" This series of sentences is wrong in using the letter *jar* "lam" in the word "*laka*" because it begins with *fi'il*(*yajib*). This *fi'il* is more precisely continued with another jar letter, namely "'*alā*", because the *fi'il* belongs to one of the idioms "*al-'ibārat al-iṣṭilāhī*," so it is more appropriate to be assembled into "*yajib 'alā*". Therefore, the correct use of tarkīb in this context is "*yajib 'alaik an taḥḍur fi al-ḥaflah*". This example shows that students have not been able to distinguish *fi'il* which is continued with certain *jār* letters which are part of Arabic idioms, with other *fi'il* that are not connected with certain *jār* letters.

3.1.2. Tarkīb Iḍāfī Error

This error often occurs in the context of adding *alif lam ta'rīf* to the isim that is leaning (*muḍāf*) to the *isim ẓāhir*, as in the sentence "*naḥn nataḥaddaṡ fī muqṣif al-ma'had al-jāmi'ah.*" The addition of *alif lām ta'rīf* to the word "*al-ma'had*" in this sentence is not correct, because the series of words "*al-ma'had al-jāmi'ah*" is a form of *tarkīb iḍāfī*, so the first word does not need to use the prefix *alif lām ta'rif*. In that context, it is enough that the second word uses *alif lām ta'rif*. Therefore, the correct *tarkīb iḍāfī* in this sentence is "*naḥn nataḥaddaṡ fī muqṣif ma'had al-jāmi'ah*". In addition, the addition of *alif lām ta'rif* to *isim* that is *muḍāf* to *ḍamīr*, as in the sentence "*a'tazirukum li-'adami udūrī fī al-ḥaflah*" The error in adding *alif lām ta'rif* to the word "*al-ḥuḍūrī*" in the sentence is because it consists of an isim which is continued with āmir, while in Arabic rules, it is not allowed to meet two *ma'rifah* addresses in one *isim*. Thus, the correct sentence is "*a'taẓirū li-'adami ḥudūrī fī al-ḥaflah*". This shows that some students are still having difficulties in compiling *tarkib iḍāfī* or those that lean (*iḍāfah*) to *isim ḍamīr*.

3.1.3. Tarkīb Waṣfī Error

This type of error occurs in three forms, namely; First, the discrepancy in the types of *muẓakkar* and *mu'annaṡ*, for example in the sentence "*urīd an aẓhab ilā Būtūn al-Syimāl*". The word "*al-syimāl*" in the sentence is in the form of *muẓakkar*, it should be in the form of *mu'annaṡ* because the word "*Būtūn*" (Buton) is a natural *isim* which is

considered *mu'annaś* in Arabic rules. So, the correct *tarkīb* is "*Butūn al-Syimāliyah*"; Second, the discrepancy in terms of numbers, as in the sentence "*mā qabilnā munżu sanatain māḍiyah.*" The word "*māḍiyah*" in the sentence is part of the error number error because the word is not adapted to the type of *muśannā muannaś* in the previous words, namely "*sanatain*" (two years). The word "*maḍiyah*" should be *maḍiyatain* which is a form of *muśannā mu'annaś*, so the two can match. The correct sentence is "*mā qabilnā munżu sanatain maḍiyatain*"; Third, the discrepancy in terms of *ma'rifah and nakīrah*, as in the sentence "*ṣallaitu jamā'ah ma'a zamīlī fī al-masjid qarīb.*" The *tarkīb* error that occurs in this sentence lies in the word "*qarīb*" which is not in accordance with the nature of the *ma'rifah isim* in the word "*al-masjid*" which is located in the previous words. These two sets of words in the *tarkīb* rule should match in terms of *ma'rifah*, so the word *qarīb* should use *alif lam* or "*al-qarīb*". Thus, the correct sentence in this context is "*ṣallaitu jama'ah ma'a zmīlī fī al-masjid al-qarīb*.

3.1.4. Error Tarkīb of Jumlah Fi'liyah

Fi'il (verb) and and *fā'il* (doer) do not match in the types of *mużakkar* and *muannaś*, for example in the sentence "*yataḥaddaś āḥibatī ma'a al-ustāż.*" The *fi'il*"*yataḥaddaś*" in this sentence is *mużakkar*, while the *fā'il* is "*ṣāḥibah*" which is the form of *mu'annaś*. The correct *tarkīb* in this sentence is that the *fā'il* should be in the form of *mużakkar* or "*ṣāḥib*" to match the previous type of *fi'il* which is also in the form of *mużakkar*. Therefore, the correct sentence is "*yataḥaddaś āḥibī ma'a al-ustāż.*" This shows that some students are still difficult in compiling the *tarkīb jumlah* of *fi'liyah* in terms of the compatibility between *fi'il* and *fā'il* in terms of the types of *mużakkar* and *mu'annaś*.

Fi'il and adverbs of time do not match, as in the sentence "*yaḥḍur al-muḍir fī al-imtiḥān bi al-ams.*" The use of *fi'il muḍārī'* "*yaḥḍur*" in this sentence does not match the adverb of the time "*bi al-ams*," because *fi'il muḍārī'* describes ongoing or future work, while the adverb of time "*bi al-ams*" means yesterday. *Fi'il muḍārī'* should be replaced with *fi'il māḍī* "*ḥaḍar*" to match the adverb of time "*bi al-ams*". Therefore, the correct *tarkīb* in this sentence is "*ḥaḍara al-muḍīr fī al-imtiḥān bi al-ams.*" This shows that some students are still difficult in compiling the *tarkīb jumlah fi'liyah* in terms of compatibility between types of *fi'il* and time information.

3.1.5. Error Tarkīb of Jumlah Ismiyah

The error of *tarkīb* is *jumlah ismiyah* consisting of *mubtada'* (subject of the sentence) and *khabar* (*fi'il*). The type of error in this case is in the form of a discrepancy between *ḍamīr fi'il* and *mubtada'* (*ḍamīr*), as in the following sentence written by the student "*anā yakhruj min al-faṣl.*" *The use of the letter muḍārī' "ya"* in the word "*yakhruj*" is a *khabar* (predicate) that is not in accordance with *ḍamīr* "*anā*" which functions as *mubtadā'*. The letter *muḍārī'* for *fi'il* which corresponds to the *ḍamīr* "*anā*" is "alif" in the word "*akhruj.*" Therefore, the correct *tarkīb* to reveal this meaning in Arabic is "*anā akhruj min al-faṣl.*"

The error *tarkīb of Jumlah ismiyah* consisting of *mubtada'* and *khābar mufrad*. The errors of *tarkīb mubtadā'* and *khābar mufrad* occur in the context of a mismatch in terms of the types of *mużakkar* and *mu'annaś* in simple sentences written by students, for example "*al-jāmi'ah kabīr.*" The error in this sentence lies in the word "*kabīr*" which functions as *khabar* written in the *mużakkar* type, while the word *al-jāmi'ah* as *mubtadā'*

which was previously written in the form of *mu'annaṡ*. Thus, the correct sentence for this context is "*al-jāmi'ah kabīrah*" because it corresponds to the type of *mu'annaṡ*.

Errors in news written with the addition of *alif lam ta'rif "al-"*, for example in student writing "*al-mudarrisūn al-māhirūn*." The error of this tarkīb lies in the word "*al-māhirūn*" which is written with *alif lam ta'rif*, while the word does not require *alif lam ta'rif*. Therefore, the correct *tarkīb* in this context is "*al-mudarrisūn māhirūn*." This shows that some students have not been able to distinguish between *tarkīb mubtadā'* and *khabar tarkīb waṣfi*.

3.2. Factors that Cause Tarkīb Error

The factors that cause *tarkīb* errors on students' assignments, are *Interlingual Interferences, Inadequate Learning,*

3.2.1. Interlingual Interferences

Tarkīb errors in Arabic assignments written by students consist of language interference in the form of errors in the use of jar letters related to *fi'il* (verbs), for example the sentence "*anā aqūl ilaik*." The use of the letter *jar "ilā" after fi'il"aqūl"* in this sentence is a translation of Indonesian as mother tongue (L1) with the meaning "*I tell you*". *The word "to"* in this example sentence is translated by students into Arabic using the letter jār "*ilā*", without considering the *fi'il* rule which is connected with certain jār letters which are included in Arabic idioms (*al-'ibārat al-isṭilāḥiyah*), including the verb (fi'il) "*qāl" muta'addī ilā the letter jār "lam"* in the Arabic *tarkīb* (idiom) rules. This meaning should be expressed in the following *tarkīb* "*anā aqūl lak*" by using the letter jār "*lam*" after the word "*aqūl*."

3.2.2. Inadequate Learning

Tarkīb errors caused by the application of imperfect Arabic grammar in student essays are found in the use of *tarkīb iḍāfī* in the form of errors in adding *alif lam ta'rif* to words that function as *muḍāf*, as shown in the following sentence "*'indī al-khazānat al-kitāb*". The addition of *alif lam ta'rīf* to the word "*al-khazānah*" in the context of the sentence it shows an error in the use of *tarkīb iḍāfī*, because the word functions as a *muḍāf* which should not be added with *alif lam ta'rīf* at the beginning of the word, so that it becomes a correct sentence as follows "*'indī khazānat al-kitab*." In addition, errors also occur in the form of *tarkīb jumlah fi'liyah* in the form of discrepancies between *fi'il* and *fā'il* in terms of the type of *mużakkar* and *mu'annaṡ*, as in the following sentence "*yataḥaddaṡ āḥibatī ma'a al-ustāż*." The *tarkīb* error in the sentence lies in the use of *fi'il"yataḥaddaṡ"* in the form of *mużakkar*, temporary *fā'il* "*ṣāḥibah*" in the form of *mu'annaṡ*. The correct *tarkīb* in this context is "*tataḥaddaṡu āḥibatī ma'a al-ustāż*" by using *fi'il mufrad mu'annaṡ "tataḥaddaṡ"* to match the existing *fā'il* in the *mu'annāṡ* form. *Tarkīb jumlah ismiyah* in the form of a discrepancy between *ḍamīr fi'il* with *mubtadā'*, as in the following sentence "*anā yakhruj min al-faṣl*." The verb "*yakhruj*" in this sentence does not match the use of *ḍamīr* with the previous *mubtadā'*. The *fi'il* that corresponds to the previous *ḍamīr* "*anā*" is "*akhruj*," so the correct *tarkīb* in this context is "*anā akhruj min al-faṣl*."

3.2.3. Simplification

Simplification of rules or rules of Arabic in students' writings in the form of reducing Arabic elements that should exist. This happened in three cases, namely;

First, *tarkīb iḍāfī*, where students tend to reduce the language elements in this *tarkīb*, such as removing *alif lam ta'rīf* on the word "*ustāż*" in sentences. "*hażā kitāb ustāż*," what should be written "*al-ustāż*"; Second, *takrīb waṣfī*, where there is a reduction in the *mu'annaś* sign in the word "*al-syimāl*" in sentence "*urīd an azhab ilā Buṭun al-Syimāl*" done by students. Though, it should be written "*al-syimāliyyah*" (with *ta' al-marbuṭah*) as a sign of *mu'annaś* because it belongs to the term nature; Third, *tarkīb* the number of *ismiyah*, the reduction of the letters waw and nun occurs in the word "*yasta'iddu*" as shown in the sentence "*al-ṭullāb yasta'idd*," which should be written "*yasta'iddūn*" by adding the letters *waw* and *nun* to match the word which functions as *mubtadā'* which consists of the plural form.

3.2.4. False Analogy

The wrong analogy in *tarkīb jumlah fi'liyah* is found in the results of the *insyā'* assignments carried out by students, as in the following sentence "*yaktubūn at-ṭullāb al-wājibāt*". The *tarkīb* error in this sentence lies in the word "*yatubūn*" which was written by students by adjusting *fi'il* and *fā'il* in the plural. This is because some of them make an analogy with the adjustment of *fi'il* and *fā'il* in the form of *mufrad*, without paying attention to the rules of *tarkīb jumlah fi'liyah* as a whole. Ideally, if the *fa'il* is *muṡannā* and *jama'* (plural), then the *fi'il* is still *mufrad*. This shows that they do not understand well the use of *tarkīb* rules which do not require the adjustment of *fi'il* and *fā'il* in *muṡannā* and *jama'* forms.

5. Discussion

Findings from this study revealed that errors in writing *tarkīb* Arabic sentences made by students occurred in the problem of using *jar* letters related to *fi'il* as much as 39%, *tarkīb iḍāfī* as much as 17%, *tarkīb waṣfī* as much as 17%, *tarkīb jumlah fi'liyah* as much as 14 %, and *tarkīb jumlah ismiyah* as much as 13%. From these data it was found that the majority of *tarkīb* errors occurred or as much as 39% in the problem of *tarkīb* using the letter *jār* related to *fi'il* (idioms). This is because the teacher involves Arabic idioms that are not widely known by students, so that some of them compose sentences related to the letter jār by being influenced by their mother tongue (L1). This phenomenon is known in linguistics as Interlingual interferences. This term is used by speakers of the language in the process of entering the mother tongue system (L1) into the target language (L2). The cause of this language error is in line with the theory put forward by Al-Khulī (1982) that the influence of mother tongue (L1) is one of the problems in learning foreign languages or target languages, both in terms of sound (ṣaut), morphology (ṣarf), syntax (naḥw), semantics (dilālah). The cause of the error was also corroborated by the results of research conducted by Reynolds (1997) who reported that the *tarkīb* error was caused by Syntactic interference due to the grammatical influence of the mother tongue (L1) into the target language (L2), as in the following sentence "*al-kitāb hażā jadīd*," which should be expressed with the sentence "*hażā al-kitāb jadīd*" . In line with that, Bahruddin (2017) also stated that this is a negative impact of the national language which is seen in the use of *mufradāt* and *tarkīb* which in general is one of the obstacles in the *insyā* learning process. Brown (2000) states that language interference often occurs in the early stages of foreign language learners.

In addition to the problem of language interference as the cause of *tarkīb* errors related to Arabic idioms, the error also comes from the context of learning. This means that linguistic errors are made by the learner because the teacher or the textbook introduces the sentence structure (*tarkīb*) with the wrong method. For example, textbooks do not provide material related to idioms needed in compiling basic *tarkīb*, or teachers teach *tarkīb* that are not accompanied by examples of emphasis on idioms, including verbs (*fi'il*) which are continued with certain jār letters. For example, *fi'il* "*ragib fī*" (like), "*ragib 'an*" (hate), *bi-yaḥsin* (preferably), and the like. This case is called Touchie (1986) as "*al-tadrīs al-khāṭī*" (*faulty teaching)*, while Stenson (1974) called it Induced error. Therefore, the phenomenon of idiom errors in student writing is a concern for Arabic language lecturers, especially those who teach *insya'* courses. Teaching materials about Arabic idioms must be detailed, as well as stressing learning methods and strategies on the issue of these idioms.

The frequency of *tarkīb* errors that occupy the second highest position or 17% is the type of *tarkīb waṣfī*. One of the reasons is the tendency of students to mix up *tarkīb Iḍāfī* and *tarkīb waṣfī*. For example, the addition of *alif lam ta'rīf* to the word "*al-khazanah*" which functions as *muḍāf* as in the sentence "*'Indī al-khazanat al-kutub.*" The addition of *alif lam* to the word in this context becomes similar to *tarkīb waṣfī*. Taylor (1975) revealed that this kind of error occurs because of imperfect application of language rules. Learners have studied these rules, but some of them have not understood their application in the context of sentences perfectly. Ainin (2011) also referred to this as intralingual error, which is an error that occurs when the learner has learned a new language rule, then there is a tendency to mix language features with one another. This is in line with the research results by Haniah (2018) that the error in this context is an indicator of the inability of some students to apply the rules of the Arabic language they have learned. Thus, lecturers need to stress about the differences in the use of these two *tarkīb* in learning, God willing, through examples of their use in the context of sentences.

The *tarkīb* error in *jumlah fi'liyah* is the next most error or as much as 14%. This error occurs in the discrepancy between *fi'il* and *fā'il* in the form of *mużakkar* and *mu'annaś*. For example, "*qara'at al-muwaẓaf al-jarīdah,*" which should be written "*qara'a*" because of the *mużakkar* form. In addition, the incompatibility of *fi'il* and the adverb of time that accompanies the *fi'il*, for example "*yaḥḍur al-muḍīr fī al-imtiḥān bi al-ams,*" which should be "*ḥaḍar*" in the form of *fi'il māḍī*. In regards to that, Warsito & Harahap, (2017) stated that this error indicates that students fail to apply the morphological rules (*ṣaraf*) they have learned. This could be due to their ignorance or limited knowledge of the use of each word derivation in *ṣaraf rules* (Sofa, 2020), or they already know it, but neglect or forget to apply it when writing the sentence. *Tarkīb* errors can occur because forgetting is a psychological factor in the learner, including fatigue, fear, and haste. Corder, (1981) also stated that errors caused by ignorance and limitations to linguistic rules are called errors of competence, while errors that occur due to psychological factors are included in the realm of Error Performance. Therefore, the aspect of using word derivation (*ṣaraf*) in *tarkīb jumlah fi'liyah* must also be stressful in *insyā'* learning, because morphological errors will lead to error in other linguistic aspects. Any errors that occur in the word structure either due to addition, deletion or replacement will cause errors at the phonemic, grammatical, semantic levels, and so on.

Furthermore, the *tarkīb* error in the number of *fi'liyah* found in students' writing assignments *insya'* is 13%. Dulay, Burt, & Krashen (1982) explained that this error in the surface strategy taxonomy theory includes omission or omission of language items that should exist, addition or addition of language items that should not exist, misformation or incorrect formation of words or sentences, and misordering or errors made because of wrongly arrange the items (Wulandari, 2020). This misordering does not include a certain sub-type of error, but all types of errors that exist in students' instincts refer to this error (Imaniar, 2018). Adila (2019) explained that all these types of errors were the result of the learner's negligence in applying the rules of Arabic in writing sentences. The results of the error analysis on the *tarkīb jumlah ismiyah* in this student's *insyā'* indicate the need for stressing teaching materials, methods, strategies and appropriate media that can strengthen the understanding of the *tarkīb* rules, both in the context of simple sentences and more complex sentences.

6. Conclusion

The form of Arabic *tarkīb* errors in the context of writing assignments *insyā'* among students is dominated by the problem of their limitations in understanding the grammar of the source language. The weakness in this case the majority lies in their inability to use the *letter jar* which is connected with *fi'il* (*idiom*). This is because a part from the lack of attention by Arabic lecturers on idiom material, there are also curriculum issues, methods that are not stressful on idiom issues, and the capacity and capability issues of the teaching staff. In addition to the idiom problem that dominates students' errors in writing *insyā'*, other problems are *tarkīb iḍāfī* errors, *tarkīb waṣfī*, *tarkīb jumlah fi'liyah* and *tarkīb jumlah ismiyah*. The contributing factors are language interference (Interlingual Interferences), imperfect application of Arabic rules (Inadequate Learning), simplification of Arabic rules (simplification), and faulty analogies regarding Arabic rules.

The study contributes to offering a renewal of the Arabic language learning curriculum at the university level. Basic materials, especially those related to the discussion of *tarkīb* rules, are important to be a serious concern for teaching staff. However, this study still has limitations, especially those related to the analysis of language errors or EFL, as well as the factors behind it. The issue of the construction of teaching materials related to this has not been covered in this study. Therefore, the construction of a creative and innovative *tarkīb* teaching methodology can be an interesting research object in the future.

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