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Errors of Arabic Writing (A Case Study of The Writing by The Participant of Amsilati Program at Pondok Pesantren Darussalam Blokagung Banyuwangi)

Zulfa Nur Ikhwan; Ahmad Mufarih Hasan Fadly*

Institut Agama Islam Darussalam Blokagung Banyuwangi, Indonesia
ahmadmufarih@gmail.com

Abstract

This research is an error analysis study that aims to describe the primary forms of error in writing Arabic following the rules of the 'imla' and the factors that influence it on the guidance participants of the Amsilati Darussalam Council of the Islamic Boarding School in Blokagung Banyuwangi. This research is field research, where the approach uses qualitative methods descriptive analytics for data processing. In this study the authors used several methods namely methods of data collection and data analysis which use several ways including observations, tests, interviews, and documentation so that it can describe learning activities, forms of fundamental errors in writing Arabic such as writing errors hamzah qatha', reduction harf, addition harf, writing harf toothed, writing harf continued and separate, replacement harf and the factors that influence it on the participants of the Amsilati Darussalam Assistance Board of Darussalam Boarding School Blokagung, Banyuwangi.

Keywords: Writing Errors, Rule of Imla', maharah Kitabah

A. Introduction

The ability to write is one of the essential language skills that must be possessed by a language learner, in addition to other language skills such as speaking and listening skills. Therefore, in the learning process, this ability is usually emphasized through specific drill and training to get the desired performance.

This background also underlies the existence of training for Darussalam Islamic Boarding Schools in Blokagung Banyuwangi through a program called Amsilati. From this program, in which there is specialized in learning of writing ability that is connected with the basic morphological rules of the students who follow, it is expected to get better writing skills.

However, in the process, it turned out that there were still many writing errors made by the participants of this amsilati program. As an example of writing errors in the word **أكرم**, this word can be read **أَكْرَمَ** (faith) as fi'il madli meaning "to glorify," **أكرم** (ukrimu) as fi'il mudhari meaning "I glorify" or fi'il madli mabni majhul meaning "glorified." Another mistake that often occurs is the addition or subtraction of the harf, which will change the meaning significantly as the word **مطر** which means rain and **مطار** which means the airport is often confused when written by amsilati program participants.

Looking at some previous studies, such as those that have been done by Syamsiyah¹, Sebayang², Hasani³, and Najakha⁴, the authors feel

1 Syamsiyah, Barid, 2016. Analisis Kesalahan Berbahasa (Studi Kasus Kesalahan Penerapan Kaidah Imlak Pada Mahasiswa Studi Intensif Bahasa Asing 2015/2016), UIN Sunan Kalijaga.

2 Sebayang, Abdul Aziz, 2017, Design Pembelajaran Imla' Dalam Meningkatkan Kemampuan Menulis Tulisan Arab Bagi Santri Pondok Pesantren Ar-Raudlatul Hasanah Medan. UIN Sumatera Utara Medan.

3 Hasani, Zhul Fahmy, 2013, Penerapan Metode Imla' Untuk Meningkatkan Keterampilan Menulis Siswa Kelas VII C MTs Muhammadiyah 02 Pemalang, Skripsi Universitas Negeri Semarang.

4 Najakha, Azifatun. 2018. Fa'aliyah Istikhdam Istirotijiyah Active Knowledge Sharing Li Tarqiyyati Maharah Al-Kitabah Li Thullab Al-Fashl Al-Sabi' Bi Madrasah Al-Tsanawiyah Banjilan Tuban. Skripsi Universitas Islam Sunan Ampel Surabaya.

that this research can be done. Because when it compared with the four previous studies, there are some fundamental differences. The difference can be seen in formal objects and material research objects. The formal object of writing error, which was influenced by the amsilati program, which is related to the Arabic (neural) morphological rule was not explicitly found in the four studies. Moreover, the object of research, namely the Darussalam Blokagung Islamic boarding school students who participated in the amsilati program, is also another differentiator of this research and previous studies.

Furthermore, from this many errors and also looking at the position of this study, the author wants to know at least two things as research questions, first how the forms of writing errors in Arabic made by amsilati program participants and what are the causes of these errors.

B. Therotical Basis

a. Error Analysis

Crystal⁵ explains that error analysis is a technique used to identify, classify, and look for causes of second language learner errors by basing the findings of these errors on the writing conventions (imlak). Research takes data from learners by collecting written text and then identifying errors, classifying errors, and describing the errors found by the author.

In this study, the study was not from the field of linguistics, but the error in writing Arabic following the rules of imlak. Namely as a means to prevent or minimize mistakes made by someone in writing Arabic.

b. Writing the Arabic Language

Ibrahim Anis⁶ Explained that Kitabah (writing) is derived from Arabic, which is a formation of kataba, yaktubu, katban, kitaban, and kitabat. This word is patterned fa'ala-yaf'ulu. Kitabah means writing.

5 Crystal, David. 1980. A Dictionary of Linguistics and Phonetics. New York: Basil Blackwell Ltd.

6 Anis, Ibrahim, dkk. Al- Mu'jam al-wasit, Cet. II; Kairo,..... 1972

Kitabah also means compiling, collecting, and registering.

Definition kitabah experts say Arabic has many definitions, which are as follows⁷ :

1. 'Ulyan (1413 H) defines kitabah as performance a systematic and structured in which humans express ideas and feelings that there is in him. Kitabah This is proof of one's view of others.
2. Al-Naqah (1978) defines kitabah as a psychomotor activity, which is a medium for communicating and for expressing ideas and thoughts.
3. Hammadah Ibrahim (1987) defines kitabah as a medium of communication between a person and the other though separated by time and place.
4. Shalah Abdul Majid (1981) defines kitabah as a medium of communication from one party initially so that the reader is interested in reading it even though it is separated by time.

Hermawan⁸ Revealed that writing skills (maharah al-kitabah) are the ability to describe or express the contents of the mind, ranging from simple aspects such as writing words to complex aspects of writing. Hermawan further distinguishes writing activities in Arabic into three types, namely: 1) Imla', is a category of writing that emphasizes the appearance/posture of the harf in shaping words and sentences.

In this study, the authors limited the problem regarding dictation', namely dictation or writing method, where a teacher to say the subject matter and the students write in notebooks. Imla' erasing it can also be done by writing the subject matter Imla' on the board, and then students are told to write it back in the notebook.⁹

7 Jabbar, Abdullah Abdul dkk, Kitab al-Imla', Iraq : el-Manahj, 2015

8 Hermawan, Acep. 2011. Metodologi Pembelajaran Bahasa Arab. Bandung: Rosda Karya

9 Munjiah, Ma'rifatul, Imla' Teori dan Terapan, Malang: UIN Malang Press, 2009

c. The Amsilati Program

The Amsilati program is an educational institution under the auspices of the Darussalam Boarding School in Blokagung, Banyuwangi, which provides accurate solutions for studying nahwu and basic neural principles with a series of words that are easily understood. This method was established by Taufiqul Hakim, based in Darul Falah Islamic Boarding School in Jepara.

So the analysis of writing errors in Arabic guidance participants of the Amsilati Darussalam Council in Darussalam Boarding School Blockagung, Banyuwangi is a study of writing Arabic under the rules of imla' by identifying errors, classifying errors, mapping errors and narrating what are the primary forms of error in the article.

C. Method

This research was conducted through three stages¹⁰, data collection, data analysis, and presentation of the results of data analysis. At the stage of data collection will be done using test techniques, observation, interviews, and documentation. As for the data analysis stage, the collected data will be analyzed using qualitative analysis, which includes identification, classification, calculation of errors, analysis of the causes of errors, and the process of error reconstruction. At the presentation stage, the results of the analysis will be explained in writing by showing the findings from the data analysis.

10 Arikunto, Suharsimi, *Prosedur Penelitian*, Jakarta : PT. Rineka Cipta, 1991.

D. Discussion

Forms of Arabic Writing Errors

There are six forms of the errors found by the data examined, among others, the

1. Writing Error Hamzah qath'i

Error writing Hamzaha learner mistakes made in writing glottal qoth'i. In this classification, there are five words that learners do, as in the data (1 *) below, namely, learners do not write hamzah under alif. However, the data (1 *) is in ism jamid i.e., ism that cannot Tashrif or raw form of the Arabs. The sentence in the data (1 *) provides an assumption or understanding of the learner in the absence of the object written on the harf lam alif, so that the writing is more directed to students'hamzah washal. In this error, it does not mean reducing the harf, but the learner's error does not write hamzah under alif so that it indicates the hamzah washal, not hamza qath'i.

1 *	المطلى بالذهب و الفضة ويحرم أيضا الاناء
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The correct sentence is in data 1a after the author has reconstructed the student's writing according to implicit rules.

1a	أيضا الإناء المطلى بالذهب و الفضة ويحرم
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Further errors occur for either in writing glottal qoth'i contained in the sentence harf, which is all sentence harf was legal mabni and layout are under Hamzah. Alif As in the data (2 *), which in this error the learner does not know the form of sentences and does not understand the location of hamzah washal or qath'i.

2 *	على بدنه ان كانت وإزالة النجاسة
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The correct sentence is in data 2a after the author has reconstructed the learner's writing according to implicit rules.

2a	وإزالة النجاسة إن كانت على بدنه
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The next mistake is that the learner does not mention the hamzah under the alif, but this error lies in the sentence in ism the form of masdar tsaz mazid ruba'i who followed the wazan أفعل. As in the data (3 *) below what happens because the learner does not write the hamzah on the masdar Mazda mazid ruba'i, which is one of the places where the placed hamzah are qath'i. This error is caused because the learner does not know the locations of hamza washal or hamza qath'i.

3 *	الماء إلى جميع الشعر و البشرة وإيصال
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The correct sentence is in the data (3a) after the writer has reconstructed the student's writing according to implicit rules.

3a	الماء إلى جميع الشعر و البشرة وإيصال
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The next mistake is still in the formulation of the mazid ruba'i bina 'mudho'af from wazan أفعل with different sentences. The mistake made by learners is not writing hamzah under alif maybe because it assumes that the sentence in the data (3 *) is equated with a particular sentence that starts with hamzah washal, so writing hamzah is more directed to hamzah washal.

4 *	اليد على الجسد وإمرار
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The correct sentence is in data 4a after the author has reconstructed the student's writing under the rules Imla '.

4a	وإمرار اليد على الجسد
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Placement glottal washal on tsulasi masdar mazid ruba'i wazan أفعل that follows is the addition of glottal qath'i, so the writing form contained shigat hamzah, it can be identified that the hamzah is qath'I not washal. Like fi'il madhi, masdar, and fi'il amr. Whereas the hamzah that is in the

mazid khumasi tsulasi and sudasi is the hamha washal.

Errors of writing hamzah are also found in ism, plural, namely plural appraisers (ism meaning many have changed from the origin of the mufrod either by reducing the harf, adding the harf or replacing the society). As in the data (5 *) below that does not include hamzah above alif.

5 *	اشياء وفرائض الغسل ثلاثة
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The correct sentence is in data 5a after the author has reconstructed the student's writing according to implicit rules.

5 *	وفرائض الغسل ثلاثة أشياء
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The error in the example above can be proven with several forms of writing so that it will appear the wrong word form. Because of hamzah with the community of Kasrah other than in the fi'il and sentences harf then includes hamzah washal except for the sentence ism that starts with hamzah washal such as ابن ، اثن ، اسم.

2. Error Reduction Harf

Error reduction harf is a mistake committed learners in order of Arabic grammar is sharf. In the classification, there are five mistakes because students have mastered neuroscience but they are challenging to apply to writing. As in the data (6 *) below error happens because it reduces the harf alif in the استعمال sentence that is written by استعمل which the sentence has fi'il madhi tsulasi mazid khumasi so that it will change the meaning and need fa'il because every fi'il there must be fa'il or naib al-fi'l.

6 *	في الأصح يحرم اتخاذه من غير استعمال
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The correct sentence is in data 6a after the author has reconstructed the learner's writing following the absolute rules.

6a	في الأصح استعمال يحرم اتخاذه من غير
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The next mistake is in the plural of the appraiser who has the meaning of مفاعل. Reduction Harf yes' contained in the data (7 *) below are the mistakes made by learners because it does not know or do not know the form of the sentence composed of harf any sentence. So the harf yes ' discarded and assumed that the sentence is a valid ism even though it is a mu'tal ism that is the sentence ism which contains harf 'ilat (ا ، ي ، و).

7 *	وما يجوز الأوان فصل في بيان ما يحرم استعماله من
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The correct sentence is in data 7a after the author has reconstructed the learner's writing by following the Imla 'rules.

7a	وما يجوز الأولاني فصل في بيان ما يحرم استعماله من
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Error removing the harf wawu on data (8 *) is an error that often occurs because learners do not carefully see the writing sentence الوضوء. So the data (8 *) such as harf wawu discarded already indicate that the sentence is certainly understandable. However, between glottal and Wawu are two harf separate and can stand on its own without having to be combined with harf. other

8 *	وسننه خمسة أشياء التسمية و <u>الوضؤ</u> قبله و إمرار اليد على الجسد
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The correct sentence is in data 8a after the writer reconstructed the learner's writing by following the rules of imla'.

8a	قبله و إمرار اليد على الجسد وسننه خمسة أشياء التسمية و <u>الوضوء</u>
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Furthermore, the mistake made by the learner is to discard the harf alif as in data (9 *). It is also often happening because the learner might hear wrong, or indeed, he does not know the correct writing. Writing errors in data (9) have an impact on misunderstanding in reading and understanding as well as in morphological order.

9 *	وتقديم اليمنى على اليسرى وإمرار اليد على الجسد <u>المولة</u>
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sentence is in data 9a after the author reconstructs the learner's writing by following IMLA 'rules.

9a	وتقديم اليمنى على اليسرى وإمرار اليد على الجسد المولاة
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Furthermore, the data (10 *) learners make mistakes removing the harf za ' for not being careful in writing. So that with writing as in the data (10 *), learners feel sufficient in writing sentences. However, this error has a fatal impact on comprehension, reading, and sharfiyyah. Whether in the form of fi'il or ism, build ' saheeh or lafif mafruuq (fa ' and lam fi'il in the form of harf 'ilat).

10 *	استعمال إناء غيرهما ويجوز
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The correct sentence is in data 10a after the author has reconstructed the student's writing by following the implicit rules.

10a	استعمال إناء غيرهما ويجوز
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In this error, the students know the rules of sharaf, but the mistakes made are due to not understanding and examining the shape of the sentence writing. So that writing is difficult to read and understand by others.

2. Errors in Adding Harf

Errors in adding harf are mistakes made by learners in Arabic writing by adding the harf in a sentence. In the classification, there are five mistakes in which learners already mastered sharaf, but they are challenging to apply in writing. As in data (11 *) below what happens because it adds to the harf alif lam in the sentence كإناء that is by writing كالإناء which this sentence becomes mudhof, while one of the conditions of mudhof is not to accept al.

11 *	أي غير الذهب والفضة من الأواني النفيسة كالإناء ياقوت
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sentence is in data 11a after the author reconstructs the learner's writings under the rules of imlak.

11a	ياقوت أي غير الذهب والفضة من الأواني النفيسة كإناء
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On data (12 *) learners make mistakes adding to the harf alif because he does not know the form of ism maf'ul from the sentence dictated by the researcher. So that this error has an impact on misunderstanding morphological rules which in the data (12 *) is ism maf'ul from fi'il tsulasi mazid ruba'i with the formula harf mim is read dhumma and before the end is read fathah as revealed by Jamaludin Muhammad (117).

12 *	بضبة فضة كبيرة المضباب ويحرم الإناء
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The correct sentence is in data 12a after the author has reconstructed the student's writing according to implicit rules.

12a	بضبة فضة كبيرة المضيب ويحرم الإناء
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Another case with the previous mistakes, in the data (13 *) the learner makes many mistakes - the writer deliberately puts an example in the data (13 *) because it is more efficient, and it is clear that his mistake in adding harf is adding harf lam and alif afternoon, reduce the harf yes' and replace the harf ta 'marbuthah as a sign muannats with ta' plural muannats Salim.

13 *	فإن كانت كبيرة لحاجة جاز مع الكراهة أو صغيرة عرفا للزنان كرهت
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Sentence is in data 13a after the author has reconstructed the learner's writing following the norms.

13a	كرهت فإن كانت كبيرة لحاجة جاز مع الكراهة أو صغيرة عرفا لزينة
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Furthermore, the mistake made by the learner is to add harf wawu as in the data (14 *) below with the sentence in the form of fi'il mudhari ' bina saheeh. Learners assume that dahmah dahmah munasabah with harf wawu, so learners add harf wawu as a harf that deserves to fall after the community dhumma.

14 *	اتخاذهُ من غير استعمال في الأصح ويحروم
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The correct sentence is in data 14a after the author has reconstructed the student's writing according to implicit rules.

14a	اتخاذهُ من غير استعمال في الأصح <u>ويحروم</u>
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Furthermore, in the data (15 *) the error made by the learner lies in the addition of the harf alif, which falls after the harf dzal. Addition Harf alif has an impact on changing the sentence to the rules sharfiyyah, which follows the wazan ism fa'il from fi'il tsulasi mujarrod, and of course, it changes the meaning of the person who goes while what is meant by the data (15 *) is gold. This error is because the harf that deserves to fall after harakat fathah is alif, so learners write it by adding harf alif.

15 *	ذاهب أو فضة ويحرم أيضا الإناء المطلى من
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The correct sentence is in data 15a after the author has reconstructed the student's writing according to implicit rules.

15a	أيضا الإناء المطلى من ذهب أو فضة ويحرم
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3. Writing Error Harf Toothed

Error writing harf toothed reduction gear (read: Rengget, Java) at harf toothed when connected with another word. In this classification there are five errors. As done by the learner in the data (16 *) which is located in the sentence يجوز , the form of fi'il mudhari' with the addition of the teeth after the harf ya'. So that it will indicate the existence of the harf again afterward and will change the meaning. This error is caused because the learner does not understand the sentence form in the absolute rules.

16 *	لرجل أو امرأة استعمال شيء من أواني الذهب والفضة <u>ولايجوز</u>
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The correct sentence is in data 16a after the writer has reconstructed the learner's writing under the implicit rules.

16a	لرجل أو امرأة استعمال شيء من أواني الذهب والفضة ولايجوز
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In data (17 *), writing errors often occur because basically, the learner is not careful in writing harf toothed that is the addition of teeth after harf ba ', So they do not pay attention to writing according to the correct rules. The example in the data (17 *) is a sentence that follows wazan ism fa'il from fi'il tsulasi mujarrod with predicate fi'il prevalent (sentences fi'il that only do charity to fa'il). However, in data (17 *), the status of tarkib becomes na'at from the previous sentence.

17 *	لحاجة جاز مع الكراهة فإن كانت كبيرة
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The correct sentence is in data 17a after the author reconstructed the student's writing according to implicit rules.

17a	لحاجة جاز مع الكراهة كبيرة فإن كانت
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Following error adding teeth after harf ta ' as in data (18 *). Learners often do not examine their writing, but if it is considered further, it turns out there are still many mistakes and the need to learn to write Arabic.

18 *	مطلقا فتحرم أما الضبة الذهب
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The correct sentence is in the data 18a after the author has reconstructed the learner's writing under the implicit rules.

18a	مطلقا أما الضبة الذهب فتحترم
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Error in data (19 *) is a mistake that is rarely done by the learner, i.e., the addition of teeth after the harf lam. Because of all the writings that the writer examined, there is one writing only that adds teeth after the harf lam. This error is because the learner is not thorough and does not understand

the sentence form.

19 *	لزي <u>نة</u> ويحرم الإناء المضرب بضبة فضة كبيرة
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The correct sentence is in data 19a after the author has reconstructed the student's writing under the implicit rules.

19a	لزي <u>نة</u> ويحرم الإناء المضرب بضبة فضة كبيرة
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Following error in the data (20 *) is the addition of teeth after the letter mim, which categorized as the letter that does not have teeth but can be joined with other letters. Mistakes made by learners are often made because learners think there is a tooth in the letter mim.

20 *	استعمال شيء من أواني <u>امرأة</u> ولا يجوز في غير ضرورة لرجل او الذهب و الفضة لا في أكل ولا في شرب ولا غيرهما
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The correct sentence is in data 20a after the author has reconstructed the learner's writing following the rules of imlak.

20a	امرأة استعمال شيء من أواني ولا يجوز في غير ضرورة لرجل او الذهب و الفضة
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4. Errors Harf Connect and Split

Error harf connecting and separating the mistakes made by learners in harf, which should be connected but not connected and the letter harf should not connected but yet connected. Under the definition above, in this classification, there are two categories:

a. Error In Harf That Should Spliced

Error harf which should be connected to the data (21 *), is the mistakes made by learners, they assumes that harf "ح" and "ه" can not be spliced, so the writing is separate. Even though both harf is in the category of harf that can be connected.

21 *	النووي <u>صح</u> ه أما الضبة الذهب فتحرم مطلقا كما
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The correct sentence is in data 21a after the author has reconstructed the student's writing according to implicit rules.

21a	النووي <u>صح</u> ه أما الضبة الذهب فتحرم مطلقا كما
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Furthermore, errors in the data (22 *) there are some mistakes made, namely separating the harf that should be connected, adding harf alif, and replacing students ta 'marbuthah with ta'. So it can be said that the sentence is plural muannats salim because it ends with alif and ta '. Besides, not only in writing, but changing the meaning and composition of nahwiyyah that should be mufrod instead become plural.

22 *	ويجوز استعمال إناء غيرهما أي غير الذهب و الفضة من كإناء ياقوت الأواني <u>النفي</u> سات
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The correct sentence is in the data 22a after the author has reconstructed the text of the learner according to the imla' rule.

22a	ويجوز استعمال إناء غيرهما أي غير الذهب و الفضة من كإناء ياقوت الأواني <u>النفي</u> سة
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In the data (23 *), there is an error made by the learner, namely separation of the harf ta 'marbuthah as a sign of muannats that should be joined. This error is caused because students are not careful in writing and do not understand the form of writing.

23 *	لز <u>ين</u> ة ويحرم الإناء المضرب بضبة فضة كبيرة عرفا
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The correct sentence is in data 23 an after the writer has reconstructed the student's writing following the implicit rules.

23a	لز <u>ين</u> ة ويحرم الإناء المضرب بضبة فضة كبيرة عرفا
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b. Mistakes in Harf That Should Be Separated

Classification of the second error is the error in the harf that should be separated but written by connecting. As in the data (24 *) the mistake made by the author connects the sentence harf which should be separated and meaningful Syartiyyah. However, the data (24 *) learners write with fi'il tsulasi mazid khumasi إنحصل not only errors in writing but also affect the meaning and order of Sharaf rules . This error is because the learner does not thoroughly understand the reading so he assumes that the sentence dictated by the author is a sentence that is joined together.

24 *	من الطلاء شيء بعرضه <u>إنحصل</u> ويحرم أيضا الإناء المطلى بذهب أو فضة على النار
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The correct sentence is in 24a data after the author has reconstructed the learner's writing according to the rules of imlak.

24a	من الطلاء شيء بعرضه <u>إن حصل</u> ويحرم أيضا الإناء المطلى بذهب أو فضة على النار
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Furthermore, the error in the data (25 *) is the same as the previous error namely connecting the sentence harf syartiyyah that should be separated. This error is made by the learner because he does not know the form of the word so that when read by the author, he writes it with two words connected. In addition to connecting these two words, this error causes another error which is not under the rules of sharaf, the composition of sentences contained in the text, and change the meaning intended by muallif.

25 *	كبيرة لحاجة جاز مع الكراهة <u>فانكن</u>
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The correct sentence is in the data 25a after the author reconstructs the writing of the learner according to implicit rules.

25a	فإن كان كبيرة لحاجة جاز مع <u>الكراهة</u>
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5. Replacement Errors Harf

Error replacement harf was a mistake committed by the learner by replacing the harf original sentence with harf relatively similar in sound. In the classification of this error found in ism musytaq (sentences ism that can be formed from other times or canberified), ism jamids (sentences ism that cannot be derived) and fi'il mudhorek.

The first mistake made by replace the "ط" with the harf "ت" as in the data (26 *). This error is because the learner does not know harf whatis used in the reading which is dictated by the writer because between the two harf sounds are relatively the same or the learner lacks in vocabulary. This error causes a misunderstanding of the reader in understanding murodhis.

26 *	شيء بعرضه على النار إن حصل من التلاء
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The correct sentence is in data 26a after the author has reconstructed the student's writing according to implicit rules.

26a	شيء بعرضه على النار إن حصل من الطلاء
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Furthermore, it is still in the corridor of errors in ism that sounds relatively the same, namely the harf "أ" and "ع" as in the data (27 *). This error is found in the masdar, which should mean "width" in the data (27 *) instead means "earth" with the writing hamzah. This error is very influential once in understanding.

27*	على النار إن حصل من الطلاء شيء بأرضه
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The correct sentence is in data 27a after the author has reconstructed the student's writing according to implicit rules.

27a	على النار إن حصل من الطلاء شيء بعرضه
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Error in data (28 *) is still the same as the previous data, namely writing error harf, which sounds relatively the same. Mistakes that result in

different sentence meanings make it difficult for readers to understand the meaning of "reason," which should mean "eat" is very far away from the meaning contained in the two words in the data (28*).

28 *	ولا يجوز في غير ضرورة لرجل أو امرأة
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the correct sentence is in the data 28a after the author reconstructed the learners writing following the rules of imlak.

28a	ولا يجوز في غير ضرورة لرجل أو امرأة
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Error in the data (29 *) is an error contained in ism that jamid ism yan could not be derived. There was an error in replacing the harf "ق" with the harf "ك." This error caused by the learner who does not understand is composed of harf what are the sentences in the data (29 *).

29 *	ويجوز استعمال إناء غيرهما أي غير ذهب و فضة من الأواني النفيسة كإناء ياكوت
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The correct sentence is in data 29a after the writer has reconstructed the learning writings according to the implicit rules.

29a	ويجوز استعمال إناء غيرهما أي غير ذهب و فضة من الأواني النفيسة كإناء ياقوت
-----	---

Furthermore, there is error in data (30*) at the fi'il mudhore', namely the substitution of letter "ز" with letter "ج". This error confuses the reader on its meaning. It is happen, the error, because learner confuse by the sound of those two letters that look alike.

30*	فصل في بيان ما يحرم استعماله من الأواني وما يجوز
-----	--

The correct sentence is in the data 30a below.

30a	فصل في بيان ما يحرم استعماله من الأواني وما يجوز
-----	--

All of the errors made by the learner are located at ism, fi'il, and harf. Learner is not understand well about various kind of shape of Arabic word and it is causes them to make errors on writing the words.

b. Factors of Writing Errors in Arabic

Factors underlying the occurrence of errors in writing Arabic language participants of the final stage of Amsilati guidance at the Pondok Pesantren Darussalam Blokagung, Banyuwangi, include:

1) Internal Factors

- a. Lack of understanding and researching Arabic script
- b. Lack of understanding of Arabic rules (nahwu and sharaf)
- c. There is no teaching of imla 'rules in detail
- d. Lack of understanding of the forms of harf hijaiyyah and how to write Arabic correctly.
- e. The lack of vocabulary participants have guidance

2) External Factors

- a. The lack of imla 'learning from the teacher
- b. Social environment
- c. The absence of special programs provided by institutions in the field of correct and whether or not writing
- d. Instructional Media

F. Conclusion

From the analysis that has been done, it can be concluded that there are six forms of errors made by participants in the guidance of the Amtsilati Council, namely writing errors of qat'a hamzah, harf reduction, harf addition, harf scalloped writing, harf harness writing and splitting, harf replacement. The factors underlying the occurrence of errors in writing Arabic participants of the Amtsilati guidance at the final stage of the Darussalam Boarding School in Blokagung, Banyuwangi, include: Internal Factors, such as: lack of understanding and researching Arabic script, lack of understanding of Arabic rules (nahwu and sharaf), there is no teaching of imla 'rules in detail, lack of understanding of the forms of harf hijaiyyah and how to write Arabic correctly, the lack of vocabulary participants have guidance and there is external factors such as: the lack of imla 'learning from the teacher, social environment factors, the absence of special programs provided by institutions in the field of correct and whether or not writing and because of the instructional media.

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