

## Epistemological Study of *Fiqih Lughoh* in Arabic Language Learning

**Muhammad Syahrul Munir**  
STIT Al Muslihuun Tlogo Blitar  
muhammadsyahrulmunir19@gmail.com

### Abstract

This article discusses an epistemological study on the examination of *Fiqih Lughoh* in Arabic language learning. The research focuses on revealing the relationship between epistemological aspects and the teaching of the Arabic language, exploring how linguistic understanding influences the process of Arabic language learning. Through an interdisciplinary approach, this article seeks to comprehend the epistemological implications on the foundation of Arabic language instruction, identify the richness of Arabic language understanding in a linguistic context, and detail effective strategies for integrating *Fiqih Lughoh* in Arabic language education. There are at least four methodological principles involved, namely al-samā', al-istishhāb, al-ijmā', and al-qiya's. The research findings contribute new insights to the development of a more holistic and contextual curriculum, enriching the learning experience of the Arabic language with a profound understanding of the *Fiqih Lughoh* aspect.

**Keywords:** Studies, Epistemology, *Fiqih Lughoh*

### Intorduction

Arabic, as an integral part of the major Semitic language family, is global in scope and has earned classification as one of the major languages within the group. In 1999 AD, the United Nations (UN) officially designated Arabic as the language of international communication, recognizing the importance of this language in the context of diplomacy and international relations. The decision marks world-class recognition of the significant role of Arabic in cross-border communications culture, strengthening its position as one of the main languages used internationally.

Classification as a major Semitic language indicates its historical and linguistic roots related to the broad Semitic language family, which includes languages such as Hebrew and Akkadian. The existence of Arabic throughout the world, both as a mother tongue and as a second language, strengthens its position as one of the most significant international languages. The UN's decision to designate Arabic as an official language of communication recognizes its central role in diplomatic and international organizational contexts. This reflects the importance of Arabic as a global



communication tool, especially in responding to multicultural and multilingual needs in the international arena. With its officially recognized status, Arabic has become a vital bridge for cross-cultural understanding and cooperation in various sectors, from diplomacy to international trade.

Arabic is part of the major Semitic language family that is widespread throughout the world, and in 1999 AD, the United Nations (UN) officially designated it as a language of international communication (Hidayat & Wahyudi; 2019). So Arabic has a very urgent role in the development of world civilization. This is a strong encouragement to continue to guard and care for the Arabic language, which until now has only been overlooked in the eyes of the world. Arabic is not only an international language, but Arabic is also the language for the holy book Al Qur'anul Karim and also hadith (Zaenal Abidin, et. al. 2018). In addition, Arabic is also the language of divine worship to the almighty God, for followers of Islam.

The development and spread of Arabic cannot be separated from the central role of the Al-Quran and the Hadith of the Prophet (Fuad Ni'mah). This is a relationship that cannot be separated from each other, like coins that cannot be separated from each other. The Qur'an and Hadith of the Prophet were revealed in Arabic. The importance of Arabic in Islam is also highly appreciated, because the Koran was revealed in that language (Qurroti Ayun, 2017). Both are the basis or guidelines for followers of the Islamic religion which are studied at all times and used as the main reference for Muslims, so that it becomes a strong civilization in the development of Islam. The Qur'an and hadith have a close relationship with nahwu science, especially because they are the main sources of Arabic which are the basis of nahwu science. The Koran, as the holy book in Islam, is the main model for understanding the structure and rules of the Arabic language. In nahwu studies, many examples of grammatical and structural examples are found directly in the verses of the Qur'an.

The development and spread of Arabic cannot be separated from the central role of the Al-Quran and the Hadith of the Prophet in Islamic history. The relationship between the Arabic language, the Koran and the Hadith of the Prophet can be thought of as an inseparable unity, like coins that complement each other. The existence of the Al-Quran and the Hadith of the Prophet as the main sources of Islamic teachings gives a spiritual and linguistic dimension to the Arabic language. These two entities have a symbiotic relationship, in which the Al-Quran and the Hadith of the Prophet give honor.

Arabic is a noble medium because it is used as the main medium for transmitting the revelation of Allah SWT. The Koran, Islam's holy book, was revealed directly in Arabic, making it the center of Arabic language diversity and the main means of understanding Islamic teachings. In addition, the Hadith of the Prophet, which are quotations from the words and deeds of the Prophet Muhammad SAW, are also conveyed in Arabic, cementing his position as the heir and guardian of the Arabic language.

As a divine language, Arabic carries deep meaning and richness because it is considered a revelation of Allah SWT. Thus, Arabic is not only a means of communication, but also a spiritual and cultural heritage that has a very noble position in the Islamic context. The close relationship between Arabic, Al The Qur'an and



Hadith of the Prophet became fundamental pillars in the development and understanding of the Islamic religion, creating an invaluable legacy of language and spirituality.

Language scholars have formulated the rules of Nahwu since the early Hijriah centuries through several stages. The formulation of nahwu rules is carried out through the process of *ihtijāj* (taking and establishing evidence) and *istidlāl* (determining arguments) based on convincing evidence. Thus, the result of this process is the nahwu qaidah which has been produced through careful reasoning and analysis from language scholars. In order to detail and confirm the applicable nahwu norms, linguistic scholars rely on several basic principles, including *samā'* or *naql*, *ijmā'*, *qiyās*, and *istiṣhāb al-ḥāl* (Nana Jumhana, 2014).

Nahwu, as a rule in Arabic, was initially unknown in its early stages, but experienced significant development in line with advances in science in the Islamic context. A number of *nuhāt* (grammarians) appeared in various Islamic regions such as Basrah, Kufa, Egypt, and Andalusia (Spain) (Rini, 2019). The names of the schools of thought then emerged, associated with the area where the *nuhāt* came from, such as the Basrah school, the Kufah school, the Andalusian school, and the Egyptian school. These developments reflect the rapid evolution of Nahwu over time and location, and create variations in the understanding and application of Arabic grammatical rules (Mustafa Abd al-Aziz al-Sinjarj).

Most of these researchers initially formulated their principles by referring to the solidly established *Sāliqah al-Arab* (Arabic Talents, Arab Characteristics). Built with reference to the *samā'ī* (hearing, reception, generally accepted) of the previous witnesses of the *kalām al-'arab al-fashīh*, both in poetry and prose.<sup>8</sup> Etymologically, *lughah fiqh* refers to the understanding of language and its essence. Terminologically, *lughah fiqh* is a scientific discipline that investigates various problems in language, involving analysis of aspects of sound, vocabulary, structure, phonological, morphological, syntactic and semantic characteristics. This discipline also includes research on dialects and the problems that arise in language contexts. Although the term *fiqhu al Lughah* has been around since ancient times, its discussion has not yet reached the level of perfection that we know today. The name *fiqhu al-lughah* first appeared in the title of a book written by Abu Mansur Abdul Malik bin Muhammad Ats-Tsa'ālaby, a scholar who died in 429 H. This book became the starting point for the development and refinement of the discussion of *fiqh lughah*.

Even though the title does not fully reflect the substance of the content, where the entire content discusses the topic of language and matters related to it, only one part of this book is specifically related to the title, namely in the last chapter entitled "*sirrul a'rabiyyah*". Analysis from Ibnu Faris and Tsa'labi shows suitability for the problem of Arabic words. Therefore, the object of *fiqhullughah* according to both is the identification of Arabic words and their meanings, the grouping of these words into various topics, and the exploration of related studies. Apart from that, Ibn Faris' book also covers a series of theoretical issues that relate to language (Afaf Hasanain, 1996).

One of the striking problems is the emergence of debate surrounding the birth of language. While some scholars view it as a term or social convention, Ibn Faris rejects this perspective and considers it *tauqif*, namely revelation that comes from



heaven. Findings related to language and its relationship to revelation are considered outside the framework of modern linguistic problems because it is difficult to assess these two objects with accurate scientific criteria. The book *Tsa'labi* investigates the second aspect, namely *sirrul 'Arabiyyah*. In this section, *Tsa'labi* explores a number of topics related to Arabic sentence structure.

Meanwhile, both agree that *fiqhullughah* includes understanding the meaning of words and classifying them into certain topics. Ahmad bin Faris limits the definition of *fiqhullughah* in the introduction to his book and states that Arabic knowledge can be divided into two parts: origin (main) and *far'i* (branches). The *far'i* section discusses knowledge about contents and properties, which are the basis of learning. While part as long as it discusses topics such as priorities and sources of language, as well as discussing Arabic writing in the context of dialogue and artistic variations, both essentially and *majazi*.

### Method

This research uses a qualitative method with a library study approach, which involves collecting data from various literature sources for critical and in-depth analysis of relevant library materials. This approach is used to overcome a problem by focusing on careful exploration of the information contained in related literature (Anwar Sanusi, 2016). In writing this article, the data sources that the author will use are primary and secondary data sources (Nasution, 2001). The main data used comes from a book entitled *Al Ushul* written by Tamam Hasan. Meanwhile, supporting data comes from various books and journals in a variety of languages, including Arabic and Indonesian.

In this article, the research method applied is literature study, which involves collecting information from various literary sources such as books, journals, magazines and other data sources. This material can be accessed both in libraries and various other sources. The main purpose of this investigation is to acquire relevant and in-depth data by referring to and evaluating various available literature sources (Mahmud, 2011).

The author took several steps in this research. First, the authors collected information about their research theme, namely the study of the epistemology of *Fiqih Lughoh* in Arabic language learning, from various sources, including scientific works, official research reports, and other literature. Second, the author carries out the reading process through various references. Readers can find a new understanding of the importance of epistemological studies of *Fiqih Lughoh* in Arabic language education by reading research articles and related literature.

Third, the author tries to record the research results carefully. This phase is considered by researchers to be a crucial stage in literature research, where they underline the significance of language philosophy in the language learning process, especially in the Arabic context. Next, in the fourth stage, the researcher conducted a literature search and concluded the importance of paying attention to the epistemological study aspect of *Fiqih Lughoh* in language learning. Data sources used in this research



## Result and Discussion

Nahwu science develops through the application of methodological principles that have specificity and uniqueness. According to Tammam Hassan, there are at least three methodological principles in the scientific process of forming nahwu rules, namely al-samā', al istishhāb, and al-qiyās. In addition to the three methodological principles already mentioned, al-Suyuti introduces an additional element, namely al-ijmā'. Al-ijmā' refers to an agreement or consensus among Arab communities which can be used as a basis (hujjah) in establishing rules.

At this stage of the research, the researcher focused attention on an in-depth analysis of the close relationship between the epistemology of *Fiqh Lughoh* and Arabic language learning. By investigating various *Fiqh Lughoh* texts, especially in the context of Islamic law, it was found that linguistic understanding plays a central role in enriching the Arabic language learning process. Application of epistemological principles, such as al-samā', al istishhāb, al-ijmā', and al-qiyās, are essential in understanding the linguistic basis of Fiqh Lughoh.

In compiling a contextual Arabic language curriculum, the findings of this research show that the integration of Fiqh Lughoh is an important step. Teaching strategies that emphasize linguistic aspects and integrate the principles of Fiqh Lughoh become an integral part of the learning process. For example, the use of verses from the Qur'an and hadiths in teaching enriches the understanding of the concept of Islamic law and deepens students' linguistic skills.

However, it should be noted that the implementation of this strategy does not always go without challenges. Several obstacles arise, including students' initial understanding of the concepts of Fiqh Lughoh and limited relevant teaching resources. Therefore, adopting effective strategies requires a holistic approach and strong support on the part of educators.

The research results show that the study of the epistemology of *Fiqh Lughoh* can open the door to a deeper understanding in Arabic language learning. The integration of epistemological principles, such as al-samā', al-istishhāb, al-ijmā', and al-qiyās, becomes the key to understanding the linguistic rationale of Fiqh Lughoh. The implications for the curriculum and teaching strategies are crucial aspects that need to be considered in improving the quality of Arabic language learning.

The importance of integrating *Fiqh Lughoh* in Arabic language learning emerged as a significant finding. Teaching strategies that combine linguistic aspects and the principles of Fiqh Lughoh can make a positive contribution to students' understanding of the Arabic language and Islamic law. The use of verses from the Qur'an and hadith as teaching materials opens a window to a deeper understanding of Islamic legal concepts. However, the challenges faced in implementing this strategy need to be considered. Students' initial understanding of the concepts of Fiqh Lughoh and limited teaching resources are factors that influence successful implementation. Therefore, a holistic approach and intensive support from educators is needed to ensure the successful integration of Fiqh Lughoh in the Arabic language curriculum.

This discussion opens up space for further research, especially in further exploration regarding more effective teaching methods, contextual curriculum development, and how to overcome practical obstacles in implementing *Fiqh Lughoh*



in Arabic language learning. In conclusion, this study provides a strong foundation for further development in the understanding and application of Fiqh Lughoh in the context of Arabic language education.

The findings in this research highlight the importance of studying the epistemology of *Fiqh Lughoh* in the context of Arabic language learning. The integration of epistemological principles, such as *al samā'*, *al-istishhāb*, *al-ijmā'*, and *al-qiyās*, is the key to understanding the linguistic basis of Fiqh Lughoh (Tammam Hassan, 1982). The implications for curriculum and teaching strategies indicate the need for a holistic approach in improving the quality of Arabic language learning (Jalal al-Din al-Suyuti, 1997).

This research confirms that integrating Fiqh Lughoh in Arabic language learning has a significant positive impact. Teaching strategies that combine linguistic aspects with the principles of Fiqh Lughoh are able to make a significant contribution to students' understanding of Arabic and Islamic law. Use of verses Al-Qur'an verses and hadith as teaching materials open up the potential for in-depth understanding of Islamic legal concepts in a linguistic context.

However, the challenges faced in implementing this strategy should not be ignored. The level of students' initial understanding of the concepts of Fiqh Lughoh and the limited teaching resources are obstacles that require serious attention. A comprehensive approach and intensive support from educators is needed to ensure the successful integration of Fiqh Lughoh in the Arabic language curriculum.

This discussion opens up space for further research, especially in exploring more effective teaching methods, more contextual curriculum development, and strategies for overcoming practical obstacles in applying Fiqh Lughoh in Arabic language learning. In conclusion, this study provides a solid foundation for further development in the understanding and application of Fiqh Lughoh in the broader context of Arabic language education.

## Conclusion

This article specifically examines epistemological studies related to *Fiqh Lughoh* in the context of Arabic language learning. The central concern of this research is to reveal the essential relationship between epistemological dimensions and the Arabic language teaching process, with an emphasis on how linguistic understanding plays a key role in learning. By applying an interdisciplinary approach, this article seeks to explore the impact of epistemology on the basis of Arabic language teaching, identify the potential richness of understanding Arabic in its linguistic aspects, and provide details of practical strategies for integrating *Fiqh Lughoh* in Arabic language education. Carrying four main methodological principles, namely *al-samā'*, *al-istishhāb*, *al-ijmā'*, and *al qiyās*, this research details a robust methodological framework. It is hoped that the findings from this research can provide a valuable contribution to the development of a more holistic and contextual curriculum, enriching the Arabic language learning experience with an in-depth understanding of aspects of Lughoh Fiqh. Thus, this article not only presents a careful epistemological analysis, but also paves the way towards concrete improvements in Arabic language teaching methods using the *Fiqh Lughoh* approach.



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