

The Active Participle (Ism Fā'il) in Surah Al-Anfāl: Patterns, Functions, and Its Relevance in the Study of Arabic Morphology (Ilm al-Şarf)

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Article History	ABSTRACT
Received 04-06-2025	<p>Background: Arabic morphology is crucial for understanding the grammatical and semantic structure of Qur'anic language.</p> <p>Purpose: This study aims to analyze the patterns, functions, and syntactic roles of <i>ism fā'il</i> in Surah al-Anfāl and to explore its pedagogical implications in Arabic morphology instruction.</p> <p>Method: Employing a qualitative library research method, this study examines the occurrences of <i>ism fā'il</i> in Surah al-Anfāl using classical tafsīr and linguistic references. Each instance is categorized by morphological pattern (<i>wazn</i>), analyzed for syntactic role (e.g., <i>mubtada'</i>, <i>khabar</i>, <i>fā'il</i>), and evaluated for grammatical activity. The findings are then linked to inductive teaching models within Arabic language education.</p> <p>Results and Discussion: The study identifies 35 <i>ism fā'il</i> forms distributed across six <i>wazn</i>, with <i>fā'il</i> being the most frequent. Many forms perform verb-like functions and play essential syntactic roles. The analysis bridges linguistic theory with pedagogical practice by proposing Qur'an-based inductive models for teaching Arabic morphology.</p> <p>Conclusions and Implications: Qur'anic texts can serve as effective teaching material for morphology through inductive methods, strengthening both linguistic comprehension and spiritual engagement. Future studies are encouraged to explore other derived noun forms in similar pedagogical contexts.</p>
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	ABSTRAK
	<p>Latar Belakang: Ilmu morfologi Arab sangat penting dalam memahami struktur gramatikal dan semantik bahasa Al-Qur'an.</p>

Tujuan: Penelitian ini bertujuan untuk menganalisis pola, fungsi, dan peran sintaksis *ism fā'il* dalam Surah al-Anfāl serta mengkaji implikasi pedagogisnya dalam pembelajaran morfologi Arab.

Metode: Menggunakan pendekatan kualitatif dengan metode studi pustaka, penelitian ini mengkaji bentuk-bentuk *ism fā'il* dalam Surah al-Anfāl dengan bantuan tafsir klasik dan referensi linguistik. Setiap bentuk dikategorikan berdasarkan pola morfologis (*wazn*), dianalisis peran sintaksisnya (*mubtada'*, *khabar*, *fā'il*), serta dievaluasi aktivitas gramatikalnya. Temuan dikaitkan dengan model pembelajaran induktif dalam pendidikan bahasa Arab.

Hasil dan Pembahasan: Penelitian menemukan 35 bentuk *ism fā'il* dalam enam pola *wazn*, dengan dominasi bentuk *fā'il*. Banyak bentuk menunjukkan fungsi seperti verba dan berperan penting secara sintaksis. Kajian ini menghubungkan teori linguistik dengan praktik pembelajaran melalui model induktif berbasis Al-Qur'an.

Kesimpulan dan Implikasi: Teks Al-Qur'an dapat menjadi bahan ajar yang efektif untuk morfologi melalui metode induktif, meningkatkan pemahaman linguistik dan keterlibatan spiritual. Penelitian lanjutan disarankan untuk mengkaji bentuk musytaq lainnya dalam konteks pedagogis serupa.

Kata Kunci

Ism fā'il; Wazn; Surah al-Anfāl; Ilmu Sharaf; Metode Induktif



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INTRODUCTION

Arabic is widely recognized as one of the most ancient languages in the world [1], a fact emphasized by Imam al-Thalabi. It has been utilized across various domains—both religious and social—throughout history.[2] More than a medium of daily communication, Arabic holds sacred status as the language of divine revelation in the Qur'an, which makes its study essential for all Muslims.[3] As affirmed in Surah Yūsuf (12:2), "إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُونَ". Moreover, Arabic serves as the primary language in acts of worship, including prayer (*ṣalāh*), supplication (*du'ā*), and remembrance (*dhikr*), underscoring the critical importance of mastering its linguistic structures.[4]

The linguistic sciences of *naḥw* (syntax) and *ṣarf* (morphology) play an essential role in mastering the Arabic language. These two disciplines are complementary: while *naḥw* examines sentence structure and the syntactic placement of words[5], *ṣarf* focuses on word formation and morphological derivations. Imam al-Sha'bī once stated, "Grammar in knowledge is like salt in food"[6], underscoring the indispensable role of grammar in interpreting Arabic texts.[7] Misapplication of *i'rab* (grammatical case endings) can result in serious semantic distortions, as illustrated by a classical example from Surah al-Tawbah (9:3), where a single vowel misreading (*ḥarakah*) significantly altered the meaning.[8]

Within the study of *ṣarf* (morphology), one of the fundamental derived forms is *ism fā'il* (active participle), which denotes the agent or doer of an action.[9] As a member of the *musytaq* (derived noun) category, this form originates through the morphological derivation of verbs. Mastery of *ism fā'il* is pivotal, as it not only conveys the essence of the action but also significantly influences the syntactic arrangement of a sentence.[10] Nevertheless, many students of Arabic encounter difficulty distinguishing the morphological pattern (*wazn*) of *ism fā'il* from other related

forms such as *ism maf'ul* (passive participle) and *ṣiġhat mubālaghab* (intensive noun forms), often resulting in misinterpretation and semantic confusion.[11]

The challenges in comprehending *ism fā'il* in Arabic language learning extend beyond its morphological patterns to include its syntactic role and positional function within sentences. A notable illustration appears in Surah al-Anfāl (8:4), which states: “*Ūlāika hum al-mu'minūna ḥaqqā*” (Those are the true believers). In this verse, *al-mu'minūn* is an *ism fā'il* that functions grammatically as the predicate (*kehabar*) in a nominal sentence. However, the subsequent word *ḥaqqā* appears in the accusative case (*naṣb*) despite the absence of a preceding verb or an overt grammatical agent that would typically necessitate such a case.[12] This irregular structure calls for a deeper syntactic and interpretive analysis of the role and grammatical behavior of *ism fā'il* within Qur'anic discourse.[13]

A number of scholarly works have explored *ism fā'il* from diverse angles. For instance, Nur Rizki Amalia conducted a semantic analysis of *ism fā'il* in Surah al-Mā'idah.[14] though her study was limited in scope, as it did not investigate the syntactic functions or pedagogical applications of the form. In contrast, more recent research by Masturoh and Mahmudi [15] as well as Amaliyah [16] has addressed curriculum design and the use of inductive approaches in teaching Arabic. However, these studies have not explicitly examined morphological structures such as *ism fā'il*. Given this gap, it becomes crucial to analyze the morphological patterns, semantic features, syntactic roles, and pedagogical relevance of *ism fā'il*, particularly in Surah al-Anfāl, which offers a rich linguistic and structural context.

In light of the existing gap in *ism fā'il* research—particularly the absence of studies that integrate Qur'anic linguistic analysis with pedagogical application—this study sets out to achieve two key objectives. First, it aims to examine the morphological patterns, semantic meanings, grammatical functions, and syntactic roles of *ism fā'il* in Surah al-Anfāl. Second, it seeks to design a teaching model grounded in the inductive method (*al-ṭarīqah al-istiqrā'īyah*) for instruction in *ṣarf*, drawing on pedagogical frameworks proposed by Rizki & Saragih[17] and Qomaruddin & Ridlwan.[18]

This study seeks to address the identified research gap by offering a comprehensive analysis of the use of *ism fā'il* in Surah al-Anfāl. In addition, it explores the implementation of the inductive approach (*al-ṭarīqah al-istiqrā'īyah*) in teaching *ism fā'il* as part of Arabic morphology instruction [14]. This method emphasizes the observation of authentic linguistic examples prior to the formulation of grammatical rules, and is regarded as a promising strategy for improving the acquisition of *qawā'id* (Arabic grammar) in educational contexts.[19]

LITERATURE REVIEW

General Overview of Arabic Linguistics and Language Education

Arabic, as the language of divine revelation, occupies a central and revered place within the Islamic tradition. As the language of the Qur'an[20], it functions not merely as a communicative tool, but as a sophisticated medium for conveying sacred teachings—characterized by profound semantic depth, structural complexity, and elevated rhetorical style.[21] This unique status has made Arabic, particularly its linguistic system, a focal point of scholarly inquiry within the domains of *taṣrif* (morphology) and *naḥw* (syntax).[22] These two fields are foundational to a scientific understanding of Arabic grammar and are essential for interpreting the structural nuances found in Qur'anic discourse.[23]

One of the most prominent areas in Arabic morphology is the study of derived nouns (*asmā' musytaqah*)—lexical items derived from verbs that preserve semantic associations with their root

actions. Among the forms most frequently attested in the Qur'an are *ism fā'il* (active participle), *ism maf'ul* (passive participle), and *ṣiḡhat mubālaghab* (intensive forms). The significance of these structures extends beyond grammatical classification; they are central to uncovering the layered meanings embedded in Qur'anic discourse.[24] As Anwar argues, proficiency in analyzing the morphological patterns (*awzān*) of derived forms such as *ism fā'il* enhances one's ability to extract nuanced interpretations from both classical and Qur'anic Arabic.[25] Hence, morphological analysis of the Qur'an transcends technical linguistic inquiry—it is a vital tool for accessing the depth of the divine message in a comprehensive and meaningful way.[26]

A growing body of contemporary research affirms the pedagogical and linguistic urgency surrounding the study of *ism fā'il* and Arabic grammar. Atikah and Abdurrahman.[27] for instance, underscore the enduring relevance of classical texts such as *al-Jurumiyyah* in teaching sentence construction and the formation of *ism musytaq* within *naḥw* and *ṣarf* pedagogy. In a related study, Najwah.[28] emphasizes the intrinsic link between morphological structure and semantic interpretation in sacred texts, particularly in understanding their social and spiritual dimensions. Zulfikar.[29] expands this perspective by illustrating that *ism fā'il* in the Qur'an frequently conveys theological depth that transcends its grammatical role. Lathifah and Hafidz.[30] highlight the dual benefits of incorporating Qur'anic verses in syntax instruction: enhancing *i'rāb* proficiency and embedding Islamic moral values. Setyawan.[31] further argues that inductive learning can be effectively integrated with classical Arabic terminology, encouraging philosophical reflection and textual engagement. Moreover, the application of modern educational technologies—such as Artificial Intelligence (AI) and Natural Language Processing (NLP)—has opened new pathways for interactive, adaptive, and student-centered learning of *naḥw* and *ṣarf*.[32]

Within Arabic language instruction—particularly in *madrasahs*, *pesantren*, and Islamic higher education institutions—a pedagogical shift has emerged in the teaching of *qawā'id* (grammar rules) related to *naḥw* and *ṣarf*.[33] Traditional approaches, which relied heavily on rote memorization and deductive reasoning, are increasingly being replaced by more contextual, meaning-based methods.[34] Among the most widely implemented alternatives is the inductive approach (*al-ṭarīqah al-istiqrā'iyyah*), which emphasizes the derivation of grammatical rules from real linguistic examples prior to introducing formal concepts.[35] This instructional model closely aligns with the core tenets of constructivist learning theory, which maintains that learners actively build knowledge through personal interaction with language and contextual experience.[36]

The implementation of the inductive method in teaching *ṣarf* becomes particularly meaningful when Qur'anic verses are utilized as primary instructional materials.[37] Engaging directly with the Qur'anic text enables learners to identify recurring morphological patterns while simultaneously appreciating the linguistic strategies used to convey divine messages.[38] As such, an educational model that integrates grammatical analysis with spiritual insight offers significant promise for advancing Arabic language instruction within the broader framework of Islamic education.[39]

Conceptual Framework

In Arabic morphology (*ṣarf*), the *ism fā'il* (active participle) constitutes a core category of derived forms frequently encountered in both classical and modern texts.[40] Etymologically, *ism fā'il* refers to the “doer noun”—a nominal expression that signifies the agent performing an action. It belongs to the broader class of *asmā' musytaqah* (derived nouns), and is typically formed from an active verb (*fi'l ma'lūm*). For regular trilateral verbs (*fi'l tsulāthi mujarrad*), the active participle usually follows the pattern *fā'il* (فَاعِلٌ), as in *kātib* (writer) derived from *kataba* (to write). However, when derived from augmented verbs (*fi'l mazīd*), the morphological patterns can vary, taking forms such

as *muf'il*, *mufa'il*, or *mustaf'il*, depending on the specific derivational structure and semantic class of the verb.[9]

Within Arabic sentence structure, the *ism fā'il* exhibits notable syntactic flexibility. It may function as a *mubtada'* (nominal subject), *khabar* (predicate), or *fā'il* (verbal subject), and in certain contexts, it can also perform verbal governance (*'amal*), such as assigning case to a direct object (*maf'ul bih*).[41] However, this governing capacity is conditional. According to classical scholars of *ṣarf*, the *ism fā'il* may govern an object only if it appears in a definite (*ma'rifah*) form—either through the presence of the definite article *al-*, a preceding relative clause, or within other definitizing contexts—and if it is reinforced by analogical precedent (*qiyās*).[9] This demonstrates that *ism fā'il* is not merely a morphological unit, but a syntactic agent that significantly contributes to meaning construction, particularly within Qur'anic expressions.

In Arabic morphology, the concept of *wazan* (morphological pattern) constitutes a foundational element in the formation of both verbs and nouns. A *wazan* represents the abstract template or morphemic structure that shapes word derivation and determines its grammatical and semantic identity.[42] Common patterns include *fā'il* (فَاعِلٌ) for the *ism fā'il* (active participle) and *maf'ul* (مَفْعُولٌ) for the *ism maf'ul* (passive participle). These patterns are not merely formal structures; they encode semantic features and contribute meaning at the lexical and syntactic levels. In the Qur'anic context, *wazan* enhances rhetorical style (*uslub*) by employing phonological repetition and reinforcing meaning through patterned morphology.[42] As such, mastery of *wazan* is indispensable for understanding both the linguistic aesthetics and interpretive depth of the Qur'anic text.[6]

In the context of Arabic language pedagogy—particularly in *ṣarf* instruction—it is essential to align morphological studies, including those on *ism fā'il* and *wazan*, with pedagogical strategies that are both effective and contextually relevant.[43] One method gaining prominence is the inductive approach (*al-ṭarīqah al-istiqrā'īyah*), which introduces learners to concrete linguistic data—such as Qur'anic verses—as a basis for inferring grammatical rules. This stands in contrast to traditional deductive methods, where rules are presented first and examples follow.[44] Rooted in the constructivist learning theory formulated by Vygotsky, this approach emphasizes that learners construct knowledge more effectively through active engagement with language, as opposed to passively receiving information. Such learner-centered instruction has proven particularly effective in enhancing both comprehension and retention of grammatical concepts in modern language education.[36]

Furthermore, the inductive method is well-aligned with principles of authentic and contextual learning, wherein students not only develop grammatical competence but also gain deeper insight into the semantic, functional, and pragmatic dimensions of language use.[45] Qomaruddin and Ridlwani have demonstrated that this approach fosters not only cognitive understanding but also emotional and spiritual engagement with the sacred text, thereby promoting a learning experience that is both holistic and transformative. Such integration of form, meaning, and value contributes to a pedagogical model that resonates with the ethos of Islamic education.

Theoretical Framework

This study is anchored in two complementary theoretical frameworks: classical *ṣarf* (Arabic morphology) as its linguistic foundation, and constructivist learning theory as its pedagogical orientation.[46] The linguistic foundation is derived from classical *ṣarf* scholarship, which focuses on analyzing word structures, derivational patterns, and their syntactic and semantic functions within the Arabic morphological system.[47] In this tradition, various forms of *asmā' musytaqah* (derived nouns)—with particular emphasis on *ism fā'il*—have been thoroughly discussed in seminal

texts such as *al-Jurumiyyah* by Abū 'Abdillāh Muḥammad ibn Dāwūd al-Ṣanhājī and *Mughni al-Labīb* by Ibn Hishām al-Anṣārī. Despite its brevity, *al-Jurumiyyah* has long been regarded as a foundational primer for *naḥw* (syntax) and *ṣarf* instruction in many traditional Islamic educational institutions, particularly in the *pesantren* context, where it defines *fā'il* as a *marfū'* (nominative) noun functioning as the subject of a verb.

Ibn Hishām, in his seminal work *Mughni al-Labīb*, provides an in-depth analysis of the syntactic behavior of *ism fā'il* and its interaction with other elements in nominal sentences (*jumlah ismiyyah*). One notable contribution he makes is his explanation of *tamyīz* (specification), which serves to disambiguate elements that are grammatically unclear—particularly within the subject (*mubtada'*) or predicate (*khabar*) positions. He writes: “*wa qad yakūnu at-tamyīz fī al-jumlah al-ismiyyah li tafsīr muḥammīn min al-mubtada' aw al-khabar*”—meaning, “*Tamyīz may appear in a nominal sentence to clarify an ambiguous component of the subject or predicate*”.[48] This principle is especially pertinent when interpreting Qur'anic verses that feature dense and layered syntactic constructions, as exemplified in Surah al-Anfāl (8:4).

The second theoretical foundation of this study is constructivist theory, which provides the pedagogical basis for its instructional model. Originating from the work of Lev Vygotsky, constructivism posits that learning is not a passive transmission of information but rather an active, meaning-making process shaped by social interaction, personal experience, and reflective engagement.[49] In the context of Arabic language instruction, this theory promotes student-centered learning in which learners observe, interpret, and derive grammatical rules from authentic linguistic sources—particularly Qur'anic verses.[50] This approach aligns closely with the inductive method and has been shown to facilitate deeper and more transferable understanding of *qawā'id* (Arabic grammar rules), making the learning process both meaningful and contextually grounded.

The findings of Qomaruddin and Ridlwan lend strong support to this framework by proposing an ethically integrated Arabic language learning model that synthesizes linguistic skills with Islamic moral values through the use of authentic texts. Their study concludes that embedding Qur'anic passages within a constructivist framework not only enhances students' linguistic competence but also contributes significantly to their character development. Consequently, constructivist theory emerges as a robust pedagogical foundation for the present research—particularly in designing a *ṣarf* learning model centered on the analysis of *ism fā'il* in Surah al-Anfāl.

METHOD

This study adopts a qualitative approach, namely a library research design, aimed at conducting an in-depth analysis of the morphological forms of *ism fā'il* in Surah al-Anfāl. As one of the *Madaniyyah* chapters in the Qur'an, Surah al-Anfāl consists of 75 verses and is known for its intricate linguistic structures, making it a rich source for morphological and syntactic investigation.[51]

The primary data in this study consist of the Qur'anic *mushaf* and linguistic commentaries, particularly *I'rāb al-Qur'an al-Karīm wa Bayānuhu*. Meanwhile, the secondary data include a range of classical and modern texts on Arabic linguistics and *ṣarf*, as well as relevant prior research such as those conducted by Muhammad Aziz [52] and Nur Rizki Amalia.

The data collection process in this study was conducted through documentation and textual analysis. This involved systematically identifying and recording all lexical items in Surah al-Anfāl that exhibit the morphological characteristics of *ism fā'il*. Each occurrence was then classified according to its morphological pattern (*waṣṣan*), semantic meaning, and syntactic function within the respective verse.[53]

The data analysis followed an inductive approach. The process began with detailed observation of individual data points, followed by grouping based on shared morphological and syntactic features. These groupings were then used to formulate generalizations regarding the usage patterns of *ism fā'il* in the Qur'anic context. The goal of this analysis was to develop a comprehensive understanding of both the structural and functional aspects of *ism fā'il*, which in turn forms the basis for designing a pedagogically relevant *ṣarf* instructional model grounded in the inductive method (*al-ṭarīqah al-istiqrā'iyah*). [54]

RESULT AND DISCUSSION

Identification and Classification of Ism Fā'il in Surah al-Anfāl

The morphological analysis conducted in this study identified a total of 35 occurrences of *ism fā'il* distributed across multiple verses in Surah al-Anfāl. These instances display considerable structural diversity, indicating that *ism fā'il* in the Qur'anic text does not adhere to a single morphological mold. Specifically, six distinct *wazn* (derivational patterns) were documented, with the pattern فَاعِلٌ (*fā'il*) emerging as the most dominant. This form is widely recognized as the most productive and frequently used pattern in both classical and contemporary Arabic morphology. The presence of multiple patterns underscores the morphological richness and adaptability of Arabic in expressing subtle semantic differences and contextual meanings.

The observed variations in *wazn* are not merely stylistic alternatives but are integral components of a sophisticated and nuanced derivational system within Arabic morphology (*ilm al-ṣarf*). While all patterns generally serve to denote the agent of an action, each carries distinct semantic implications. For example, the forms فَعُولٌ (*fā'ūl*) and مُفْعِلٌ (*muf'īl*) often suggest intensified or specialized meanings that diverge from the more neutral base pattern *fā'il*. Thus, the classification of *ism fā'il* in Surah al-Anfāl not only contributes to a quantitative understanding of form distribution but also unveils the semantic depth and rhetorical sophistication embedded in Qur'anic language.

The occurrences of *ism fā'il* in Surah al-Anfāl are distributed across a range of syntactic and discursive contexts. Some appear in affirmative or declarative statements, while others are embedded within complex sentence structures that describe the socio-religious conditions of the Muslim community, issue commands related to *jihād*, or delineate attributes of true faith. This contextual diversity indicates that *ism fā'il* does not function merely as a grammatical label but serves a pragmatic and rhetorical function in articulating Qur'anic religious discourse. Accordingly, these forms must be interpreted not only morphologically or semantically, but also in light of their discursive and contextual significance.

Furthermore, the variation of *ism fā'il* patterns observed in Surah al-Anfāl offers significant pedagogical insights for the instruction of Arabic morphology. It illustrates that the Qur'anic text employs a wide range of rich, and at times, irregular or exceptional derivational forms that do not always align with the standard patterns typically found in introductory *ṣarf* textbooks. Consequently, the identification and classification of *ism fā'il* in this surah hold strategic relevance—not only for the development of authentic, text-based instructional materials, but also for advancing Qur'anic linguistic studies and enriching the corpus of Arabic grammatical scholarship.

The following table presents the classification of *ism fā'il* based on the morphological patterns (*wazn*) used:

a. فَاعِلٌ

There are 14 instances of *ism fā'il* in Surah al-Anfāl that follow the pattern “فَاعِلٌ” (*fā'il*). Below is a list of the *ism fā'il* forms in Surah al-Anfāl that conform to this pattern:

No	Ism Fā'il	Verse Number	No	Ism Fā'il	Verse Number
1	الكَارِهُونَ	5	6	الْخَاسِرُونَ	37
2	الطَائِفَتَيْنِ	7	7	صَابِرَةً، صَابِرُونَ، الصَّابِرِينَ	46, 65, 66
3	دَابِرَ	7	8	غَالِبَ	48
4	الكَافِرِينَ	7, 12, 17	9	ظَالِمِينَ	54
5	الْمَاكِرِينَ	30	10	الْخَائِنِينَ	58

b. مُفْعِلٌ

There are 15 instances of ism fā'il in Surah al-Anfāl that follow the morphological pattern “مُفْعِلٌ” (muf'il). The following is a list of ism fā'il forms in Surah al-Anfāl that conform to this pattern:

No	Ism Fā'il	Verse Number	No	Ism Fā'il	Verse Number
1	الْمُؤْمِنُونَ، الْمُؤْمِنِينَ	1, 2, 4, 5, 17, 19, 62, 64, 65, 74	6	مُؤْمِنٌ	18
2	الْمُجْرِمُونَ	8	7	مُعْرِضُونَ	23
3	مُرْدِفِينَ	9	8	مُحِيطٌ	47

c. مُتَفَعِّلٌ

The ism fā'il that follows the pattern “مُتَفَعِّلٌ” (mutafa'il) is also mentioned twice in Surah al-Anfāl. These are: مُتَحَرِّفًا (mutaḥarrifan) and مُتَحَيِّرًا (mutaḥayyizan). Both occur in verse 16.

d. مُتَفَعِّلٌ

The ism fā'il that follows the pattern “مُتَفَعِّلٌ” (mufta'il) is mentioned only once in Surah al-Anfāl. The word is: الْمُتَّقُونَ (al-muttaqūn) in verse 34.

e. مُفْتَعِّلٌ

Ism fā'il yang mengikuti wazan “مُفْتَعِّلٌ” hanya disebutkan sebanyak 1 kali dalam *sūrah al-Anfāl*, *ism fā'il* tersebut adalah kata "الْمُتَّقُونَ" yang berada pada ayat 34.

f. مُفَاعِلٌ

The ism fā'il following the pattern “مُفَاعِلٌ” (mufa'il) is also mentioned only once in Surah al-Anfāl. The word is: الْمُنَافِقُونَ (al-munāfiqūn) in verse 4.

In total, 35 instances of ism fā'il are found in Surah al-Anfāl, distributed across six different morphological patterns (wazan). The dominant form is فَاعِلٌ (fā'il), appearing 14 times, indicating the productivity of this pattern in expressing the subject or agent of actions within the sacred text.

Grammatical Functions and Syntactic Governance (ʿAmal) of Ism Fā'il

Within the syntactic framework of Qur'anic verses, the *ism fā'il* serves as a crucial element in sentence construction. The analysis of Surah al-Anfāl reveals that the majority of *ism fā'il* forms perform key syntactic functions—namely as *mubtada'* (subject of a nominal sentence), *ḵabar* (predicate), or *fā'il* (agent of a verb)—depending on the structural composition of each verse. These syntactic roles affirm that *ism fā'il* should not be viewed solely as a morphological category, but

rather as an integral grammatical unit that contributes directly to the semantic and pragmatic dimensions of Qur'anic discourse.

A distinctive feature of the *ism fā'il* in Arabic grammar is its ability to perform *'amal*—that is, to govern a direct object (*maf'ul bih*) in a manner similar to a verb. However, classical *ṣarf* literature maintains that this governing capacity is conditional, not absolute. One key condition is that the *ism fā'il* must appear in definite form (*ma'rifa*), either through the definite article *al-* or by virtue of its syntactic specification. When this condition is met, the *ism fā'il* may act upon an object as its corresponding verb would. This grammatical rule exemplifies the deep interconnection between morphological structure and syntactic function in Arabic.

A compelling example is found in Surah al-Anfāl, verse 4:

أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا

In this verse, the word *al-mu'minūn* is an *ism fā'il* derived from the verb *āmana* ("to believe"), and functions syntactically as the *khavar* (predicate) for the *mubtada'* *hum*. The structure not only asserts identity, but also affirms the subject's status based on previously mentioned qualities. Here, the *ism fā'il* does not merely indicate the agent of the action; rather, it serves as the central linguistic tool for articulating a Qur'anic assertion of faith.

A particularly notable aspect of syntactic analysis in Surah al-Anfāl verse 4 is the word *ḥaqqan*, which appears in the accusative case (*naṣb*) despite the absence of an explicit syntactic governor (*'amil*) such as a verb or accusative particle. Within classical *nahw*, this construction is often interpreted as *maf'ul mutlaq muqaddar*—an implied absolute object derived from an ellipted verb, functioning rhetorically to intensify or affirm the preceding statement.

Alternatively, some grammarians classify *ḥaqqan* as *tamyīz* (specification), serving to clarify the essence or scope of the subject or predicate. This view is supported by Ibn Hishām, who in *Mughnī al-Labīb* explains that *tamyīz* may legitimately appear in a nominal sentence (*jumlaḥ ismiyyah*) in order to resolve ambiguity or generality in either the *mubtada'* (subject) or *khavar* (predicate). Both interpretations highlight the depth of syntactic nuance embedded in Qur'anic linguistic structures.

Such constructions exemplify not only the syntactic sophistication of Qur'anic verses but also their rhetorical elegance in articulating deep theological meanings. In the case examined, the accusative noun *ḥaqqan* intensifies the assertion that the believers are genuinely sincere in their faith, rather than offering mere verbal affirmation. Here, the *ism fā'il*, when combined with syntactic complements, contributes to a sentence structure that is both semantically layered and rhetorically compelling.

These features demonstrate that the *ism fā'il* is not a static grammatical form, but an active linguistic agent in Qur'anic discourse. Therefore, analyzing its function in Surah al-Anfāl opens a wide field of syntactic and semantic inquiry. More importantly, it highlights the pedagogical potential of Qur'anic texts in teaching *ṣarf* and *nahw*—not merely as linguistic exercises, but as a means of deepening learners' engagement with the spiritual and ethical dimensions of the divine message.

Application of Ism Fā'il in Sharaf Instruction

The findings of this study carry important pedagogical implications, particularly for the teaching of Arabic morphology (*ṣarf*) at both the secondary and tertiary levels. A central focus of *ṣarf* instruction involves the identification and analysis of various derived noun forms (*asma'*

musytaqab), with *ism fā'il* being one of the most frequently encountered in authentic texts, especially the Qur'an.

However, in actual classroom settings, students often face difficulties in distinguishing *ism fā'il* from morphologically related forms such as *ism maf'ul*, *ṣiḡbat mubālaghab*, and other derivatives. This difficulty is primarily attributed to conventional teaching methods that prioritize rote memorization of morphological patterns while neglecting contextualization. Moreover, the limited integration of authentic linguistic sources—particularly Qur'anic verses—as core instructional material further impedes students' ability to internalize and apply morphological knowledge in meaningful ways.

To address these pedagogical challenges, this study advocates the use of the inductive method (*al-ṭariqah al-istiqrā'iyyah*) as a more contextual and cognitively engaging approach to teaching *ṣarf*. This method begins with the presentation of concrete linguistic data—specifically Qur'anic verses that feature *ism fā'il*—from which students are encouraged to observe syntactic patterns and infer relevant grammatical rules. Such an approach aligns closely with constructivist principles in language education, which hold that meaningful understanding is achieved through active learner engagement in pattern recognition and rule formation, rather than through passive reception of pre-formulated rules. In addition, this method fosters both analytical and practical language competencies, equipping students to apply grammatical knowledge to real textual contexts.

Integrating the Qur'an as a primary data source in *ṣarf* instruction contributes not only to the development of linguistic competence, but also to fostering affective and spiritual engagement with the text. When Qur'anic verses are treated as subjects of linguistic inquiry, students begin to perceive language not merely as a system of grammatical rules, but as a vehicle for conveying divine guidance. In the framework of value-based Arabic language education, as proposed by Qomaruddin and Ridlwan, such an approach has been shown to enhance both students' grammatical awareness and their spiritual sensitivity. Thus, Qur'an-centered *ṣarf* instruction becomes a powerful medium for integrating language learning with character formation rooted in Islamic values.

Furthermore, the application of the inductive method aligns with the pedagogical concept of reverse deductive grammar, a widely accepted approach in modern foreign language instruction. This model emphasizes learning that begins with authentic texts—such as Qur'anic verses—rather than pre-established grammatical rules. In doing so, students acquire linguistic knowledge organically and progressively, in accordance with Vygotsky's Zone of Proximal Development (ZPD), wherein learning is scaffolded to match each learner's evolving capacity to understand increasingly complex linguistic structures.

In light of these findings, this study recommends that Arabic language instructors move beyond pattern memorization, and instead adopt *Qur'an-based inductive approaches* that promote exploration of meaning, function, and context. This pedagogical shift is expected to enhance not only the cognitive dimensions of *ṣarf* learning, but also to foster its affective and spiritual relevance—resulting in more reflective, contextual, and applicable language skills for everyday use.

Synthesis of Research Findings

The analysis of Surah al-Anfāl reveals that *ism fā'il* appears in a variety of morphological patterns (*waṣṣn*), with فَاعِلٌ (*fā'il*) being the most prevalent form. This finding indicates that the morphological realization of *ism fā'il* in the Qur'an is both diverse and context-sensitive, adapting to fulfill the rhetorical and semantic functions of each verse. The variation in *waṣṣn* also underscores the flexibility and richness of Arabic's derivational system, reaffirming the importance of mastering *ṣarf*—particularly for those engaging in the linguistic and theological interpretation of sacred texts.

Furthermore, most instances of *ism fā'il* identified in this surah exhibit the capacity for '*amal*—functioning as governing agents, syntactic subjects (*fā'il*), or nominal predicates (*kehabar*). This demonstrates that *ism fā'il* is not a passive morphological category, but an active syntactic element that plays a central role in sentence structure and meaning-making. Its position within the grammatical framework of the verse often serves as the semantic pivot, directly conveying the identity and role of the agent within the Qur'anic narrative.

From a semantic and interpretive perspective, *ism fā'il* in Surah al-Anfāl carries profound religious and ethical significance. Beyond its grammatical role in identifying the agent of an action, it also serves to articulate faith-based identity, model ideal character traits, and reinforce the moral imperatives emphasized in Qur'anic discourse. In this way, the presence of *ism fā'il* in these verses demonstrates a unique convergence between linguistic structure and spiritual message.

In light of these findings, the study strongly recommends the implementation of the inductive method (*al-tarīqah al-istiqrā'iyyah*) in teaching *ism fā'il*. This approach has been shown to be effective in facilitating students' understanding of its form, meaning, and function within authentic contexts. By employing Qur'anic verses as core instructional material, learners gain not only technical proficiency in Arabic morphology, but also a direct engagement with the sacred discourse that informs the value system and identity of the Muslim ummah. As such, the inductive method is not merely a pedagogical innovation—it represents a holistic model of Arabic instruction that integrates linguistic competence with spiritual formation and ethical consciousness in Islamic education.

CONCLUSION AND IMPLICATIONS

This study demonstrates that the use of *ism fā'il* in Surah al-Anfāl is not merely a product of derivational morphology (*ṣarf*), but also serves as a strategic linguistic device for conveying theological depth and rhetorical emphasis within Qur'anic discourse. The classification yielded 35 instances of *ism fā'il* distributed across various verses, encompassing six distinct morphological patterns (*mawṣūf*), with the فاعِل (fā'il) form appearing most frequently. These findings not only affirm the morphological richness and flexibility of the Qur'an, but also reveal its intentional deployment of linguistic structures to communicate multi-layered meanings—spanning grammatical, semantic, and spiritual dimensions.

The grammatical functions of *ism fā'il* in Surah al-Anfāl are notably diverse. In various verses, it appears as *mubtada'* (nominal subject), *kehabar* (predicate), *fā'il* (verbal subject), and in specific contexts, even as *tamyīz* (specifier), all of which require a nuanced understanding of *i'rab* (grammatical inflection). Moreover, several instances exhibit the capacity for '*amal*, where the *ism fā'il* governs a *maf'ul bih* (direct object), thereby functioning as an active syntactic agent within the sentence structure. These findings reinforce the conclusion that *ism fā'il* is far from being a passive morphological derivative; rather, it is a central grammatical unit within classical Arabic syntax. This view is further substantiated by traditional grammatical works such as *al-Muyassar fi al-Nahw* and *Sharḥ Mughnī al-Labīb*, which elaborate on its syntactic versatility and structural significance.

The analysis of the phrase *al-mu'minūn ḥaqqan* in Surah al-Anfāl (8:4) underscores the linguistic depth and interpretive richness of the Qur'anic text. Here, the *ism fā'il al-mu'minūn* not only serves as the grammatical subject (*mubtada'*), but also carries a strong ideological function, affirming the identity of true believers as defined within the Qur'anic worldview. The accusative noun *ḥaqqan*, which lacks an explicit grammatical agent (*'amil*), invites further syntactic analysis. Classical *nahw* offers two interpretive frameworks: it may be read as a *maf'ul mutlaq muqaddar* (an implied absolute object from an ellipted verb), or as *tamyīz* (specifier), clarifying the nature or intensity of belief. These analytical models are widely accepted in classical Arabic grammar to

account for non-standard yet semantically and rhetorically potent structures that appear frequently in the Qur'an.

From a pedagogical standpoint, this study underscores the pedagogical value and effectiveness of adopting the inductive method (*al-ṭariqah al-istiqrā'iyah*) in teaching *ism fā'il* grammar. By engaging students with authentic linguistic data—particularly verses from the Qur'an—prior to introducing formal grammatical rules, this method enables learners to construct understanding through observation, analysis, and reflection. Such a strategy aligns closely with constructivist theories of language education, wherein learners are positioned as active agents in the process of meaning-making, rather than passive recipients of information.

Moreover, grounding Arabic grammar instruction in sacred texts not only enhances students' cognitive and linguistic proficiency, but also fosters emotional and spiritual connection to the Qur'an. When the inductive method is integrated with Qur'anic content as the primary instructional material, the study of *ṣarf* becomes more relevant, applicable, and spiritually resonant. This approach reflects the holistic vision of Islamic education, wherein language learning is deeply intertwined with ethical development and religious consciousness.

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