DEVELOPING SHORF (MORPHOLOGY) INSTRUCTION ACCORDING TO RUSYDI AHMAD THU'AIMAH, MAHMUD KAMIL AN-NAQAH, AND ROBERT LADO

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Abstract

This study examines the development of Shorf (morphology) instruction through the perspectives of three prominent scholars: Rusydi Ahmad Thu'aimah, Mahmud Kamil An-Naqah, and Robert Lado. The study is grounded in the significance of Arabic morphology as a foundational component for mastering structure and meaning in modern Arabic. Using a descriptive qualitative approach and library research, this study analyzes the key works of the three scholars. The findings indicate that Rusydi Ahmad Thu'aimah emphasizes contextual and communicative approaches in teaching morphology; Mahmud Kamil An-Naqah highlights the integration of form, meaning, and language skills; while Robert Lado underscores the role of contrastive analysis in understanding cross-linguistic morphological differences. The synthesis of these perspectives leads to a functional, meaningful, and context-based model of Shorf instruction that integrates cognitive, affective, and communicative dimensions, thereby strengthening learners' understanding of word structure and semantic function in Arabic language learning.

Keywords: Shorf, morphology, Arabic language learning, contrastive analysis, communicative competence.

INTRODUCTION

Arabic occupies a distinctive position within the intellectual tradition of Islam, functioning not only as a language of religion, civilization, and scholarship, but also as an epistemic medium for the transmission of Islamic knowledge, including tafsīr, ḥadīth, fiqh, and classical scholarly literature. Mastery of Arabic therefore requires a comprehensive understanding of its linguistic structure, including morphology (ʿilm al-sharf), which plays a crucial role in shaping meaning and lexical relations within a text. Errors at the morphological level frequently lead to misinterpretation, making proficiency in Shorf a fundamental basis for reading comprehension, textual interpretation, and the development of Arabic language competence in a holistic manner. In classroom practice, however, various challenges remain evident, particularly in students' limited ability to recognize awzān (word patterns), verbal inflection, and derivational processes based on lexical roots (jadhar al-kalimah). Many learners struggle to distinguish active and passive forms, to comprehend verbal derivatives, or to identify grammatical meanings embedded in morphological variations. These conditions indicate that mastery of morphological structure cannot be achieved merely through memorization of patterns, but instead requires an instructional approach that promotes structural analysis, functional understanding, and contextual application in authentic language use. The findings of Muhammad Natsir (2017) reinforce this view, showing that learners' difficulties in reading and pronouncing wazan-based lexical forms are largely rooted in limited recognition of morphological patterns and weak conceptual understanding of word structure. A number of studies further demonstrate that the enhancement of Shorf competence through specific pedagogical strategies yields better outcomes than traditional memorization-based approaches. For example, the study by Vina Indah Triana et al. (2024) shows that the tasrif method, when combined with creative learning strategies, enables students to understand derivational forms in a more systematic and meaningful manner. This indicates that the teaching of morphology should be designed as an active, reflective, and applicative learning process. Likewise, the development of interactive learning media such as Wordwall has been shown to increase learner motivation and participation by engaging students in varied and stimulating morphological practice activities (Hayim & Jamil, 2023). Nevertheless, many media-based studies remain focused primarily on technical effectiveness, without establishing strong connections to the theoretical foundations of Arabic language pedagogy

and the conceptual frameworks of language-education scholars (Annabila, n.d.). Meanwhile, Android-based digital learning media development studies highlight learners' need for accessible learning tools, although their integration with pedagogical theory in Shorf instruction still requires stronger theoretical grounding (Abidin & Munirul, 2025). Within the broader theoretical discourse of Arabic language education, the ideas of Rusydi Ahmad Thu'aimah, Mahmud Kamil An-Naqah, and Robert Lado offer significant conceptual contributions that are highly relevant to the development of Shorf instruction. Thu'aimah, through his scholarship on Arabic curriculum design and learning management, underscores the relationship between linguistic components and language skills, as well as the need to align learning strategies with learner needs and developmental stages (Rusydi & Sulaiman, 2023). Mahmud Kamil An-Naqah emphasizes the integration of linguistic form, semantic function, and contextual use, positioning Shorf not merely as structural knowledge, but as learning that is closely linked to humanistic and experiential dimensions of the learner. Meanwhile, Robert Lado's theory of contrastive analysis provides a perspective that comparison between the mother tongue and the target language can assist learners in understanding morphological differences while reducing linguistic interference.

The synthesis of these three perspectives opens space for the development of a more integrative, contextual, and functional model of Shorf instruction. Thu'aimah's curriculum and learning-management orientation provides a systematic framework for organizing morphological content; An-Naqah's integration of form and meaning enriches the semantic and applicative dimensions of instruction; and Lado's contrastive approach guides learners in recognizing cross-linguistic morphological differences through reflective comparative analysis. The integration of these approaches has the potential to produce a Shorf learning model that not only strengthens mastery of word structure, but also supports communicative competence and textual comprehension within contemporary learning contexts. The urgency of such an approach is increasingly relevant in the context of modern and digital-era education, where language learning occurs in online environments, engages authentic texts, and involves intercultural interaction. Morphology can no longer be treated as a passive and purely theoretical subject, but rather as a cognitive-communicative competence that directly contributes to meaning-making in language use. Accordingly, a Shorf learning framework is required that can integrate cognitive, structural, affective, and contextual dimensions in a balanced manner.

The novelty of this study lies in its effort to develop a comparative analysis and theoretical synthesis of the ideas of Rusydi Ahmad Thu'aimah, Mahmud Kamil An-Naqah, and Robert Lado within the context of Shorf instruction an area that has received limited integrative scholarly attention. Previous studies tend to focus on a single approach, medium, or theoretical perspective, whereas this study aims to formulate a conceptual model that harmoniously draws upon the strengths of each theoretical framework. Thus, this research is expected to contribute not only to the theoretical development of applied Arabic linguistics, but also to provide practical implications for curriculum design, instructional strategies, and the development of morphological learning media across diverse educational settings.

METHOD

This study employs a descriptive qualitative approach with the aim of exploring, understanding, and interpreting the views of selected scholars on the development of Shorf (morphology) instruction in a comprehensive and contextual manner. This approach was chosen because the object of analysis consists of ideas, theoretical concepts, and philosophical foundations of language pedagogy, which cannot be examined through quantitative procedures. The focus of the study lies in the analysis of meaning, conceptual relations, and the pedagogical implications of each scholar's thought for the development of Arabic morphology learning. The research adopts a library research method by collecting data from the major works of Rusydi Ahmad Thu'aimah, Mahmud Kamil An-Naqah, and Robert Lado. Primary sources include works such as Ta'līm al-'Arabiyyah li Ghayr an-Nāṭiqīn Bihā, Manāhij Ta'līm al-Lughah al-'Arabiyyah, and Linguistics Across Cultures, which explicitly present their perspectives on language teaching. Secondary sources consist of books, journal articles, and other academic studies that provide explanation, interpretation, and critical analysis of their ideas. Data collection was carried out through several stages, namely the identification of relevant literature, source selection based on the research focus, intensive reading, and systematic note-taking of key concepts related to the principles, approaches, and orientations of Shorf instruction. The identified concepts were then organized into analytical themes, including curriculum perspectives, linguistic orientation, functional approaches, and pedagogical relevance. This procedure enabled the construction of a systematic conceptual map of the three scholars' thought. Data were analyzed using content analysis combined with comparative analysis. Content analysis was employed to trace epistemological frameworks, conceptual structures, and methodological orientations within each work, while comparative analysis was used to identify points

of convergence, differences in approach, and the potential integration of the scholars' perspectives in the development of a Shorf instructional model. The results were subsequently synthesized into a comprehensive conceptual framework. The validity of the findings was strengthened through conceptual triangulation and cross-verification across both primary and secondary sources. Triangulation was conducted by examining the consistency of ideas across different texts by the same author and by comparing interpretations proposed in previous scholarly studies. Through this procedure, the study aspires to achieve strong academic validity and to contribute theoretically to the development of Arabic morphology instruction within the field of applied linguistics.

RESULTS AND DISCUSSION

A. The Contribution of Rusydi Ahmad Thu'aimah's Thought to the Development of Shorf (Morphology) Instruction

The findings of this study indicate that Rusydi Ahmad Thu'aimah is one of the central figures in the development of modern Arabic language education, particularly within the field of applied linguistics and the teaching of Arabic to non-native speakers. His academic formation at Al-Azhar University provided a strong foundation in both religious and linguistic disciplines, which was later enriched through further studies at Ain Shams University and several international academic institutions. This cross-institutional academic experience shaped his comprehensive intellectual orientation and openness to contemporary linguistic approaches (Izzati et al., 2025). One of the key outcomes of the analysis of Thu'aimah's thought is his significant role in promoting the communicative approach (الاتجاه التواصلي) in the teaching of Arabic. Within this epistemological framework, language is not conceived merely as a static set of grammatical rules, but as a living and dynamic means of social interaction. This conception has direct implications for the teaching of Shorf, in which morphology is not positioned as an object of structural memorization, but as a functional instrument closely related to meaning formation and communicative practice.

Moreover, Thu'aimah's approach emphasizes that the teaching of Shorf must integrate the relationship between word form, meaning, and use in real communicative contexts. Accordingly, learners are not only expected to understand morphological patterns mechanically, but also to connect them with their semantic functions and speech situations. This orientation assigns pragmatic value to morphological structures in the learning process, thereby fostering deeper and more meaningful internalization of concepts among learners. Beyond the cognitive dimension, Thu'aimah also places strong emphasis on the affective aspects of language learning, including motivation, learning interest, and positive attitudes toward Arabic. He criticizes traditional instructional models that rely excessively on rote memorization of rules while providing little space for reflective and contextualized learning experiences. This critique forms the basis for the development of a more humanistic paradigm of Shorf instruction, one that views learners as active subjects who are emotionally and intellectually engaged in the process of understanding linguistic structure.

From a pedagogical perspective, Thu'aimah's ideas open the way for the design of an integrative and communicative model of Shorf instruction. This integration is reflected in efforts to link morphological exercises with other language skills such as reading, writing, speaking, and listening. Through such an approach, morphological competence does not stand in isolation, but contributes directly to strengthening learners' communicative competence in Arabic, an orientation that is highly relevant to the demands of language learning in the modern era. At the theoretical level, Thu'aimah's thought also has implications for re-conceptualizing the position of morphology within the Arabic language curriculum. Shorf is no longer placed merely as a normative-structural subject, but as part of a system of meaning that interacts with social context and communicative needs. In this way, morphology learning shifts from a structural-memorization paradigm to a functional-meaningful paradigm, one that emphasizes both the understanding of word forms and their semantic functions within linguistic practice. Based on these findings, it may be concluded that the contribution of Rusydi Ahmad Thu'aimah's thought carries a twofold significance: first, at the methodological level, through the strengthening of the communicative approach in Shorf instruction; and second, at the epistemological level, through the repositioning of morphology as an integral component of linguistic competence. This conceptual framework provides a solid theoretical foundation for the development of a more contextual, humanistic, and learner-relevant model of Shorf instruction (Izzati et al., 2025).

B. The Concept of Shorf and Its Relationship with Meaning (Dalālah)

The findings indicate that Shorf (الصرف) is positioned as a branch of Arabic linguistics concerned with the systematic alteration of word forms to express specific meanings, commonly referred to as 'ilm taṣrīf al-kalimah. Changes in letters, patterns (wazn), and morphological structures do not merely produce formal variations but also generate systematic semantic distinctions (Intan Nazmi Nurlaila, 2025). Thus, Shorf is not limited to the study of

formal linguistic aspects; rather, it is intrinsically linked to the meaning system that accompanies every morphological transformation. Within the classical Arabic linguistic tradition, Shorf is regarded as a fundamental discipline following Nahwu. Linguists even describe it as "mīzān al-'arabiyyah" (the scale of the Arabic language), since morphological structure enables speakers to evaluate the grammatical function and semantic value of lexical items with precision (Junaidy, 2015). The interdependence between form and meaning can be observed, for example, in the contrast between the patterns fa'ala (فَعَل) and tafa''ala (تَفَعَّلَ), which indicates intensification or repetition of an action. Such cases demonstrate that morphological change is always correlated with semantic change. The concept of dalālah (الدلالة) is understood as the meaning conveyed by a linguistic form, encompassing lexical, structural, and contextual dimensions (Sugito & Suparmi, 2025). Within the framework of Shorf, dalālah ṣarfiyyah plays a central role, as every change in pattern (ṣīghah) entails grammatical-semantic implications. The transformation from كَتَبَ (kataba, "to write") to كُتِبَ (kutiba, "was written"), for instance, signals a shift from an active agent to a passive object, representing a concrete example of dalālah al-ṣīghah as meaning generated through morphological form.

Rusydi Ahmad Thu'aimah emphasizes that instruction in Shorf should not be restricted to memorizing paradigms, since a purely structural orientation tends to obscure the semantic dimension of language (Anis, 2023). He underscores the need to connect ṣīghah and dalālah through communicative contexts so that Shorf fosters not only grammatical competence but also communicative competence. This perspective positions morphology as a meaning-bearing instrument embedded in real-life language use. Meanwhile, Mahmud Kamil An-Naqah conceptualizes the relationship between Shorf and dalālah as a cognitive-semantic process. Each wazn is viewed as a carrier of potential meaning; therefore, semantic interpretation cannot be separated from its morphological structure. He recommends an inductive approach in which learners are first exposed to lexical examples and subsequently guided to infer meaning autonomously. This approach aligns with constructivist learning theory, wherein meaning is developed through linguistic experience and contextual engagement. In contrast, Robert Lado highlights the importance of cross-linguistic comparison of morphological systems in understanding dalālah ṣarfiyyah (Rifa'i Ahmad, 2021). Learners' difficulties frequently arise from structural differences across languages for example, English relies more on affixes and auxiliary verbs, whereas Arabic depends on internal morphological modification. Through contrastive analysis, Lado demonstrates that cross-linguistic awareness enables learners to associate morphological forms with meaning more effectively.

Classical scholarship also affirms the intrinsic linkage between form and meaning. Ibn Jinni, in Al-Khaṣāʾiṣ, explains that ṣīghah functions as the vessel of meaning, while meaning constitutes the spirit that animates the form; alteration of one inevitably affects the other (Afa, 2017). This perspective reinforces the view that Shorf does not merely map grammatical forms but also reflects the semantic dynamics of the Arabic language. Overall, the findings suggest that the relationship between Shorf and dalālah constitutes a foundational principle in the development of contemporary Arabic language pedagogy. Integrating morphological form with meaning fosters meaningful learning, as emphasized by Thu'aimah and An-Naqah, while Lado's perspective contributes a cross-linguistic comparative dimension relevant to non-native learners. The integration of these three perspectives yields a holistic, communicative, and function-oriented framework for Shorf instruction within authentic language contexts.

C. The Role of Context in Interpreting Morphological Structure

The findings of this study indicate that context (as-siyāq) plays a highly significant role in understanding the morphological structure (at-tarkīb aṣ-ṣarfī) of the Arabic language. This reinforces the view of modern linguistics that the meaning of a morphological form cannot be adequately understood when separated from the situation, communicative purpose, and environment in which it is used (Putra, 2025). In practice, a single lexical form in Arabic may possess multiple potential meanings; thus, the interpretation of morphological forms cannot rely solely on memorized patterns, but must be connected communicatively to sentence and discourse context. The transformation of the verb ʿalima (عَلِمَ) into ʿallama (عَلَّمَ) illustrates that the shift from the pattern fa'ila to fa''ala produces a causative function, namely the meaning "to cause someone to know." This meaning can only be accurately interpreted when examined within the structural context of the sentence in which it occurs. Accordingly, context functions as a semantic bridge that links morphological variation to the dalālah (meaning) that it generates. From a pedagogical perspective, Rusydi Ahmad Thuʿaimah emphasizes that the teaching of Shorf should be oriented toward its contextual use in real communication. He rejects approaches that focus merely on pattern memorization and recommends presenting morphological forms within complete sentences so that learners are able to associate form with its semantic function (Wahyuningsi, 2019). This contextual approach has been shown to enhance learners' semantic awareness and to support their understanding of the relationship between form, meaning, and communicative function.

A similar position is articulated by Mahmud Kamil An-Naqah through his integrative approach (al-manhaj at-takamulī), which situates morphology, syntax, and sentence meaning as a unified cognitive process. Within this framework, context acts as a mediator enabling learners to interpret morphological changes naturally while also capturing emotional and social nuances embedded in particular morphological choices (Nurkholis, 2022). Meanwhile, Robert Lado's perspective contributes significantly to the cross-linguistic dimension. Within the framework of contrastive analysis, context is viewed as a primary instrument for preventing semantic errors resulting from negative transfer from the learner's first language. Differences in the representation of reflexive and reciprocal meanings between Arabic and English, for instance, can only be accurately understood through contextualized analysis of morphological forms (Rahman, 2021). This demonstrates that context operates not only at the level of internal linguistic structure, but also within the broader domain of cross-language learning.

These findings are also consistent with the tradition of classical Arabic linguistics. As highlighted in contemporary studies, Ibn Jinni affirmed that words cannot be understood apart from their context, since context unifies morphological structure, grammatical meaning, and communicative function (Nade & Sulkifli, 2024). This principle underscores that morphological forms serve as containers of meaning that come to life within sentence structure. Further pedagogical implications are reflected in the implementation of context-based learning strategies, such as the use of authentic texts, sentence analysis, and discourse-oriented instruction. Through activities that require learners to identify morphological patterns within religious texts as well as modern Arabic texts, students not only strengthen their understanding of morphological structure, but also develop linguistic sensitivity and analytical thinking skills (Suswanto et al., 2023). Overall, the results of this study affirm that context should not be positioned merely as a supporting element, but as a decisive determinant in interpreting the morphological structure of the Arabic language. The integration of context, as articulated by Thuʿaimah, An-Naqah, and Lado, renders the learning of Shorf more meaningful, communicative, and applicable. Understanding morphological form in isolation leads only to mechanical memorization, whereas context-based interpretation fosters reflective and functional language competence aligned with the objectives of contemporary Arabic language education.

D. Methods of Shorf (Morphology) Instruction in the Perspective of Modern Pedagogy

The findings of this study indicate that instructional methods in Shorf (morphology) play a strategic role in the comprehensive development of Arabic language competence. Within the Arabic linguistic tradition, Shorf is not merely positioned as a discipline concerned with morphological change, but also as a foundational instrument for meaning formation and communicative ability (Hapianingsih & Fadli, 2024). Accordingly, the selection of instructional methods for Shorf must take into account linguistic, psychological, and pedagogical dimensions, so that learning does not remain purely theoretical, but becomes meaningful, contextual, and applicable. In general, the review reveals two major pedagogical orientations in the teaching of Shorf: the traditional approach, which emphasizes memorization of morphological patterns (awzān) and reproduction of forms through conventional drills, and the modern approach, which prioritizes understanding of meaning and morphological function within sentence structures and communicative discourse (Putri Anggia et al., 2025). The emergence of the modern orientation is closely linked to the contributions of three key figures Rusydi Ahmad Thuʿaimah, Mahmud Kamil An-Naqah, and Robert Lado who integrate linguistic principles with the practical needs of language learners.

The results show that Rusydi Ahmad Thuʿaimah situates the communicative-conceptual method (al-manhaj at-tawāṣulī al-mafḥūmī) as the principal foundation of Shorf instruction. For him, the essential aim of Arabic language learning is communicative ability; thus, the teaching of morphology must be directed toward understanding the semantic functions of word forms in real utterances rather than toward pattern memorization alone. Thuʿaimah recommends the inductive method (al-manhaj al-istiqrāʾī), in which examples of words and sentences are presented prior to students' formulation of morphological rules and semantic relationships independently. This approach enables learners to construct knowledge through authentic linguistic experience. He further emphasizes contextual learning through analysis of texts and authentic dialogues to connect morphological change with meaning in discourse (Triani & Putra, 2023).

Meanwhile, Mahmud Kamil An-Naqah develops an integrative approach (al-manhaj at-takāmulī) that links Shorf instruction with the four language skills. Within this framework, morphology is not taught as an isolated discipline, but as an instrument of meaning construction in communicative interaction. Pedagogical implementation is realized through task-based learning, wherein students actively engage in language tasks requiring the application of morphological forms, such as sentence production, discussion of semantic shifts in word formation, and identification of verb patterns in spoken texts. An-Naqah also underscores the reflective dimension of learning through self-directed analysis of morphological errors as a means of fostering learner autonomy and metalinguistic

awareness. Distinct from the previous two figures, Robert Lado approaches Shorf instruction within the framework of applied linguistics and contrastive analysis. He argues that morphological errors among second-language learners are often influenced by first-language interference; therefore, comparative analysis of the Arabic morphological system and the learner's native language is essential to prevent semantic and grammatical inaccuracy (Misdawati, 2019). Lado further develops the concept of patterned drills, guided exercises based on meaningful repetition, to reinforce accuracy of morphological form and meaning. Such exercises must be accompanied by semantic context to avoid mechanical reproduction and to function as reinforcement of communicative competence (Setyawan, 2023).

The synthesis of these three perspectives demonstrates that an effective Shorf instructional model is one that integrates cognitive, communicative, and contrastive dimensions. Thu'aimah's approach provides a communicative and meaning-centered foundation; An-Naqah's approach reinforces inter-skill integration and learner autonomy; while Lado's approach strengthens structural accuracy through systematic cross-linguistic analysis. The integration of these perspectives results in a holistic model of Shorf instruction, wherein learners construct morphological understanding through experience, context, reflection, and interlingual comparison. In conclusion, this study affirms that Shorf instruction should not be reduced to mechanical memorization of morphological patterns. Rather, it must be developed as a dynamic process of meaning construction that is relevant to contemporary communicative needs and aligned with the aims of Arabic language education, namely the development of balanced linguistic, semantic, and communicative competence that harmonizes the relationship between ṣīghah (form) and dalālah (meaning).

E. Strategies for Developing Shorf (Morphology) Instruction

The findings of this study indicate that strategies for developing Shorf (morphology) instruction hold a strategic function in bridging theoretical studies of Arabic linguistics with language-learning practices that are adaptive to contemporary needs (Natsir, 2017). Instructional strategies are no longer centered solely on the mastery of morphological forms (ṣīghah), but are instead directed toward the comprehension of meaning (dalālah), communicative function, and the social relevance of language use. From the perspective of modern pedagogy, the development of Shorf instructional strategies should emphasize interactive, contextual, and meaningful learning processes that enable learners to gradually develop morphological and semantic awareness. The results further reveal at least three major paradigms that contribute to the development of Shorf instructional strategies. First, the functional approach proposed by Rusydi Ahmad Thu'aimah situates Shorf instruction within the framework of functional language learning. Its primary focus is not on memorizing wazan patterns, but on utilizing morphological forms in real communicative situations. Strategies such as context-based instruction and spiral learning enable learners to understand the semantic functions of word forms through continuous contextual exposure. This approach renders morphology learning more dynamic, applicable, and closely aligned with everyday communicative practice. However, the findings also show that this approach requires high teacher capacity in designing contextual activities and gradually integrating materials, which presents implementation challenges in institutions with limited pedagogical resources.

Second, the integrative strategy developed by Mahmud Kamil An-Naqah emphasizes active learner participation through collaborative learning and reflective–authentic tasks. Morphology is positioned as an instrument for meaning-making within communicative interaction rather than as an isolated field of study. The integration of form, meaning, and language skills generates a learning process that is applicable, humanistic, and oriented toward learner autonomy. Nevertheless, the implementation of this integrative model requires curriculum readiness, effective classroom management, and sufficient instructional time to ensure that each component is delivered proportionally. Third, Robert Lado introduces a strategy based on contrastive analysis and meaningful drills (Rohayati, 2019; Lado, 1957). Comparative analysis between Arabic morphological systems and the learner's first language helps minimize errors arising from linguistic interference and strengthens structural accuracy. Meaningful drills accompanied by communicative context have proven effective in reinforcing the accurate use of word forms without resorting to purely mechanical repetition. However, Lado's approach may become overly structural and mechanistic if not balanced with dimensions of meaning and sociolinguistic context; therefore, it needs to be integrated with communicative and contextual approaches. The synthesis of these perspectives demonstrates that effective strategies for developing Shorf instruction are constructed upon four core principles: (1) contextuality through real communicative situations as proposed by Thu'aimah, (2) the integration of language skills as emphasized by An-Naqah, (3) cross-linguistic comparative analysis in the perspective of Lado, and (4) reflection and authentic application through direct learning experiences. These principles are operationalized through the use of authentic texts, collaborative morphological analysis discussions, contrastive exercises, Shorf-based language production projects, and reflective feedback.

Through the application of these principles, Shorf instruction is transformed from a memorization-oriented practice into a dynamic, critical, and communicative process of meaning analysis. The findings affirm that the ideal strategy for Shorf development is one that positions learners at the center of instruction (student-centered learning), enabling them to act as active agents who construct their understanding of form and meaning independently and contextually. Beyond enhancing linguistic competence, this strategy also fosters appreciation for the systematic nature of the Arabic language as both a language of scholarship and revelation.

CONCLUSION

Based on the analysis of the ideas of Rusydi Ahmad Thu'aimah, Mahmud Kamil An-Naqah, and Robert Lado, it can be concluded that all three figures provide significant contributions to the development of Shorf (morphology) instruction as an integral component of modern Arabic language education. Their perspectives complement one another in shaping a functional, integrative, and contextual approach to morphology learning. Thu'aimah conceptualizes Shorf as a medium for developing communicative competence through contextual and meaning-based instruction, while An-Naqah emphasizes an integrative and humanistic orientation that connects form, meaning, and language skills within collaborative and reflective learning processes. Meanwhile, Robert Lado's ideas, particularly through contrastive analysis, reinforce the accuracy of morphological structures by comparing the Arabic linguistic system with learners' first languages and by employing meaningful drills as a systematic means of internalizing form and meaning. The synthesis of these perspectives affirms that an ideal model of Shorf instruction is one that integrates form, meaning, and context within a coherent pedagogical system, positioning learners as active subjects who discover patterns, construct semantic understanding, and apply them in authentic communication. Through such an approach, Shorf learning is no longer confined to memorizing awzān patterns, but develops into a cognitive, affective, and communicative process that fosters linguistic competence and comprehensive semantic awareness.

Furthermore, this study underscores the importance of the concept of an-niẓām ad-dalālī as a foundational principle in Arabic morphology instruction, as the interrelationship between form and meaning constitutes the core of the communicative relevance of morphological structures. Without meaningful orientation, Shorf instruction risks falling into a mechanistic approach with limited communicative function. Therefore, context-based, meaning-oriented, and authentic-use learning emerges as a key strategy for realizing meaningful learning oriented toward communicative competence. In the future, the findings of this study are expected to serve as a reference for educators, curriculum developers, researchers, and Arabic language learners in designing more applicative, adaptive, and contextually relevant Shorf instructional models that align with contemporary Arabic language learning needs, while strengthening the integration between Islamic scholarly tradition and modern scientific approaches in the development of Arabic morphology pedagogy.

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