



Grammatical Cohesion in *Durūsul Lugah* Volume 1 and Its Implications for Arabic Language Learning

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DOI: <http://doi.org/10.35931/am.v8i1.4657>

Article Info

Received: 9th January 2025

Revised: 5th March 2025

Accepted: 6th March 2025

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Abstract: Based on Halliday and Hasan's (1976) theory, this study looks at how the four grammatical devices of cohesion are used in *Durūsul Lugah* Volume 1: reference, substitution, ellipsis, and conjunction. We used a descriptive qualitative approach to collect data, employing the reading, listening, and note-taking technique. The data analysis involved data reduction, presentation, and conclusion. The results show that conjunction and reference appear in almost every chapter, while substitution and ellipsis only begin to emerge in the later chapters. However, the variety within each type of cohesion remains limited. These findings have implications for teaching Arabic. For example, they can help students better understand the additive and adversative meanings of the word "and," give clear instructions on word forms and types, and better understand pronouns (ḍamīr). We also encourage learners to enhance their linguistic awareness. Overall, the types of grammatical cohesion in *Durūsul Lugah* Volume 1 are not yet highly diverse. However, the book's text maintains grammatical coherence, making it suitable for beginner-level Arabic learners.

Keywords: *Durūsul Lugah*, Arabic Textbook, Grammatical Cohesion, Arabic Teaching

INTRODUCTION

In learning Arabic as a foreign language, the existence of textbooks is one of the crucial things to support learning. Textbooks and teaching materials play a major role in the Arabic language learning process (Azhar et al., 2023; Laubaha et al., 2024) and one of the primary needs in the learning process, both for teachers and students (Tamam et al., 2024:816). The role of the textbook becomes very important in the indirect interaction model, i.e. when the student is the subject (Khair et al., 2023).

Without textbooks, learning will be less structured (Afroni, 2023). Therefore, the quality of textbooks needs to be considered. Good textbook quality can affect the quality of learning (Syamsudduha et al., 2019).

One of the Arabic language learning textbooks is the book *Durūs al-Lugah al-'Arabiyyah Li Gairi an-Nāṭiqīna Bihā*. Etymologically, this title means "Arabic Lessons for Non-Arabic Speakers". The book was written by Dr. V. Abdur Rahim, an Arabic linguist from India who later taught Arabic to non-Arabic speakers at the Islamic University of Medina.

The book was published by the Islamic University of Medina in 1997. This book is widely known throughout the world as Madinah Books (Dr. Vaniya, n.d.). Although published in the late 90s, the book is still easily accessible because there is an official website of Shaykh Dr. V. Abdur Rahim which publishes all his works in the field of Arabic



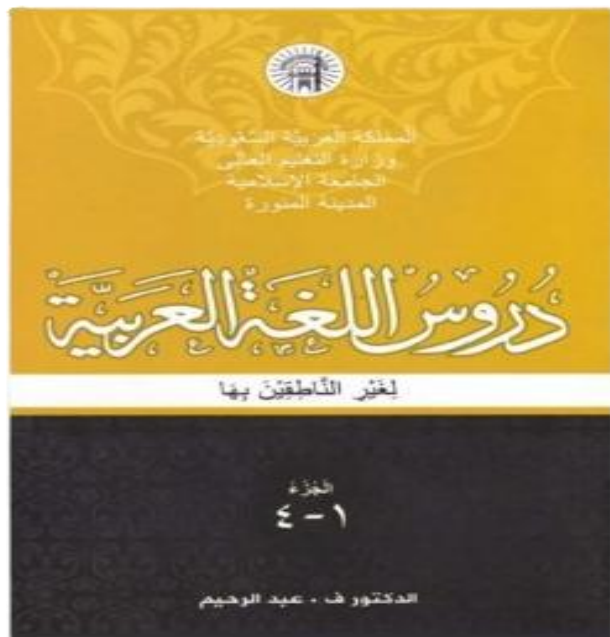
Figure 1. Website view to download *Durūsul Lugah*

language teaching, including this book. The website is <https://drvaniya.com/>.

On the website, this book can be downloaded for free. Here is a web view to download *Durūs al-Lugah al-*

'*Arabiyyah Li Gairi an-Nāṭiqīna Bihā* or Madinah Books Volume 1.

The reference to this book in Indonesia is commonly abbreviated as '*Durūsul Lugah*'. Below is the latest version of the book that is widely circulated in Indonesia.



The latest cover of *Durūsul Lugah* printed in Indonesia

Durūsul Lugah consists of 4 volumes. Volume 1 of this book contains material on the basic rules of Arabic through simple texts intended for beginner learners. The higher the volume level, the more complicated Arabic rules and texts presented in this book.

Durūsul Lugah is widely used by beginner Arabic learners (Dimyati et al., 2021), at various levels of education (Afroni, 2023) and in Islamic boarding schools in Indonesia (Hikmah et al., 2023). The preparation of the *Durūsul Lugah* book originated from the experience of the author who found it difficult and did not like the method of memorizing *wazan* or patterns when learning Arabic (Dimyati et al., 2021).

Durūsul Lugah is organized according to the principle of "*taqdīm al-uṣūl 'ala al-furū'*" (Dimyati et al., 2021) i.e. prioritizing the basics before the specifics. Therefore, the book is very comprehensive and easy to understand (Azhar et al., 2023; Dimyati et al., 2021; Abrar, 2022) and attracts interest in learning (Abrar, 2022). Several studies on this book have been conducted, both related to material and book preparation (Hikmah et al., 2023; Aminullah, 2020), evaluation of exercise questions (Rochmatunnisa, 2023) suitable methods (Dimyati et al., 2021), relevance of the book (Afroni, 2023),

implementation in reading learning (Naimah et al., 2023) and influence on learning achievement (Abrar, 2022).

In the material aspect, by referring to the textbook assessment instrument by Puslitbang Lektur Kemenag, Hikmah et al. (2023) concluded that the book of *Durūsul Lugah* has material suitability to the needs of non-Arabic learners, has completeness and breadth of material accompanied by vocabulary, pictures and exercises. However, the presentation of material in this book is less systematic and coherent.

In the aspect of book preparation, Aminullah (2020) concluded that *Durūsul Lugah* has fulfilled the criteria for preparing textbooks according to Nashir Abdullah Al-Gali from socio-cultural, psychological, and language elements. Aminullah (2020) also concluded that the form of material in the book is arranged from the beginner level, intermediate level, and advanced level. However, material related to sound elements has not been included in this book.

Specifically, Rochmatunnisa (2023) examined the forms of exercise questions in *Durūsul Lugah* Volume 1 based on Krippendorff's (2004) theory. This study concluded that the exercises in this book include completion tests, matching tests, short-answer tests, true-false tests, and repetition tests. The exercise questions meet the standards of a good exercise based on Daud and Celce-Murcia's checklist method. However, some weaknesses were identified, such as unclear instructions in certain exercises, the absence of exercises at a higher level than comprehension, and the lack of descriptive-type exercise questions.

In the aspect of method, the suitable method when using this book is the *takrar* method, which means that the teacher reads the material with good and correct pronunciation, then the students imitate what the teacher exemplifies (Dimyati et al., 2021). As for specifically in learning to read, Naimah et al. (2023) concluded that the methods applied were the *tajmi' method* (arranging random words into a perfect sentence) and the *muwa'imah/muwafiqah* method (practicing vision and doing speed reading exercises).

In general, the aforementioned studies tend to conclude that *Durūsul Lugah* holds positive value for use in Arabic language learning in Indonesia. This is supported by Afroni (2023) who concluded that *Durūsul Lugah* remains highly relevant to Arabic language learning in *tahfīzh* Islamic boarding schools. Furthermore, Abrar (2022) demonstrated that *Durūsul Lugah* has a positive influence on student achievement, as evidenced by the results of the Pearson correlation test.

However, among the previous studies, no one has specifically discussed cohesion in the text contained in the *Durūsul Lugah* book. The research of Hikmah et al. (2023) only concluded that the presentation of material in each chapter in this book is less systematic and coherent with the order of material that is widely listed in Arabic language books used in Indonesia. However, the study did not discuss cohesion which is one aspect of text coherence (Waller, 2015).

The concept of cohesion is a semantic concept; it refers to the meaning relationships that exist within a text and that define the text as a text (Halliday & Hasan, 1976:4). Furthermore, Halliday & Hasan (1976) stated that cohesion occurs when the interpretation of some elements in the text depends on others. Similarly, Flowerdew (2012) stated that with cohesion, we are concerned with the formal (as well as semantic) relationships between clauses, how an element - such as a pronomina, noun or conjunction - in one clause can refer backwards or forwards to another clause.

A cohesive text will show a clear relationship between one form and another so that the message in the text is clear and intact (Rizki et al., 2022). In other words, a cohesive text will help learners to understand the text. Xhepa (2016) revealed that foreign language learners often have difficulty understanding a text if the text lacks cohesiveness and coherence.

According to Halliday & Hasan (1976), cohesion can be realized through grammar and through vocabulary. Cohesion in grammar is called grammatical cohesion which includes reference, substitution, ellipsis, and conjunction, while cohesion in vocabulary is called lexical cohesion which includes repetition, synonyms, antonyms, and others. This research will focus on the aspect of grammatical cohesion in the book of *Durūsul Lugah* Volume 1. The research question is, "How is the distribution of grammatical cohesion devices in the text contained in *Durūsul Lugah* Volume 1 and what are the implications for Arabic language learning?"

METHOD

This research is descriptive qualitative research. In this study, the data collected are documents in the form of text contained in *Durūsul Lugah* Volume 1. In this study, the researcher positioned the textbook as it is without any intervention to change its contents.

Durūsul Lugah Volume 1 consists of 23 lessons or chapters. In those 23 chapters, there are 13 conversational texts and 9 descriptive texts. Chapter 17 is excluded as research data because the chapter does not contain conversational texts nor descriptive texts. Thus, the texts taken as data for this study are reading texts contained in each chapter except Chapter 17.

Here is an example of the text contained in *Durūsul Lugah* Volume 1

(١١) الدَّرْسُ الْحَادِي عَشَرَ
يَبْنِي
هذا بيتي. بيتي أمام المسجد. بيتي جميل. فيه حديقة صغيرة.
هذه غرفتي. فيها نافذة كبيرة ومروحة جميلة. هذا سريرتي وهذا
كرسيّ وهذا مكتبي. ساعتِي وقلمي وكتابي على المكتب. وحقيقتي
تحت المكتب. نافذة غرفتي مفتوحة.
هذه غرفة أخي. وتلك غرفة أختي. غرفة أخي كبيرة وغرفة
أختي صغيرة. غرفة أخي أمام غرفتي وغرفة أختي أمام المطبخ.
لي أخ واحد اسمه أسامة، ولي أخت واحدة اسمها سعاد.
أبي وأمي في تلك الغرفة الكبيرة.
أنا أحب أبي وأمي. وأحب أخي وأختي.

Figure 3. The text in Chapter 11 of *Durūsul Lugah* Volume 1

Data collection was done by reading the texts contained in *Durūsul Lugah* Volume 1. The researcher read the texts repeatedly to get accurate data. After that, the researcher categorized the data based on the types of grammatical cohesion according to Halliday & Hasan (1976), namely reference, substitution and ellipsis, and conjunction.

Reference is a word or phrase whose identity can be determined by referring to another part of the text or situation (Flowerdew, 2012). Reference can be situational (exophora) and textual (endophora). There are textual references (endophora) that refer to the previous text and are referred to as anaphora and there are also those that refer to the following text and are referred to as cataphora (Halliday & Hasan, 1976). Furthermore, Halliday & Hasan (1976) divided textual reference (endophora) into three types, namely personal reference, demonstrative reference, and comparative reference.

Substitution is a cohesion device to replace another word. Halliday & Hasan (1976) divide substitution into three types, namely nominal substitution, verbal substitution, and clausal substitution. Ellipsis is something that is left unsaid (Halliday & Hasan, 1976). Ellipsis is often referred to as substitution by zero. Just like substitution, Halliday & Hasan (1976) divide ellipsis into three types, namely nominal ellipsis, verbal ellipsis, and clausal ellipsis.

Conjunction is a connector of words, phrases, clauses, or sentences. Halliday & Hasan (1976) divide conjunctions into four types, namely additive (showing a relationship of equality), adversative (showing a relationship of opposition), causal (showing a relationship

of cause and effect) and temporal (showing a relationship of time).

The grouping of data based on the type of grammatical cohesion (reference, substitution and ellipsis, and conjunction) is done by making a table to facilitate the researcher to do the data analysis stage. The data analysis stage includes data reduction, data presentation, and conclusion drawing (Miles & Huberman, 1994). Data reduction was done by sorting the data in the table to focus the analysis on text elements relevant to grammatical cohesion. Data presentation is done by displaying the reduced data in the form of understandable narratives.

RESULT AND DISCUSSION

Grammatical Cohesions

Four grammatical cohesions (reference, substitution and ellipsis, and conjunction) are found in the text contained in *Durūsul Lughah* Volume 1. The distribution of these four grammatical cohesion devices is summarized in the following graph.

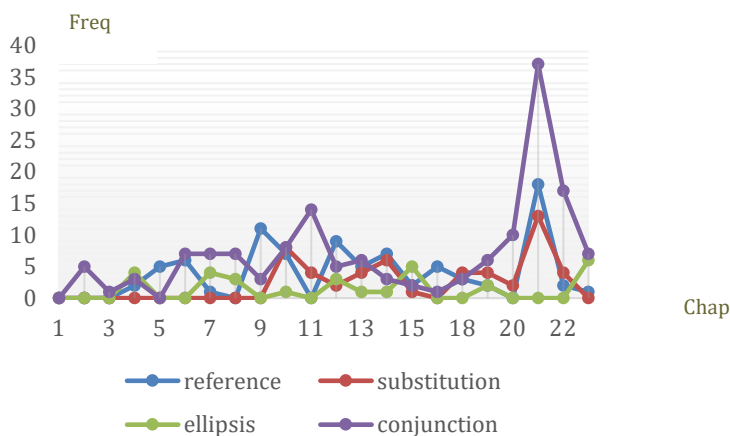


Figure 4. Distribution and Frequency of Grammatical Cohesion in *Durūsul Lughah* Volume 1

From the graph above, it can be observed that the texts in *Durūsul Lughah* Volume 1 contain four types of grammatical cohesion devices. The graph indicates that conjunctions are the most frequently occurring grammatical cohesion devices, with the highest frequency appearing in Chapter 21. This is followed by references and substitutions, which also peak in Chapter 21. In contrast, ellipses are the least frequently occurring grammatical cohesion devices, appearing very rarely in almost all chapters of Volume 1.

In general, grammatical cohesion that often appears in the first half chapter (Chapter 1-11) is conjunction with a total occurrence of 152 times, followed by reference with a total occurrence of 86 times. In the second half of the chapter (Chapter 12-23), substitution

and ellipsis began to appear equally with conjunction and reference. Substitution appears 52 times and ellipsis 30 times. The following is a discussion of each of these grammatical cohesion devices.

1. Conjunction

Conjunction is the most common grammatical cohesion device found in Volume 1. Most of the conjunctions in are marked by *harf* (particle) *وَ* /wa/ 'and'.

Harf (particle) *وَ* /wa/ 'and' can connect words, as in the following text:

حَامِدٌ لَهُ أَرْبَعَةُ أَبْنَاءٍ. هُمْ: حَمْرَةُ وَعُثْمَانُ وَأَحْمَدُ وَإِبْرَاهِيمُ

/Ḥāmidun lahu arba'atu abnā'in. Hum: Ḥamzatu wa 'Uṣmānu wa Aḥmadu wa Ibrāhīmu/

"Hamid had four children, namely: Hamzah and Utsman and Ahmad and Ibrahim." (Chapter 10)

In the text above, *harf* (particle) *وَ* /wa/ 'and' connects the words Hamzah, Utsman, Ahmad and Ibrahim.

Harf (particle) *وَ* /wa/ 'and' can also connect clauses, as in the following text:

هَذَا مَسْجِدٌ وَ ذَلِكَ بَيْتٌ

/Hāzā masjidun wa zālika baytun/

"This is a mosque and that is a house." (Chapter 2)

In the text above, *harf* (particle) *وَ* /wa/ 'and' connects the first clause (This is a mosque) and the second clause (This is a house).

Harf (particle) *وَ* /wa/ 'and' can also connect sentences, as in the following text:

مَنْ ذَلِكَ الرَّجُلُ الطَّوِيلُ الَّذِي خَرَجَ الْآنَ مِنَ الْمَدْرَسَةِ ؟

هُوَ الْمُدِيرُ الْجَدِيدُ.

وَ مِنَ الْوَلَدِ الصَّغِيرِ الَّذِي خَرَجَ الْآنَ مِنَ الْقَصْرِ ؟

هُوَ ابْنُ الْمُدِيرِ الْجَدِيدِ.

/Man zālika ar-rajulu aṭ-ṭawīlu allaẓi kharaja al-āna min al-madrasati?/

/Huwa al-mudīru al-jadīdu/

/Wa man al-waladu aṣ-ṣagīru allaẓi kharaja al-āna min al-faṣli?/

/Huwa ibnu al-mudīri al-jadīdi/

"Who is that tall man who just came out of the school?"

"He is the new principal."

"And who is that little boy who just came out of the class?"

"He's the new principal's son." (Chapter 9)

Harf (particle) *وَ* /wa/ 'and' in the text above connects the first question sentence (Who is that tall man who just came out of the school?) with the second question sentence (Who is that little boy who just came out of the class?).

The three examples of conjunction above each connect equivalent words, clauses and sentences, so the

type of conjunction is additive conjunction. The additive conjunction in the three texts is indicated by the presence of *harf* (particle) *وَ* /*wa*/ which means 'and'.

However, *harf* (particle) *وَ* /*wa*/ 'and' can also connect conflicting clauses and sentences, as reflected in the following two texts:

لَا، هَذِهِ دَرَّاجَةُ عَمَّارٍ. هَذِهِ جَدِيدَةٌ وَ دَرَّاجَةُ أَنَسٍ قَدِيمَةٌ.

/Lā. Hāzihi darrājatu 'Ammārin. Hāzihi jadīdatun wa darrājatu Anasin qadīmatun/

"No, this is Amar's bike. This (bike) is new and Amar's bike is old" (Chapter 6)

عَمَّارٌ طَالِبٌ مُجْتَهِدٌ وَ مَحْمُودٌ طَالِبٌ كَسْلَانٌ

/Ammārun ṭālibun mujtahidun wa Maḥmūdun ṭālibun kaslānu/

"Amar is a diligent student and Mahmud is a lazy student" (Chapter 9)

In the first text, *harf* (particle) *وَ* /*wa*/ 'and' shows the contradiction between the first clause (This bike is new) and the second clause (Amar's bike is old). Similarly, in the second text, *harf* (particle) *وَ* /*wa*/ 'and' shows the meaning of opposition between the first sentence (Amar is a diligent student) and the second sentence (Mahmud is a lazy student).

The two texts above show the meaning of opposition or adversative. However, the conjunction marker used is *harf* (particle) *وَ* /*wa*/ 'and' which semantically shows the meaning of equality (additive). This is in accordance with what Al-Shurafa (1994) stated that *وَ* /*wa*/ 'and' can be used as an additive and adversative conjunction.

In Volume 1, there is only one sentence that contains adversative conjunction, both in form and meaning, which is in the following text:

هُمْ مِنْ بِلَادٍ مُخْتَلِفَةٍ وَ لُغَاتِهِمْ مُخْتَلِفَةٌ وَ أَلْوَانُهُمْ مُخْتَلِفَةٌ وَلَكِنْ دِينُهُمْ وَاحِدٌ وَ رَبُّهُمْ وَاحِدٌ وَ نَبِيُّهُمْ وَاحِدٌ وَ قِبْلَتُهُمْ وَاحِدَةٌ.

/Hum min bilādin mukhtalifatin wa lughatuhum mukhtalifatun wa alwānuhum mukhtalifatun walākin dīnuhum wāḥidun wa Rabbuhum wāḥidun wa nabiyyuhum wāḥidun wa qiblatuhum wāḥidatun/

"They are from different countries and their languages are different and their skin colors are different. However, their religion is one and their God is one and their prophet is one and their Qiblah is one." (Chapter 21)

In the text above, there is the word *وَلَكِنْ* /*walākin*/ 'however' which functions as a conjunction marker. The type of conjunction in the text above is adversative conjunction because the word contrasts the first sentences (They are from different countries and their languages are different and their skin colors are different) with the

second sentences (Their religion is one and their God is one and their prophet is one and their Qiblah is one).

In Volume 1, there is no conjunction that shows causal conjunction and temporal conjunction. Causal conjunction is usually marked with *harf* *فَ* /*fa*/ 'then' and temporal conjunction is usually marked with *harf* *لَمَّا* /*lammā*/ 'when' and *إِذَا* /*izā*/ 'when' (Zakiyah, 2011).

2. Reference

Reference is a grammatical cohesion device that often appears after conjunction in Volume 1. The types of reference found are personal reference, demonstrative reference and definite reference.

Here is an example of a text that contains personal references:

الْمُدَّرِّسُ: وَ مِنْ أَيْنَ عَمَّارٌ؟

مُحَمَّدٌ: هُوَ مِنَ الصِّينِ

/Al-mudarris: Wa min ayna 'Ammārun?

/Muḥammad: Huwa min aṣ-Ṣīni/

"Teacher: And where is 'Ammar from?"

"Muhammad: He is from China." (Chapter 4)

In the text above, the word *هُوَ* /*huwa*/ 'he' refers to the word *عَمَّارٌ* /*'Ammarun*/ 'Ammar' (the name of the person) written in the previous text or the object asked by the teacher. The form of *personal reference* above is *endophora-anaphora* because the word *هُوَ* /*huwa*/ 'he' refers to the previous word or text. The word *هُوَ* /*huwa*/ 'he' is a *ḍamīr munfaṣil* (stand-alone pronoun) to indicate the third person singular masculine (*mufrad muḥakkkar*).

In the text above, the word *هُوَ* /*huwa*/ 'he' refers to a human object. However, the word *هُوَ* /*huwa*/ 'he' can also refer to non-human objects, as reflected in the following text:

سَعِيدٌ: أَيْنَ كِتَابُ مُحَمَّدٍ؟

يَاسِرٌ: هُوَ عَلَى الْمَكْتَبِ هُنَاكَ

/Sa'id: Ayna kitābu Muḥammadin?/

/Yāsir: Huwa 'ala al-maktabi hunāka/

"Sa'id: Where is Muhammad's book?"

"Yasir: He is on the table over there." (Chapter 5)

In the text above, the word *هُوَ* /*huwa*/ 'he' refers to the previous phrase, namely /*kitābu Muḥammadin*/ 'the book of Muhammad' which is a non-human object or thing. This is in line with what Al-Shurafa (1994) stated that Arabic uses the third person singular masculine pronoun /*huwa*/ 'he' for objects or animals, unlike English which uses the word 'It' for non-humans.

The word *هُوَ* /*huwa*/ 'he' is a personal reference to show the third person or object in the masculine singular, while the reference for the third person in the masculine plural is *هُمْ* /*hum*/ 'they' as shown in the following text:

المُدِيرُ: فِي فَصْلِكَ طَلَّابٌ مِنْ أَمْرِيكَ؟
 المَدْرَسُ: نَعَمْ. فِيهِ سَبْعَةُ طَلَّابٍ مِنْ أَمْرِيكَ.
 المَدِيرُ: أَهْمُ جُدُّ؟
 المَدْرَسُ: لَا. هُمْ قَدَامَى

/Al-mudīru: Fī faṣlika tullābun min Amrikā?/
 /Al-mudarrisu: Na'am. Fīhi sab'atu tullābin min Amrikā/
 /Al-mudīru: A hum jududun?
 /Al-mudarrisu: La. Hum qudāmā/
 "The principal: In your class, are there students from America?"
 "The teacher: Yes. There are seven students from America."
 "The principal: Are they (seven students) new?"
 "The teacher: No. They are old." (Chapter 19)

In the text above, the word هُمْ /hum/ 'they' refers to the word سَبْعَةُ طَلَّابٍ /sab'atu tullābin/ 'seven students' written in the previous text or the object asked by the principal. Since 'seven students' refers to a masculine third-person plural noun, the pronoun هُمْ /hum/ 'they' is appropriately used.

There is a specificity in Arabic, namely the existence of a personal reference that shows a person or object in the form of a dual which in Arabic is referred to as *muṣanna*.

The personal reference that shows dual or *muṣanna* form is characterised by the word هُمَا /humā/ 'they (two)' as shown in the following text.

زَكَرِيَّا: فِي السَّنَةِ عِيدَانِ. هُمَا عِيدُ الْفِطْرِ وَ عِيدُ الْأَضْحَى
 /Zakariya: Fissanati 'īdāni. Humā 'īdul Fiṭri wa 'īdul Adḥa/
 "In one year there are two celebrations, Eid al-Fitr and Eid al-Adha." (Chapter 18)

In the text above, the word هُمَا /humā/ refers to the word عِيدَانِ /'īdāni/ 'two celebrations' written in the previous text. Since عِيدَانِ /'īdāni/ is in the dual form, the appropriate personal pronoun used is هُمَا /humā/ 'they two' to match the dual reference.

There are also *personal references* that use the first person singular feminine pronoun (*mufrad muannaṣ*). Here is one of the texts that contains these *references*:

هَذِهِ أُخْتُ الْمُهَنْدِسِ
 أَهِيَ أَيْضًا مُهَنْدِسَةٌ؟
 لَا، هِيَ طَبِيبَةٌ.

/Hāzihi ukhtu al-muhandisi/
 /A hiya aiḍan muhandisatun?/
 /La, hiya ṭabībatun/
 "This is the engineer's sister"
 "Is she also an engineer?"
 "No, she is a doctor." (Chapter 6)

In the text above, the word هِيَ /hiya/ 'she' refers to the phrase الْمُهَنْدِسِ /ukhtu al-muhandisi/ 'the engineer's sister' which is feminine singular (*mufrad muannaṣ*). This form of reference is endophora-anaphora because the word هِيَ /hiya/ 'she' refers to the previous word or text.

Just like the word هُوَ /huwa/, the word هِيَ /hiya/ 'she' can also be used to refer to non-human objects, as reflected in the following text:

هَذِهِ سَاعَةٌ عَلَيَّ. هِيَ جَمِيلَةٌ جَدًّا
 /Hāzihi sā'atu 'Aliyyin. Hiya jamīlatun jiddan/
 "This is Ali's watch. She is very good." (Chapter 6)

In the text above, the word هِيَ /hiya/ 'she' refers to the phrase سَاعَةٌ عَلَيَّ /sā'atu 'Aliyyin/ 'Ali's clock' which is a non-human object or thing. The word سَاعَةٌ /sā'atu/ 'jam' is singular (*mufrad*) and shows the feminine gender (*muannaṣ*) due to the presence of *ta' marbūṭah* (ة) at the end of the word.

In addition to referring to the feminine singular (*mufrad muannaṣ*), the word هِيَ /hiya/ 'she' can also refer to a non-human object or an irregular plural (*jama' taksīr*). Here is one example of such *reference*:

المَدْرَسُ: عِنْدِي سَبْعَةُ دَفَاتِرَ. لِمَنْ هِيَ؟
 /Al-mudarris: 'Indī sab'atu dafātira. Liman hiya?/
 "Teacher: I have seven notebooks. Who do she belong to?" (Chapter 23)

In the text above, the word هِيَ /hiya/ 'she' refers to the phrase سَبْعَةُ دَفَاتِرَ /sab'atu dafātira/ 'seven notebooks'. 'Seven notebooks' is a non-human object that shows an irregular plural form (*jama' taksīr*).

The second type of reference found in Volume 1 is demonstrative reference. Demonstrative reference is characterized by the presence of a pointer word. Here is one example of a text that contains demonstrative reference:

سَعِيدٌ: أَ كِتَابُ مُحَمَّدٍ هَذَا يَا يَاسِرُ؟
 /Sa'id: A kitābu Muḥammadin hāzā yā Yāsir?/
 "Sa'id: What is this book of Muhammad, O Yasir?" (Chapter 5)

In the text above, the word pointer هَذَا /hāzā/ 'this' refers to the previous text or word, namely كِتَابُ /kitābu/ 'book'.

The pointer word هَذَا /hāzā/ 'this' is used as a *reference* to show the scale of proximity (Al-Shurafa, 1994), but on masculine nouns (*muḥakkkar*). As for feminine nouns (*muannaṣ*), the pointer هَذِهِ /hāzihi/ 'this' is used, as reflected in the following text:

أَدْرَاجَةٌ أَنَسٍ هَذِهِ؟
 /A darrājatu Anasin hāzihi?/

"Is this Anas's bicycle?" (Chapter 6)

In the text above, the pointer word used is هذه /hāzihi/ 'this' because it refers to the word دَرَّاجَةٌ /darrajatun/ 'bicycle' which is a feminine noun (*muannaṣ*) characterized by the presence of *ta' marbūṭah* (ة) at the end of the word.

In addition to the two types of reference above, there is also definite reference which is characterized by the addition of ال (alif lam) at the beginning of the *isim* (noun), as in the following text:

مَا هَذَا؟

هَذَا تَفَّاحٌ

التَّفَّاحُ فَاكِهَةٌ لَذِيذَةٌ

/Mā hāzā? /

/Hāzā tuffāhun/

/At-tuffāhu fākihātun laẓẓātun/

"What is this?"

"This an apple."

"The apple is a delicious fruit." (Chapter 6)

In the text above, the word التَّفَّاحُ /at-tuffāhu/ 'the apple' is preceded by ال /alif lam/ which indicates definiteness. The apple mentioned in the second text refers to the same apple introduced in the previous text (first text). In English, definiteness is marked by the use of the article "the" (Flowerdew, 2012), while in Arabic, definiteness is indicated by adding ال /alif lam/ at the beginning of the word.

In Volume 1, the researcher did not find any *comparative reference*. Al Dilaimy (1998) explained that the comparative form in Arabic is characterized by three things, namely the presence of the pattern أَفْضَلُ /afḍalu/ followed by مِنْ /min/, the pattern أَفْضَلُ /afḍalu/ to which ال /alif lam/ is added at the beginning, and the pattern أَفْضَلُ /afḍalu/ followed by a definite (*ma'rifah*) or indefinite (*nakirah*) noun in the genitive construction (*iḍāfah*).

3. Substitution

Substitution is a grammatical cohesion device that begins to appear frequently in the second half of the chapter (Chapters 12-23). The type of substitution that appears is nominal substitution or noun substitution.

According to Al-Shurafa (1994), nominal substitution in Arabic texts is used in the form of pronouns that can replace nouns. Unlike reference, which uses stand-alone pronouns (*ḍamīr munfaṣil*), the pronouns that substitute are pronouns that are not bound or attached to other words (*ḍamīr mutṭaṣil*).

Here is one example of a text that contains nominal substitution:

حَامِدٌ طَبِيبٌ. زَوْجَتُهُ مُدَرِّسَةٌ. اِسْمُهَا أَمِينَةٌ.

/Ḥāmidun ṭabībun. Zaujatuhu mudarrisatun. Ismuhā Āminatu/

"Hamid is a doctor. His wife is a teacher. Her name is Aminah." (Chapter 21)

In the text above, there are two pronouns or *ḍamīr mutṭaṣil*, namely هُ /hu/ and هَا /hā/ that substitute for the previous noun. The pronoun /hu/ in /zaujatuhu/ replaces the word /Ḥāmid/, while the pronoun /hā/ in /ismuhā/ replaces the word /zaujatu Ḥāmid/.

Without the *substitution*, the text becomes:

حَامِدٌ طَبِيبٌ. زَوْجَةُ حَامِدٍ مُدَرِّسَةٌ. اِسْمُ زَوْجَةِ حَامِدٍ أَمِينَةٌ.

/Ḥāmidun ṭabībun. Zaujatu Ḥāmidin mudarrisatun. Ismu zaujati Ḥāmidin Āminatu/

"Hamid is a doctor. Hamid's wife is a teacher. Hamid's wife's name is Aminah."

Al-Shurafa (1994) stated that nominal substitution with pronouns attached to nouns and verbs is widely used in Arabic texts. However, in Volume 1 there is also nominal substitution attached to prepositions (*ḥarf jar*), as in the text:

بَيْتِي جَمِيلٌ. فِيهِ حَدِيقَةٌ صَغِيرَةٌ.

/Baitī jamīlun. Fihī ḥadīqatun ṣaḡīratun/

"My house is nice. Inside it there is a small garden." (Chapter 11)

In the text above, *ḍamīr mutṭaṣil* or pronoun /hi/ is attached to the preposition فِي /fī/ 'in'. This pronoun /hi/ serves to replace the previous phrase, بَيْتِي /baitī/ 'my house'.

Without the *substitution*, the text becomes:

بَيْتِي جَمِيلٌ. فِي بَيْتِي حَدِيقَةٌ صَغِيرَةٌ.

/Baitī jamīlun. Fī baitī ḥadīqatun ṣaḡīratun/

"My house is nice. Inside my house there is a small garden."

The other two types of substitution mentioned by (Halliday & Hasan, 1976) are verbal substitution and clausal substitution. Verbal substitution occurs when a verb is replaced, while clausal substitution occurs when an entire clause is replaced. However, the researcher did not find these two types of substitution in Volume 1.

4. Ellipsis

Ellipsis occurs when something is not expressed, but it is still understood (Flowerdew, 2012). Similar to the substitution device, the type of ellipsis that appears in Volume 1 is nominal ellipsis. Here is one example of a text that contains nominal ellipsis:

لِمَنْ هَذِهِ السَّيَّارَةُ وَلِمَنْ تِلْكَ؟

هَذِهِ السَّيَّارَةُ لِلطَّيِّبِ وَ تِلْكَ لِلتَّاجِرِ.

/Liman hāzihi as-sayyāratu wa liman tilka?/

/Hāzihi as-sayyāratu liṭṭabībī wa tilka littājirī/

"Who does this car belong to and who does that belong to?"
 "This car belongs to the doctor and that belongs to the merchant." (Chapter 8)

In the text above, there is a noun omitted after the word *تِلْكَ* /*tilka*/ 'it', namely the word *السَّيَّارَةُ* /*as-sayāratu*/ 'car'. The omission of the word /*as-sayyāratu*/ after the word /*tilka*/ does not make the text illogical. The reader can understand through the context that the word /*tilka*/ has a connection with the previous text or what is referred to as the antecedent (Johnson, 2001 in Al-Khawalda, 2002). Without the ellipsis, the text becomes:

لِمَنْ هَذِهِ السَّيَّارَةُ وَلِمَنْ تِلْكَ السَّيَّارَةُ؟
 هَذِهِ السَّيَّارَةُ لِلطَّيِّبِ وَ تِلْكَ السَّيَّارَةُ لِلتَّاجِرِ.

/Liman hāzihi as-sayyāratu wa liman tilka as-sayyāratu?/
 /Hāzihi as-sayyāratu liṭṭābībī wa tilka as-sayyāratu littājiri/

"Who does this car belong to and who does that car belong to?"

"This car belongs to the doctor and that car belongs to the merchant."

Volume 1 also contains a type of ellipsis that not mentioned by (Halliday & Hasan, 1976) namely ellipsis in prepositional phrases (*jar majrūr*) as reflected in the following text:

حَامِدُ: أَ ذَهَبْتَ إِلَى الْكُوَيْتِ يَا مُحَمَّدُ؟
 مُحَمَّدٌ: نَعَمْ. ذَهَبْتُ.

/Hāmid: A ṣahabta ilā al-Kuwayt yā Muḥammadu?/
 /Muḥammad: Na'am. Ṣahabtu./

"Hamid: Have you gone to Kuwait, O Muhammad?"

"Muhammad: Yes, I have gone." (Chapter 10)

In the second line of the text above, a prepositional phrase (*jar majrūr*) is omitted, namely /*ilā al-Kuwayt*/ 'to Kuwait' after the text /*ṣahabtu*/ "I have gone". The omission of the phrase /*ilā al-Kuwayt*/ does not make the text illogical because based on the antecedent, the reader can still understand that what is meant by "I have gone" in this text is "I have gone to Kuwait".

Without the ellipsis, the text becomes:

حَامِدُ: أَ ذَهَبْتَ إِلَى الْكُوَيْتِ يَا مُحَمَّدُ؟
 مُحَمَّدٌ: نَعَمْ. ذَهَبْتُ إِلَى الْكُوَيْتِ.

/Hāmid: A ṣahabta ilā al-Kuwayt yā Muḥammadu?/
 /Muḥammad: Na'am. Ṣahabtu ilā al-Kuwayt./

"Hamid: Have you gone to Kuwait, O Muhammad?"

"Muhammad: Yes, I have gone to Kuwait."

The other two types of ellipsis are verbal ellipsis and clausal ellipsis. Verbal ellipsis occurs when a verb is omitted, while clausal ellipsis occurs when an entire clause

is omitted. However, the researcher did not find these two types of ellipsis in Volume 1.

Implications for Arabic Language Learning

In Volume 1, conjunction is the most frequently occurring grammatical cohesion device in the text. The conjunction markers found tended to be only one kind, namely *harf* (particle) /*wa*/ 'and' which in Arabic can indicate two meanings; equality (additive) or opposition (adversative) (Al-Shurafa, 1994).

In Indonesian semantics, the conjunction 'and' means addition, while the conjunction that means opposition is 'but' (Ramlan, 1976). This difference has the potential to affect learners' understanding of Arabic texts. Not all learners will be able to understand sentences containing adversative conjunction with /*wa*/ marker if they do not understand the meaning of the text or context. This becomes the teacher's challenge to make the learners able to understand and use the /*wa*/ marker which has two possible meanings.

Besides conjunction, the grammatical cohesion device that also appears frequently is reference. The dominant reference is the personal reference. This personal reference is characterized by the presence of a pronoun that stands alone (*ḍamīr munfaṣil*). In Arabic, the use of pronouns as reference is quite complex. For example, the pronoun *هي* /*hiya*/ 'she' can be a reference to at least three things, namely a singular feminine object (*mufrad muannaṣ*) in the form of a human, a singular feminine object (*mufrad muannaṣ*) in the form of a non-human, and an irregular plural object (*jama' taksīr*).

This complexity has the potential to cause confusion among beginner learners. Explicit learning about word forms, whether they are singular (*mufrad*), dual (*muṣanna*), or plural (*jama'*) and word types, whether they are masculine (*muṣakkar*) or feminine (*muannaṣ*) is important to be taught by teachers in the classroom so that learners are able to use the correct pronoun (*ḍamīr*) as a reference.

Explicit learning about word forms and types to be able to use pronouns (*ḍamīr*) as references is also necessary to understand nominal substitution. Nominal substitution as a grammatical cohesion device is mostly found in the form of pronouns attached to nouns and verbs (Al-Shurafa, 1994).

An understanding of these pronouns (*ḍamīr*) is also important. In language skills, both oral and written, replacing nouns with pronouns is often used. Understanding this will enable learners to choose pronouns appropriately. For example, choosing the pronoun /*hu*/ instead of /*hā*/ when speaking: *وَأَحْمَدُ، أَيْنَ بَيْتُهُ؟* /*wa Aḥmad, ayna baituhu?* / 'and Ahmad, where is his house?'.
 Finally, ellipsis as a grammatical cohesion device makes the text more concise. In spoken language,

utterances containing ellipsis shorten conversations while remaining understandable. Therefore, it is important to understand when a word can be omitted from written or spoken text. In spoken language, for example, ellipsis occurs when the interlocutor can still grasp the speaker's full intention as expressed by Al-Liheibi (1999) that speakers often omit many elements from sentences because these elements can be inferred from the situation or context.

CONCLUSION

The texts in *Durūsul Lughah* Volume 1 contain the four types of grammatical cohesion identified by Halliday & Hasan (1976), with the most frequently occurring being conjunction, followed by reference, substitution, and ellipsis. The four grammatical cohesion in Volume 1 tends to be less diverse and complex, which is likely due to the fact that Volume 1 is specifically designed for beginner Arabic learners. This finding aligns with Aminullah (2020) who concluded that the material in the book is structured progressively, starting from beginner level, advancing to intermediate, and culminating at an advanced level. Furthermore, this finding supports previous studies that have highlighted the organization of *Durūsul Lughah* as moving from simple to complex concepts (Aminullah, 2020; Dimyati et al., 2021). Although *Durūsul Lughah* Volume 1 was first published in the late 1990s, its use of grammatical cohesion demonstrates that the text remains cohesive and accessible, making it potentially easy for beginner learners of Arabic in Indonesia to comprehend. This suggests that *Durūsul Lughah* Volume 1 remains a potentially relevant and useful resource for teaching Arabic at the foundational level.

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