Istitsna' in *Surah Al-An'am*: Meanings and Its Implication

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ARTICLE INFO	ABSTRACT
	This research aimed to describe the type and functions of *istitsna'* in *Surah al-An'am*, the meanings of *'adawat istitsna'* and the implication for Arabic teaching and learning. The research design is descriptive qualitative. The result of this research, *istitsna'* phrases in *Surah al-An'am* based on type and function, those are *istitsna' muttashil* which function is *li takhsis*, *istitsna' munqothi'* which function is *li istidrak* and *istitsna' 'mufarragh* which function is *li hasr*. The *'adawat isttisna'* is not always meaningless "*except*" (kecuali/selain) but it can also mean "*only*"/"*nothing but*" (hanya/tidak lain hanyalah) in certain patterns. The implication of this research, there are 14 selections of patterns of *istitsna'* that can be implemented in Arabic teaching and learning. For example, the patterns represented in understanding the theories of *istitsna'* and the production of sentences by *istitsna'* patterns for both of speaking or writing.
Keyword	*Istitsna'*; The Meanings of 'Adawat *Istitsna'*; The Pattern of *Istitsna'* Phrases

مستخلص البحث

الهدف لهذا البحث يعنى وصف أنواع الاستثناء في سورة الأنعام، ووظائفه ومعاني أدواته وآثره في تعليم اللغة العربية. استخدم البحث منهج الوصفي الكيفي. أما النتائج لهذا البحث منها: عبارات الاستثناء في سورة الأنعام من حيث وظائفه، فهي: الاستثناء المتصل الذي يفيد التخصيص، والاستثناء المنقطع الذي يفيد الاستدراك، و الاستثناء المفرغ الذي يفيد الحصر. و بالتالي، أدوات الاستثناء ليست دائمًا بمعنى"استثناء الشيء" ولكن يمكن أن تعني أيضًا "المجرد على شيء ما" و " لا شيء سوى.." مع أنماطه المعينة. الآثار المترتبة على هذا البحث، هناك ١٤ نمطا التي يمكن تنفيذها في تعليم اللغة العربية. مثلا لأن تكون أنماطا الممثلة في فهم قوائد الاستثناء و إنتاج الجمل بأساليب الاستثناء إما شفاهيا أو تحريريا.

كلمات أساسية	الاستثناء؛ معاني أدواته؛ أنماط أسلوب استثناء

INTRODUCTION

Arabic is one of the most important languages (Andriani, 2015; Nugroho, 2016; Pancarani, 2016; Mustofa, 2018). Arabic language has a great influence on the languages of the world in all aspects of life (Adebisi, Abdulwahid Aliy; Mukadam, 2019) including learning that is widespread in all corners of the world especially Indonesia (Suryadarma & Abdillah, 2018). It's proven by Arabic is one of the oldest languages that is still used today (Andriani, 2015; Abidin & Satrianingsih, 2018) and recognized as the 4th most used language of the Internet (Guellil, et al, 2019). In other side, Arabic is usefull not only for life (communication and understand the Islamic religious law and its sharia)(Istiqomah & Mahliatussikah, 2019) it self, but also has another function. Those are arabic for economic, education , academic, objective and other purposes (Fatoni, 2019). So, one of the successes in world transactions depends on language, understand language, besides also understanding culture and religion (Budiman, 2015). The conclusion is that Arabic as a second language is one of the basic human needs (Asy'ari, 2016) at the moment.

Arabic is a beautiful language (Dewi, 2016). It is even included in the category of prestige (Masqon, 2018) that evidenced by the Qoran which has a beautiful grammar and is different from other holy books (Nasrudin & Nadia, 2016). In addition to the Qoran also examined the content and interpretation. It shows that the existence of Arabic until now is one of them represented by the Qoran (Salim, 2015) And islam. Because islam has relation with arabic (Syukran, 2018). And Qoran is written in Arabic. This reality shows that humans can learn it for the benefit of the community and social life (Rusdi, 2015). Besides that, Arabic also has many special things. Among them, Arabic is rich in vocabulary, has perfect rules for analyzing the structure of verses (parsing), and also has a unique morphological system. Arabic is sometimes concise (*i'jaz*) and has an accurate and comprehensive expression (Adib, 2009) also sometimes *ithnab* (lengthening the disclosure).

The superiority of Arabic in the form of structure is included in the discussion of Arabic syntax or Nahwu. the study of nahwu is not new but the study and research in nahwu science is very dynamic until now. So it can help the understanding of Arabic learners in understanding Arabic grammar or Nahwu, arabic text and also Arabic officially. In Arabic, nahwu cannot be ignored because without it, Arabic will become chaotic and the order of words and sentences will be disorganized. for example learning Arabic grammar so that it can understand both of grammar it self and the contents of the Qoran well too (Dihe, 2018; Hasnah, 2018). Therefore, in learning Arabic, nahwu

science is important to learn (Sehri, 2010; Fatoni, 2019) especially for non-native learners (Munajat, 2015).

Nahwu or Arabic syntac has many chapters. It includes a chapter on *istitsna'*. *Istitsna'* is one of the chapters in nahwu science that is found in the Quran (Raihan, 2018). *Istitsna'* it self is an exception that is often found in everyday life. Because almost everything has an exception. *Istitsna'* according to Al-Ghalayaini (2003) is *ikhroju maa ba'da "illa" aw ihdaa akhawaatihaa min 'adawatil istisnaa min hukmi maa qoblahu*. Which means issuing lafadz which is located after *"illa"* or one of *'adawat istitsna'* from the law of lafadz before *"illa".* For Example: *Jāa al-Talāmīdza illā 'Aliyyan.* And as for the particle *istitsna'* or *'adawat istitsna'* there are 8 particles that can be used in *tarkib istitsna'* (Aziz, 2000; Al-Khatib, 2006; Ni'mah, 1986; Ya'kub, 1989).

As viewed from the type of words in Arabic , *'adawat istitsna'* those are: *Harf* : *Hāsya; khala; 'ada; illa*; *Isim* (Nouns): *ghairu; siwa*, and *Fi'il* (verb): *laisa; lā yakūnu*. Each instrument or *'adawat istitsna'* has its own laws or rules. The law of *mustasnaa* with the principal particle of *istitsna' illa* there are three. Those are *wujubun nashbi, Jawaazu nashbi wal itba' , Yu'robu hasba mawqi'ihi fil kalam* (Aziz, et al, 2000; Al-Aqiyli, 2017). the three law of istitsna if viewed from mustatsna and mustasnaa minhu can be categorized into different types and each type of *istitsna'* has a different function or principle.

However, from all the explanations above students often have difficulty in understanding *istitsna'* rules which have quite complex variations and also in understanding *istitsna'* phrases in or other Arabic texts where the patterns are more complicated than the examples in the textbook. Therefore, the researcher is interested in discussing *istitsna'* in *surah al-An'am* because the patterns of *istitsna'* phrases in that surah have different variations from what has been learned from books or teaching materials which is available now. So that it becomes a point of its uniqueness. Also besides, uniqueness is found in *istitsna'* type of *mufarragh* which form is negation and still has the same meaning when compared with positive phrases or sentences. But these types of *istitsna'* patterns have variants in terms of the order of their compositional composition so that this is an interesting thing to review further and be developed to help students understand the phrase *istitsna'*.

On the other hand, the researcher is also interested in discussing the meaning of *'adawat istitsna'* in *Surah al-An'am* after seeing the different meanings of *'adawat istitsna'* in the translation of the Ministry of Religion of the Republic of Indonesia. So that in this study the researcher will compare the patterns of *istitsna'* with the meaning of *'adawat istitsna'* so in the end it will be easier for students to understand the patterns of *istitsna'* with the meaning of 'adawat *istitsna'* while producing new *istitsna'* phrases in order to improve their

knowledge of *istitsna'* rules and understanding *istitsna'* patterns in the various verses of the Qoran. And it's following both the main purpose of learning Arabic in Indonesia is to focus on the objectives of Religion, the Qoran and other language books (Musthofa, 2018). And also aims other as the aim of learning Arabic language that is minor, namely to enrich Arabic learners with productive skills such as *kalam* or *kitabah* by applying the patterns of *istitsna'* in *Surah al-An'am*.

Among the researches related to *istitsna'* have been done before by Raihan (2015). The research found 46 verses containing the phrase *istitsna'*. Then the researcher classified these *ististna'* phrases into 3 parts, namely: *istitsna' muttashil, istitsna' munqothi'* and *istitsna' mufarragh*. Also besides, Widiyawati (2010) conducted a similar study. From this research the researcher found there are 21 verses in Qoran juz 1 that contain the phrase *istitsna'* with 2 *'adat istitsna'* which have various kinds of *ahwal* (changes), namely: *Istitsna' muttasil tam mujab, Istitsna' muttasil tam manfi* and *Istitsna' mufarragh*. While the implications of the research for Arabic syntax teaching and learning are as input for students and educators to better understand *Nahwu*, especially *istitsna'*. So that they are not misleading in learning and understanding the Quran. The results of these two studies are in accordance with As explained by Aziz et al (2000) the law of *wujubun nashbi* or compulsory reading of nashab if it is located after *kalam tam mujab*, that is, if the sentence is perfect (there *mustasnaa* and *mustasnaa minhu*) and does not precede *nafi* (words that are means "no"). And *jawazun nashbi wal itsba*, is allowed *nashab* with *"Illa"* or following the previous word *i'rob* by being *badal* when it is located after *kalam tam muttashil manfi*, or *syibhu manfi* that is located after perfect sentences, which *mustasnaa* and *mustasnaa minhu* is in the same type (*muttashil*) and preceded by letters *nafi* or the simillar.

Another Research that discusses the patterns of expressions in the Qoran namely (Jauhar, 2017) entitled "patterns of expression in and examples of their use in sentences. The results of his research found 350 expression patterns which are used as models or expression patterns in a presentation resembling a bilingual or Arabic-Indonesian dictionary which can be used as an example in making new sentences or phrases with the same pattern including expressions that contain *istitsna'*. The patterns of *istitsna'* expression mentioned are brief and simple. Whereas this study is the development of further research that is detailed according to the position of each word in the sentence. It means that the writer intends to integrate *istitsna'* theory with concrete examples of *istitsna'* patterns' from *Surah al-An'am*, because as is well known that a theory can be well understood if it is interpreted directly with concrete objects that are related (Nurul et al, 2018), and also connects these patterns with meanings that

are supported for learners in understanding *istitsna'*. Basically patterns or rules consist of structure and meaning (Omari, 2015).

This study describes the patterns *istitsna'* in *Surah al-An'am*. Specifically, this research focuses on describe the types and functions of *istitsna'* patters in Q.S. al-An'am, describe the meaning of *adawat istitsna'* in Q.S. al-An'am, and find out the implications of *istitsna'* for Arabic teaching and learning.

METHOD

This research is qualitative research. Research data in the form of phrases containing *istitsna'* while the main source of this research is the form of Qur'anic verses in the Surah Al-anam which amounted to 165 verses. The object of this study is the data relating to *istitsna'*. It is the verses contained in the Q.S. al-An'am which contains the phrase *istitsna'*. In this study, the researcher positioned her self as research instruments (Human Instrument). On the other hand, instrument tables used as a support to help researcher to collect the data.

Whereas for data collection, the researcher used documentation techniques. The steps taken in collecting data are as follows: Reading Q.S. al-An'am as a whole and reading books related to *istitsna'* such as the al-Quran translator, *Jurumiyyah, Imrithi, Alfiyah Ibn Malik bi Syarah Ibn Aqil, Mulakhash Qawa'id Al-lughah Al-arabiyyah, Jami'uddurus Al -Arabiyyah*, so the researcher can understand correctly the concept of *istitsna'* and understand the meaning contained in the *istitsna'*. then identify and classify the verses that contain *istitsna'* both in terms of their structure and their meaning. Then determine the analyzed data. And the last is draw conclusions based on the results of the analysis.

The steps of analyzing this research data are: first, Reading the Q.S. al-An'am and determine data. Second step is selecting data that is feasible to be used in accordance with the research problem. Third step is classifying data in sentence structure related to *istitsna'* using tables. Fourth step is determining the form of *istitsna'* based on its *mustasnaa* using tables. Fifth step is determining the grammatical meaning of the existing *'adawat istitsna'* based on the context and position in a sentence and the translation of the Indonesian Ministry of Religion. The last step is determining the implications of the analysis of *istitsna'* patterns' in *Surah al-An'am* in Arabic teaching and learning.

FINDINGS & DISCUSSION

Types and Functions of *Istitsna'* in *Surah al-An'am*

As results of this research, the researcher found *istitsna'* phrases with various forms and functions, namely: *Istitsna' muttashil* (12 phrases) consisting of: *kalam tam muttashil mujab* and *kalam tam muttashil manfi*, which functions *li takhsis*, *istitsna' munqothi'*, contining of *kalam tam munqothi'* which functions is *li istidrok* (2 phrases) and *istitsna' mufarragh*, namely *kalam naqis manfi* and *syibhu manfi* which function is *li hasr* (28 phrases).

The following is an example of a verse in the *Surah al-An'am* which contains *istitsna' muttashil* in the form of *kalam tam muttashil mujab*:

وَعَلَى ٱلَّذِينَ هَادُواْ حَرَّمْنَا كُلَّ ذِى ظُفُرٍۖ وَمِنَ ٱلْبَقَرِ وَٱلْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ

إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ٱلْحَوَايَآ أَوْ مَا ٱخْتَلَطَ بِعَظْمٍۚ ذَٰلِكَ جَزَيْنَٰهُم بِبَغْيِهِمْۖ وَإِنَّا

لَصَٰدِقُونَ (Q.S. al-An'am: 148)

The above *istitsna'* phrase belongs to the category of *istitsna' muttashil tam mujab*. It is called *tam* because it has to be mentioned. It is called *mujab* because it is not preceded by the *nafi* or something similar to it. Named *muttashil* because between *mustasnaa* "شحوم" and the *mustasnaa minhu "maa maushul"* are the same type. The *Mustasnaa* domiciled with *"illa"* because it is *istitsna' tam muttashil mujab*.

As explained by Aziz et al. (2000) the rule of *wujubun nashbi* if it is located after *kalam tam mujab*, i.e. if the sentence is perfect (there *mustasnaa* and *mustasnaa minhu*) and not preceded *nafi*. And the rule of *jawazun nashbi wal itsba'*, that is allowed *nashab* with *"illa"* or following the *i'rob* the previous word by being *badal*, when it is located after *kalam tam muttashil manfi*, or *syibhu manfi* which is located after perfect sentences, which mustasnaa and mustasnaa of the mineral a type (*muttashil*) and preceded by *nafi* or the simillar.

The phrase *istitsna' muttashil* above functions *li takhsis* or specializes in the portion of cow and sheep fat which is permitted for consumption by the Jews. Namely fat attached to the backs of the two animals, on the large stomach and intestine or mixed with bone.

While *istitsna' munqothi'* which functions *li istidrok* in the *Surah al-An'am* one of the verses:

وَلَا تَأْكُلُواْ مِمَّا لَمْ يُذْكَرِ ٱسْمُ ٱللَّهِ عَلَيْهِ وَإِنَّهُۥ لَفِسْقٌۗ وَإِنَّ ٱلشَّيَٰطِينَ لَيُوحُونَ إِلَىٰٓ أَوْلِيَآئِهِمْ

لِيُجَٰدِلُوكُمْۖ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ (Q.S. al-An'am: 119)

The phrase *istitsna' munqoti'* above consists of *mustasnaa* in the form of "ما اضطررتم" and *mustasnaa minhu* in the form of the word "ما حرم عليكم". While the *mustasnaa* has a *manshub* position with "*illa*". As stated by Al-Ghalayaini (2003) that mustasna which lies after *kalam munqothi kalam* is always read as a text with the presence or absence of *nafi*.

That phrase *istitsna'* serves to clarify, that is to clarify that Allah provides relief or tolerance from the Shari'ah that was previously arranged. Allah SWT has explained through his Prophet with a clear and detailed explanation of everything that is forbidden to eat, but the prohibition does not apply to people who are forced to interpret it (Syihab, 2001, p. 260). Adding "forced" above, which aims to maintain life.

The last type is *istitsna' mufarragh* one example of the verse:

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓا۟ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ (Q.S. al-An'am: 7)

Mustasnaa in the *istitsna' mufarragh* is the word "سِحْرٌ". the law is *marfu* because it is tobe *khabar* of the *mubtada'* in the form of *isim isyarah* "هَذَا" And there is a *nafi* in the form of "إِنْ". *Istitsna'* phrase above has *hasr* functions or summarizes because in the phrase *istitsna' munqoti'* there are no words that are *mustasnaa minhu*.

Whereas the type of *istitsna' mufarragh* which has the form of *kalam naqis manfi* or *syibhu manfi* in al-An'am is the most (28 phrases). The law of *mustasnaa* with this type of *istitsna'* adjusts its position in the sentence. The same is explained by Aziz et al (2000) *Yu'robu hasba mawqi'ihi kalam* which i'rob is in accordance with the position in the sentence when there is no *mustasnaa minhu* (*naqis*) and in the form of a negative sentence (preceded by *nafi*).

The phrase *istitsna'* in the *Surah al-An'am* has the following functions: *li takhsis, li istidrok* and *li hasr.* The phrase *'istitsna'* which functions *li takhsis* (specializing) (12 phrases) i.e those belonging to *istitsna' muttashil*, the phrase *istitsn* 'which functions *li istidrok* (2 phrases), while the phrase *istitsna'* which functions is *li hasr* (28 phrases) namely *istitsna 'mufarragh*. As explained by Al-Ghalayaini (2003) that *istitsna' muttashil* or also can be called *istitsna' minal jinsi* is an essential *istitsna'* which functions *li takhsis ba'da ta'mim* or specializes in removing what is assumed from the generality of a rule. Whereas *istitsna' munqothi'* or *istitsna 'ghoiru jinsi* its function is *li istidrok* namely clarifying. Then *istitsna' mufarragh* according to Ya'kub (2005) acting as li hasr ie limiting or summarizing something.

The Meaning of Each 'Adawat *istitsna'* in *Surah al-An'am*

The different meanings on *'adawat istitsna'* which are influenced by the structure or pattern and types of the existing *istitsna'* phrases and '*adawat istitsna'* that customed. *Illa* has a grammatical meaning because it is a *harf*. Whereas *"ghairu"* which is *isim* has a lexical meaning and grammatical meaning.

The meaning of *'istitsna' "illa"* which is in the phrase *istitsna 'muttashil* and the phrase *istitsna' munqoti '*in the *Surah al-An'am* include:" except/but/in addition (kecuali/melainkan/selain)". But on the other hand there are 14 phrases *istitsna' mufarragh* which is in the *Surah al-An'am* where the adawat *istitsna'* means "only"/"only"/is nothing but ("hanya"/"hanyalah"/tidak lain hanyalah).

"Illa" in the division of words in Arabic is included in the category of letters or task words. Ainin and Asrori (2014) argue that the meaning contained in the task word cannot be determined before it is formed in a sentence construction, because the word task does not have a lexical meaning but which is grammatical which requires context. As Matsna (2016) language context is the meaning obtained from the use of words in a sentence when the word is composed with other words that give rise to certain special meanings. So in other words *'adawat istitsna'* will not have meaning when it stands alone without being connected with other words. So on the contrary the exclusion tool will have a meaning after it is connected with the next word (*mustasnaa*) and the meaning will also be different if it is connected with other words or particles in a sentence. It means that Grammatical meaning is a meaning which is possible that the word compilation has become part of a structural sentence (Supianudin, 2016).

The word *"illa"* is one of the *adawat istitsna'* which functions to exclude. As the research carried out in surah al-Anam, *adwat istitsna'* which exists in *istitsna' muttashil* and *munqothi'* (in the form of the *istitsna'* phrase which contains *mustasnaa* and *mustasnaa minhu*) can mean "except"/"other than"/"but (kecuali/selain).

On the other hand *"illa"* can also mean *"only"* or "*nothing but*" (hanya/tidak lain hanyalah) which is found in the phrases of *istitsna' mufarragh* which has a *hasr* function that is limiting or summarizing. Among them that begin with the nafi "in" with the pattern "*in + isim (mubtada') + illa + isim (khabar)*

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَٰبًا فِى قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالَ ٱلَّذِينَ كَفَرُوٓاْ إِنْ هَٰذَآ إِلَّا سِحْرٌ مُّبِينٌ (Q.S. al-An'am: 7)

*Meaning: And if we send it to you (Muhammad) writing on paper, so that they can hold it with their own hands, surely the disbelievers will say "this is **nothing but** real magic".*

And pattern " *in+ fi'il+ fa'il+ illa+ maf'ul bih*"

وَإِن تُطِعْ أَكْثَرَ مَن فِى ٱلْأَرْضِ يُضِلُّوكَ عَن سَبِيلِ ٱللّٰهِۚ إِن يَتَّبِعُونَ إِلَّا ٱلظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ *(Q.S. al-An'am: 116)*

*Meaning: And if you follow most people on this earth, surely they will lead you astray from the way of Allah. They follow only a mere allegation. And they **only** make up lies.*

Likewise with the *'adat istitsna'* "*ghairu*" in *Surah al-An'am* according to the translation of the religious department "*ghairu*" has 2 meanings namely" other than "and" others" ("selain" and "yang lain"). The word "*ghairu*" as Aziz et al (2000) in *lafadz* is *isim*. Likewise according to Arra'ini (2005) *'adat istitsna'* which includes *isim* namely: *"ghairu"* and *"siwaa". Isim* or noun has 2 meanings namely grammatical and lexical meaning. the word *"ghairu"* in Bisri and Munawwir (1999) means other than or except (selain atau kecuali). These meanings is a lexical meaning or meaning without relation to the context of the sentence. As Soedjito in Ainin and Asrori (2014, p. 35) explains that lexical meaning is the meaning of the word freely or freely without its relation to other words in a sentence construction. The contemporary Linguists according to Farid in Matsna (2016) establish 3 characteristics of the lexical meaning or al-ma'na al-mu'jami, namely: General: The lexical meaning of a word as contained in the dictionary is only a general meaning because the word is not in any context, then many and varied it means that the lexical meaning of a word can vary because the word can enter into different contexts. And the last is Not fixed means The lexical meaning of a word can change because it is adjusted to the context behind it. On the other hand, "*ghairu*" means "other than" is a grammatical meaning that exists because of the existing context.

So "*ghairu*" has a basic meaning (lexical) and grammatical meaning which is related to the context of the sentence. The lexical meaning of *"ghairu"* is "other than" and "except", while the Grammatical Meaning of "*Ghairu*" in *Surah al-An'am* is "*the other*".

Implications of *Istitsna'* Patterns in *Surah al-An'am* for Teaching and Learning Arabic

From the researchs related to *istitsna'* (Widiawati, 2010; Raihan, 2018) shows that *istitsna'* phrases in the Qoran always have varying types and functions. but from these studies only have implicit implications for learning nahwu and arabic languages in general. So the researcher offers the implications of *istitsna'* research by developing simple patterns carried out by Jauhar (2017) by making these patterns more detailed according to the position of each word and giving examples of the application of these patterns of *istitsna'* phrases into a sentence that can be reconstructed.

The phrase *istitsna'* in *Surah al-An'am* has 14 choices and unique patterns that can be used in learning Arabic. These patterns are also called *al-uslub an-nahwiy* (Amir, 2014) which containing *tarkib al-istitsna'* or sentence patterns containing *istitsna'* taken from *Surah al-An'am* so that they can be used by students who study the chapter of *istitsna'* integrally. as is well known that the *uslub* is a fig or language style used by someone to express the main points of someone's thoughts and feelings so as to achieve the desired target sentence and understood by the reader or listener. so according to the writer *uslub al-istitsna'* can integrate with *istitsna'* theory and facilitate *istitsna'* teaching learning especially and arabic teaching and learning globally (Fajrina, 2018).

The patterns of *istitsna' phrases* 'in *Surah al-An'am* have specificity and uniqueness that can be used in learning Arabic by practicing making examples of *istitsna'* phrases with the patterns in *Surah al-An'am*. These patterns are combined with the meaning of the Indonesian translation that is containing by the *'adat istitsna'*. So that students get the ease in making examples of phrases or sentences containing *istitsna* both of *tahriri* (written) and *syafahi* (oral). And can help students develop their writing and speaking skills. it means that learning *istitsna'* not only stops at students understanding of *istitsna'* theories but also develops their ability in language. Because in fact mastery of rules is not the main goal of language learning, but language proficiency (Musthofa, 2018). The following 14 examples of patterns that can be used.

1. The Patterns of *Istitsna' Muttashil* which means "except" (4 Patterns)

   a. Fi'il+ fa'il+ maf'ul bih 1+illa+ mustatsnaa

   ..... حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَآ إِلَّا مَا حَمَلَتْ ظُهُورُهُمَآ أَوِ ......

   (Q.S. al-An'am: 148)

   ○ حَفِظْتُ القُرْآنَ إِلاَّ مَا كَانَ فِي الجُزْءِ الثَّلاَثِيْنَ

- o I have memorized (all) the Qur'an except juz.

<div dir="rtl">

أَدْرُسُ جَمِيْعَ اللُّغَاتِ إِلاَّ اللُّغَة الصِّيْنِيَّة

</div>

- o I study all languages except Chinese.

b. Laa+ fi'il+ fa'il+ maf'ul bih+ illa+ badal

<div dir="rtl">

نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَاۖ ....(Q.S. al-An'am: 152)

</div>

- o لاَ يَأْكُلُ أَحْمَدُ الدَّجَاجَ إِلاَّ بَيْضَهَا
- o Ahmad doesn't eat chicken except the eggs.
- o لاَ يَرْفَعُ اللهُ دَرَجَةَ الشَّخْصِ إِلاَّ عِلْمَهُ أَوْ
- o God does not elevate a person except his knowledge.

c. Man (istifham: mubtada')**+ khabar+ na'at** (ghairu+isim)

<div dir="rtl">

..... مَّنْ إِلَٰهٌ غَيْرُ ٱللهِ يَأْتِيكُم بِهِۦۗ .... (Q.S. al-An'am: 46)

</div>

- o مَنْ عَالِمٌ غَيْرُهُ فِيْ فَصْلِنَا؟
- o Who is smart other than him (except him) in our
  class?
- o مَنْ نَاجِحٌ غَيْرُهُ فِيْ مُسَابَقَةِ المُنَاظَرَةِ العِلْمِيَّةِ
- o Who is the champion except for him in the scientific
  debate competition?

d. Hamzah istifham+ ghairu+ isim+ fi'il+fail+ maf'ul bih

<div dir="rtl">

قُلْ أَغَيْرَ ٱللهِ أَتَّخِذُ وَلِيًّا فَاطِرِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ..... (Q.S. al-An'am: 14)

</div>

- o أَغَيْرَ القُرْآنِ أَقْرَأُ كِتَابَ اللهِ؟ = أَ أَقْرَأُ كِتَابَ اللهِ غَيْرَ القُرْآنِ؟
- o Do I read the book of Allah besides (except) the
  Qur'an?
- o أَغَيْرَ العِلْمِ أَطْلُبُ شَيْئًا؟ =أَأَطْلُبُ شَيْئًا غَيْرَ العِلْمِ؟
- o Am I going to ask for something other than (except)
  knowledge?

2. The Patterns *Istitsna' Mufarragh* which means "except" (6 Patterns)

a. Laa+ isim+jar majrur+ illa+ isim (badal)

<div dir="rtl">

وَإِن يَمْسَسْكَ ٱللهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَۖ .... (Q.S. al-An'am: 17)

</div>

- o لاَ وَاسِمَ فِي هَذَا الفَصْلِ إِلاَّ أَحْمَدُ
- o There is nothing handsome in this class except Ahmad

○ لاَ حَاكِمَ فِي الآخِرَةِ إِلاَّ اللهُ

○ There are no judges in the afterlife except Allah

b. *Hal (istifham)+ fi'il mabni majhul +illa+ Na'ibul fa'il*

.... هَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلظَّٰلِمُونَ (Q.S. al-An'am: 47)

○ هَلْ يُرْفَعُ إِلاَّ العَالِمُ

○ Will it be raised (in rank) except a pious person?

○ هَلْ يُسَلَّمُ إِلاَّ المؤْمِنُ

○ Will it be saved except for Muslims?

c. *Laa (huruf nafi) + fi'il+ maf'ul bih+ illa+ Fa'il*

۞ وَعِندَهُۥ مَفَاتِحُ ٱلْغَيْبِ لَا يَعْلَمُهَآ إِلَّا هُوَ .... (Q.S. al-An'am: 59)

○ لاَ تَطْبَخُ المأْكُوْلاَتِ فِي أُسْرَتِي إِلاَ أُمِّي

○ Nobody cooks food in my family except my mother.

○ لاَ يُصَلِّي الصَّلَوَاتِ الخَمْسَ إِلاَّ المسْلِمُ

○ Nobody enters heaven except believers.

d. *Laa (huruf nafi)+ fi'il+ maf'ul bih+ illa+ Fa'il (maushul and shilah)*

.... لَّا يَطْعَمُهَآ إِلَّا مَن نَّشَآءُ ..... (Q.S. al-An'am: 138)

○ It is forbidden to read the Qur'an unless (except) a person has performed the ablution.

○ لاَ يَحُجُّ إِلاَّ مَنِ اسْتَطَعَ إِلَيْهِ سَبِيْلاً

○ Do not hajj (do not have hajj obligations) except those who are able.

e. *Hamzah (istifham)+ maf'ul bih (ghairu+ isim)+fi'il+ fa'il*

قُلْ أَرَءَيْتَكُمْ إِنْ أَتَىٰكُمْ عَذَابُ ٱللهِ أَوْ أَتَتْكُمُ ٱلسَّاعَةُ أَغَيْرَ ٱللهِ تَدْعُونَ إِن كُنتُمْ صَٰدِقِينَ (Q.S. al-An'am: 40)

○ أَغَيْرَ اللهِ يُؤْمِنُ؟

○ Does he (lk) believe in other than (except to) Allah?

○ أَغَيْرَ الرُّزِّ تَأْكُلُ؟

- ○ Are you going to eat other than (except) rice?

    f. Lam+ yakun/takun+ isim kana+ illa+ khabar kaana (*An- Mashdariyyah*)

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَن قَالُواْ وَٱللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ......

(Q.S. al-An'am: 23)

لَمْ يَكُنْ عِلْمُهُ إِلاَّ أَنْ يُعَلِّمَهُ صَاحِبُهُ إِلَى الآخَرِينَ ○

- ○ There is no knowledge except what he teaches to others.

لَمْ تَكُنْ أَمْوَالُهَا إِلاَّ أَنْ تُنْفِقَهَا فِيْ سَبِيْلِ اللهِ ○

- ○ Not his wealth except what he gave in the way of Allah.

3. The Patterns *Istitsna' Mufarragh which* Means "only, just"and "nothing but (4 Patterns)

    a. In (*huruf nafi*)**+ isim** (*mubtada'*)**+ illa+ isim** (*khabar*)

.... إِنْ هٰذَآ إِلَّا سِحْرٌ مُّبِينٌ (Q.S. al-An'am: 7)

إِنْ هَذِهِ إِلاَّ فَضِيْلَةٌ مِنَ اللهِ ○

- ○ This is nothing but the virtue of God

إِنْ هَذِهِ إِلاَّ هَدِيَّةٌ صَغِيْرَةٌ ○

- ○ This is nothing but a small gift.

    b. In (*huruf nafi*)**+ fi'il+ fa'il+ illa + maf'ul bih** (*nafs*)

......وَإِن يُهْلِكُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (Q.S. al-An'am: 26)

إِنْ يُضِرُّ عَزِيْزٌ إِلاَّ نَفْسَهُ ○

- ○ Aziz only endangers himself.

إِنْ تُعِزُّ إِلاَّ نَفْسَكَ ○

- ○ You only endanger yourself

    c. maa (*huruf nafi*)**+ isim** (*mubtada'*)**+ isim** (*khabar*)

وَمَا ٱلْحَيَوٰةُ ٱلدُّنْيَآ إِلَّا لَعِبٌ وَلَهْوٌ......... (Q.S. al-An'am: 32)

مَا الْمَالُ فِي هَذِهِ الدُّنْيَا إِلاَّ وَدِيْعَةٌ مِنَ اللهِ ○

- ○ Treasures in this world are just deposited from God.

مَا العِلْمُ النَّافِعُ إِلاَّ يُعَلِّمُهُ صَاحبه إِلَى الآخَرِينَ ○

o   Useful knowledge is only what is taught to others.

d. Hal *(istifham)*+ fi'il+ fa'il+ illa + maf'ul bih*(mashdar mu'awwal)*+aw+ athaf

هَلْ يَنظُرُونَ إِلَّا أَن تَأْتِيَهُمُ ٱلْمَلَٰئِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ ءَايَٰتِ رَبِّكَ......

(Q.S. al-An'am: 158)

هَلْ تُعَلِّمُ إِلاَّ أَنْ يُعْطَاكَ المالَ أَو النُّقُوْدَ؟   o

o   Will you only teach if you are given wealth or money?

هَلْ تَتَعَلَّمُ إِلاَّ أَنْ يَكُوْنَ الإِمْتِحانُ أَوْ التَّمْرِيْنُ؟   o

Will you only study if there will be an exam or practice?

CONCLUSIONS

The division of *istitsna'* in *Surah al-An'am* based on the form and function are: a) *Istitsna' muttashil* (12 phrases) in the form of *kalam tam mujab and kalam tam manfi* or *syibhu manfi*, b) the type of *istitsna' munqothi'* (2 phrases) which in the form of *kalam tam munqothi'* and c) *Istitsna' mufarragh* (28 phrases) in the form of kalam *naqis manfi*. The function in *istitsna'* phrases in *Surah al-An'am* are: a) *Li takhsis* because of its type (12 phrases *istitsna' muttashil*), b) *Li istidrok* which is in the form of *istitsna' munqothi'* (2 phrases) and c) *Li hasr* which is the phrase *istitsna'* which is of type *istitsna' mufarragh* (28 phrases).

The phrase *istitsna'* in *Surah al-An'am* includes, among other things, the *'adat istitsna' "illa"* which has a grammatical meaning of "except"/"other than" /"but", "only"/nothing but". Some of them contain the *'adat istitsna' "ghairu"* which has a lexical meaning in the form of "other than"/"except" and a grammatical meaning in the form of "other".

Surah al-An'am, there are various patterns of *istitsna'* phrases. However, based on the difficulty level of the pattern, the diversity of the structure and limitations of the researcher, so the researcher only chose 14 *istitsna'* phrase patterns contained in *Surah al-An'am* can be implemented into Arabic teaching and learning by making the basic pattern or an example in making new sentences in accordance with the pattern in the *Surah al-An'am*. These patterns are combined with the meaning of the Indonesian translation that is in the *'adawat istitsna'* so it help students to study and making examples of phrases or sentences that contain *istitsna'* literally or orally.

For further researcher can do other research on *istitsna'* in another surah or examine *Surah al-An'am* by discussing the terms of Balaghah and can also provide different implications from research conducted for certain more specific skills learning Arabic in general with certain methods or even media. And so examine the meaning of adwat *istitsna'* in terms of translations of other foreign languages, for example English or its meaning from different perspectives.

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