Implementation Thariqah Musykilah in Learning Qawaid in Syarqi Class Tsani Markaz Arabiyah Pare

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Abstract

Learning qawaid to this day is still a scary specter for Arabic language students. In the minds of students, a stigma has arisen that learning qawaid is very complicated and boring. This is certainly caused by several factors, among which is the lack of innovation and creativity of a teacher in teaching. Therefore, in this article, the researcher will analyze tariqah musykilah in learning qawaid in the Syarqi Tsani Markaz Arabiyah Pare, which is judged to be capable of producing an interesting learning process and optimal learning outcomes. This research uses a qualitative field approach. The data used in this research is in the form of primary and secondary data. Primary data is sourced from observations, interviews, and documentation. While secondary data is sourced from books, journals, and articles related to this theme. The results of this research show that tariqah musykilah is able to create an effective learning process and make students more active and participative in class. In addition, tariqah musykilah is also able to make students understand qawaid in depth and in detail.

Keywords: Thariqah Musykilah, Learning Qawaid, Syarqi Tsani
A. Introduction

Nowadays, learning is fundamental in education. Learning Arabic is used as a means of understanding the Qur’an, hadiths and classic books related to Islam. Learning the Arabic language is inextricably linked with mastering the rules of the Arabic language (Qawaid). Qawaid is one of the important elements of learning Arabic. Which has implications for understanding what is heard (Istima’), spoken (Kalam), read (Qiro’ah), and written (Kitabah) properly and correctly. Learning qawaid is important to be observed by teachers and learners of the Arabic language because this is the basis and yardstick of whether the Arabic language is correct or not. In learning Arabic there are several methods that can be used, such as tariqoh qawaid wa tarjamah (grammatical and translation methods), tariqoh al-mubasyaroh (direct method), tariqoh al-qira’ah (reading method), and tariqoh al-sam’iyyah wa as-syafa’iyyah (listening and speaking method).

In the learning of Qawaid, there are many problematic phenomena that occur, including the lack of student motivation in learning Arabic and the use of non-innovative and varied learning methods. While confusion in understanding qawaid will have fatal consequences for misunderstandings using the Arabic language. In various educational institutions, learning qawaid is still considered less effective. One of the causes of students is the difference in Indonesian as the mother tongue of students and Arabic as a foreign language.

In the learning process, activity and effectiveness in class cannot be separated from the teacher's role in managing the class. In order to improve the quality of learning and achieve the goal of learning qawaid, every instructor must have a relevant learning method to implement in class. Learning methods are important to be mastered by an instructor because the success of the implementation of learning strategies is highly dependent on the way the teacher uses learning methods and a learning strategy can only be implemented through the use of learning methods.
The importance of this method, regardless of differences of opinion, is also expressed in the commonly known Arabic term al-thariqah ahammu min al-maddah. It can be concluded that the method is an element to achieve the goal that has been set. The teacher's role in choosing this method requires perseverance and continuous training. Whether students will be stimulated/interested and participate actively in learning activities, depends very much on the method used. The activeness of students in learning activities means that learning results stick in memory. This method in learning qawaid has various types. One of the interesting methods to apply is the tariqah musykilah method. This method puts students in front as the main focus of learning. Where the instructor starts with a question given to the learner which they are then asked to find the solution to.

The implementation of this method is done by instructors at the Arabic course board markaz 'Arabiyyah located in Pare Kediri. Markaz Arabiyah itself is one of the trainings that moves in the matter of learning qawaid. The center established by the Middle East Alumni aims to master the four dialects and three elements of the Arabic language and be able to interact directly with the Arabic dialect, so that the curriculum can create KAPOK (Creative - Active - Performance - Objective - Contributive) for participants who learn Arabic.

Such institution has a specific aim to reach. Working differently with any formal institution that mostly teachers just deliver the lesson and the students listened to what they delivered, such institution forced the teachers to implement an interesting way in teaching. In former research, learning Qawaid was just applied by speech method. this is the reason why this research could be important to do caused Problem Based Learning method is mostly applied in a lesson relating to student’s real life. The teachers set a question based on a real life and asked for the students to answer the question bases on their experiences. But in this research, the problem set by the teacher are not taken from a real life. It will take a different way for teh students to answer it. Therefore, it’s interesting to find how this method effects students in learning Qawaid.

B. Literature Review

1. Learning Qawaid

Learning is an effort in the form of an activity in education. Where in learning there is a process of changing behavior for the better. For qawaid itself has the meaning of a rule or rule in the arrangement of Arabic sentences with branches among them nahwu and sharf. Al-Fauzan says qawaid is a means and element in learning Arabic. Many learners think that qawaid is the center of learning Arabic, so the quantity of explanations is often excessive. Ibrahim also stated that qawaid is a tool to preserve the pen, justify speech and writing and

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is not a purpose in speaking. It can be concluded that learning qawaid is a knowledge transfer process with the aim of understanding, understanding and mastering qawaid as a means of communication as well as good and correct use of the Arabic language.

In its application, Al-Fauzan divides the learning of Qawaid into two types, namely the learning of qawaid ta’limiyah and the learning of qawaid ‘ilmiyah: Qawaid Ta’limiyah, Aimed at learners who only learn Arabic, as a means of learning Arabic, it is not the purpose of learning Arabic, focus on specific structures, prioritizing beauty over rules and not caring about explanations and details. Qawaid Scientific is intended for learners who study Arabic language specifically, in order to increase insight and knowledge, focus on the rules, pay attention to details and explanations.

In learning qawaid there are certain purposes in learning it. The objectives are divided into two general objectives and specific objectives. According to Abdullah Fahri, the general purpose of learning qawaid in the context of sharf is: Maintain and protect the oral language from mistakes, confusion and form correct language habits. Cultivating the ability to pay attention makes students accustomed to thinking systematically and educates them to understand the rules learned. Help students to understand the words correctly and capture the meaning accurately. Sharpen the feelings, refine the sense of language and increase the richness of the students' language. Give students the ability to use the rules of sharfiyah in different situations.

It can be understood that learning qawaid is an obligation in order to express sentences in Arabic accurately and correctly. While the specific purpose of learning Qawaid according to Madkur, namely: The purpose of learning nahwu at the elementary, Students know the structure of the Arabic language, its formation system, able to use pronunciation and structure with correct usage. Using correct language habits through listening, talking and using a lot. Cultivate students' ability to express the truth, and distinguish the wrong from the right. This is done by forming the right language habits. Provide them with some meaning, the right structure. Train them to use the characteristics of the Arabic language and its formation.

The purpose of learning nahwu at the level of mutawashithah and tsanawiyah Deepening the study of language by developing the study Nahwu for students. Because that will encourage them to think and get a deep difference between paragraph, structure, amount and pronunciation. Deepening the richness of their language through the study of texts, literature, growing dzaauq, and their ability to express speech and writing correctly. Increase students' ability to organize their knowledge and increase their ability to criticize methods they hear or read. Accustoming students to be deep in observing, weighing, establishing laws, improving knowledge their literary The

study of nahwu is done by analyzing pronunciation, volume, style, and knowing the relationship between meaning and structure.

In the learning of qawaid there are also methods that are applied, the methods are, Deductive method/Analogy, this method is the learning of qawa'id starting from the presentation of the rules of nahwu/sharaf first, then followed by examples that can clarify the rules that have been learned. Inductive method (al-thariqah al-istiqra’iyyah or al-istinbathiyyah), this method is the opposite of the deductive method where with this method it starts with the presentation of relevant examples, then read, discussed, concluded in the form of rules. Integrated Text Method (Thariqah al-nushuush al-mutakaamilah), this method is based on an integrated or whole text that contains one topic. In the application, students are asked to read the text, then discuss its content, then the teacher shows certain sentences in the text that contain elements of the rule to be learned, then from some of those sentences, conclusions are drawn in the form of rules, and finally the students are asked to apply the rule into examples of new sentences.

Method (Thariqah al-Nasyaath), in the first stage the teacher asks the students. This method requires a lot of student activity to collect sentences and structures that contain the concept of qawa'id to be learned from various sources such as newspapers, magazines, or books. Then the teacher drew a conclusion on the concept of qawa'id, then wrote it down, then applied it in other examples. Problem Method (Thariqah al-Musykilat), this method begins with the teacher giving sharaf or questions to students whose solution will be found through new rules.

2. Method Thariqah Musykilah

Today, the Thariqah Musykilah is one of the methods applied in the learning process to overcome problems that require real solutions. Method tariqah musykilah has the equivalent of the word Problem Based Learning. In the process, this method requires learners to be active, creative, take initiative, innovate and have motivation in learning.15 Method tariqah musykilah focuses on independent learning activities, while teachers only become designers, facilitators, motivators in learning activities.16 Learning with the musykilah thariqah more about the process than the learning results obtained. If the learning process can take place maximally then it is most likely that the learning results obtained will also be optimal.17

Method Thariqah musykilah is the same as the Problem Based Learning (PBL) method with the following features:18

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18Hadiannor, “MENINGKATKAN KEMAMPUAN QAWAID TENTANG AQSA’MUL KALAM MELALUI PENERAPAN MODEL PROBLEM BASED LEARNING (PBL),” Fakultas Tarbiyah Dan Ilmu Keguruan (FTIK) IAIN Palangka Raya 2 (July 2022): 2.
1. Learning starts with a problem.
2. Ensure that the problem is related to the real world of students.
3. Organize lessons around problems, not around disciplines.
4. Giving great responsibility to students in shaping and directly making their own learning process.
5. Using small groups.
6. Demanding students to demonstrate what they have learned in the form of a product or performance in this case is applied to form students' skills.

From the description it is understood that there are 3 important elements in the process, namely a problem, student-centered learning and the learning process in small groups.

3. **Principles of Thaqiqah Musykilah**

   Learning process with a mystical based on the following principles:

   a. Learning is a constructive process. Learners are expected to be able to understand the theory based on what they have experienced (experience) and from interaction with the surrounding environment. In this process, students conduct discussions by answering questions according to their previous knowledge together with groups or study independently and will later gain new knowledge.

   b. Learning is a process that is driven by desire from within. In the learning process, learners have responsibility in planning, monitoring, and evaluating their own learning process. This principle is related to what this learning is applied for. Where the learner must have a learning objective that contains strategies and resources to be used.

   c. Learning is a collaborative process. In the process, learners are encouraged to interact with each other, through interaction with fellow group members, learners will be able to form a new understanding of a problem.

   d. Learning is something that is given contextually. The learners will get facilities to study with problems that are real in the process going forward both in the education process.

4. **Steps of Thariqah Musykilah**

   In tariqah musykilah or also called PBL, there is a syntax (steps) that is divided into 5 phases and behaviors:

<table>
<thead>
<tr>
<th>PHASES OF</th>
<th>BEHAVIOR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Phase 1</td>
<td>Introducing the problem to the learner based on the material taught to the learner</td>
</tr>
</tbody>
</table>

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20Rusmono, Strategi Pembelajaran Dengan Problem (PBL) Itu Perlu (Bogor: Ghelia Indonesia, 2014), 81.
Phase 2
Organizing learners to learn

learners are organized into several groups to conduct discussions in solving problems

Phase 3
Guiding in individual and group research

Teachers guide learners to gather appropriate information, perform experiments to obtain explanations and problem solving

Phase 4
Developing and presenting the results

Teachers help learners in planning and preparing appropriate works such as reports, videos, and models and helping them to share tasks with their friends

Phase 5
Analyzing and evaluating the problem-solving process

teacher helps learners to do reflection or evaluation of their research and the processes they use

C. Method

In this research, the researcher applied qualitative approach to know how Problem Based Learning method is applied in learning Qawaid and how the students respond. To obtain the data in this research, the researcher will observe how the learning process is done, interview some students, and find out the result of learning from the examintaion done by students. The data obtained will be delivered in a descriptive form. The object of this research is Syarqi Tsani Markaz Arabiyah Pare Kediri.

In this research the type of research used is qualitative. The approach used is a descriptive qualitative approach by examining a natural object that can produce descriptive data. This research uses observational instruments with data collection through direct observation of events that occur in the field. This method of observation is used by researchers to find out the process of cramming, behavior and observe a large number of respondents.21

This observation process was done to see and observe the implementation process of tariqah musykilah in the learning of qawaid at the markaz arabiyy Pare educational institution, Kediri.

D. Findings and Discussion

1. Profile of Markaz Arabiyah Pare Kediri

Markaz Arabiyah is the name of an epicenter institution for Arabic language education based on multiple intelligences located on Jl. Cempaka 32 Tulungrejo Pare Kediri. In addition, Markaz Arabiyah also facilitates the construction and departure of students to countries in the Middle East; Egypt, Turkey, Pakistan, Emirates and Yemen. The Arabic language learning program

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21Sugiyono, Metode Penelitian Pendidikan (Pendidikan Kuantitatif, Kualitatif Dan R&D) (Bandung: Alfabeta, 2015).
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held by Markaz Arabiyah can be classified into two types, namely online and offline learning. For offline learning, it is divided into two forms, namely learning in class and learning outside class.

The Arabic language program held in class by the Markaz Arabiyah institution is as follows:

1. The Shifr, which is a program designed specifically for first-time students or who have no basic knowledge of the Arabic language at all.
2. The I’dad, which is a program design that focuses on the improvement and application of Arabic vocabulary for beginners in speaking, writing and composing Arabic sentences.
3. The Syarqi, which is a complete learning package used to develop the four majors of the Arabic language, both from the skills of Istima’, Qira’ah, Kalam or Kitabah.
4. The Takhassus, which is an Arabic language learning program focused on learning Arabic Grammar from scratch. Suitable for students who want to master Nahwu and Shorf from the basics.
5. Program Akbarnas, which is a program design that is specialized to deepen the ability to speak Arabic accompanied by expressions and vocabulary that are often used in everyday life accompanied by the application of practical Arabic grammatical rules.
6. The Maqra’ program, which is a class on qiro’ah al kutub and Arabic grammar from the basic level.
7. The Minhah, which is a program designed specifically for students who are interested in continuing their studies at Al Azhar University in Egypt, Agri Ibrahim Cecen University in Turkey, Ighdir University in Turkey, Al Wasathiyah University in Yemen, Yarmouk University in Jordan and other universities in the Middle East.
8. Program Panter, which is a program designed specifically for students who have been officially accepted as students at al-Azhar University in Egypt and want to prepare priority material that often becomes an obstacle for new students in Term One.
9. Program Private, which is a one-teacher-one-student learning program that is very conducive, effective and flexible learning hours according to mutual agreement.

For learning in class, the students study for six hours in one day with five hours for material presentation (morning-afternoon) and one hour for brain storming/asfudzdzihni (afternoon) as a medium for material amplification. Once a week, usbu’li test as an evaluation of the learning outcomes of the students for one week.

In addition to learning in class, to support students' Arabic language skills, Markaz Arabiyah also obliges them to live in an integrative school; morals, language, and ubudiyah. There are several sakans owned by Markaz Arabiyah, namely the sakans of Balqosim, Al-Muhdor, Al-Haddad, Habsyi, Baharun, Bin Syihib, Al-Idrus, Ba’alawy, Balfqih, and Bin Smith. the learning programs held at the schools are ta’birat yaumiyah, mufradat, hiwar lailii, and Arabic speaking skills. The students are also required to speak Arabic every day except holidays;
Saturday and Sunday. In addition, they are also required to participate in congregational prayer activities.\textsuperscript{22}

2. **Class Profile Syarqi Tsani**

As it has been explained that the Syarqi is a complete learning package used to develop the four majors of the Arabic language, both from the skills of Istima', Qira'ah, Kalam or Kitabah.\textsuperscript{22} program Syarqi is the highest program in the Markaz Arabiyah institution. This program is divided into two levels namely Syarqi Awwal and Syarqi Tsani.

material Syarqi class Tsani's includes Manshubatul Asma' and Makhfulul Asma'. As for the schedule and subject matter in the Syarqi Tsani, in general, it is as in the following table:\textsuperscript{23}


<table>
<thead>
<tr>
<th>Time</th>
<th>08.00</th>
<th>05.30</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>06.30</td>
<td>Maharatul Kalam</td>
</tr>
<tr>
<td>2nd</td>
<td>07.00 – 08.00</td>
<td>Balaghoh</td>
</tr>
<tr>
<td>3rd</td>
<td>09.00</td>
<td>Maharatul Kalam</td>
</tr>
<tr>
<td>1st–4</td>
<td>09.30 – 10.30</td>
<td>Nahwu</td>
</tr>
<tr>
<td>5th</td>
<td>10.30 – 11.30</td>
<td>Qiroah</td>
</tr>
<tr>
<td>6th</td>
<td>15.30 – 16.30</td>
<td>'Asfudz Dzihni</td>
</tr>
</tbody>
</table>

3. **Implementation of Tariqah Musykilah in Learning Qawaid in Syarqi Class Tsani Pare Kediri**

Learning Syarqi Class Arabiyah Tsani includes a type of qawaid 'ilmiyah. In it, students are required to understand the qawaid in depth. The material included in the malzamah is very broad, detailed, and clear.\textsuperscript{23} helps students in increasing their insight and knowledge in qawaid Arabic.\textsuperscript{23} Likewise, learning qawaid class Syarqi Tsani is included in the level of mutawassithah and tsanawiyah. They are required to be able to analyze the sentence structure in an Arabic text.

Model musykilah in the learning of qawaid material in Syarqi Tsani's class is applied in several themes. Among them are Maf'ul li ajilh and Istitsna'. It's just that the problems that arise in learning are the result of engineering, not from

\textsuperscript{22}“Episentrum Pendidikan Bahasa Arab dan Mediator Studi di Timur Tengah,” accessed May 4, 2023, https://markazarabiyah.com/.

\textsuperscript{23}Participatory observation results at Syarqi Tsani Duf'ah Class 50 on Thursday 01 December 2022., n.d.
The steps of using the *musykilah* in the *maf’ul li ajlih* are as follows:25

a. The teacher starts the lesson with greetings and prayers.
b. The teacher divides the students into three groups of 2 students.
c. Teacher presented some examples of *maf’ul li ajlih* as follows:

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سافر محمد إلى مصر لتلب العلم للعلم
سافر محمد إلى مصر لتلب
العلم
لعلم
لقلب
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d. The teacher asked the question "Why is there a difference in the final harokat in the word roghbatu?"
e. The teacher asks students to discuss the problem with their group mates.
f. The teacher guides the students in discussing and looking for references.
g. The teacher asks each group to present the results of their discussion.
h. The teacher asks a group to comment and criticize the answers of other groups.
i. Teacher concluded as follows: 1. *Maf’ul li ajlih* is better manshub when nakiroh and not mudlaf, 2. *Maf’ul li ajlih* is better marfu’ when ma’rifat and not mudlaf, and 3. *Maf’ul li ajlih* has the same level (in the case of marfu’ and manshub) when mudlaf.

j. The teacher gives motivation.
k. The teacher closes the learning with prayer and greetings.

While the steps of using the *musykilah* in the theme of *istitsna’* are as follows:26

a. The teacher starts the lesson with greetings and prayers.
b. The teacher divides the students into three groups of 2 students.
c. Teacher presented some examples of *istitsna’* as follows:

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سافر طلاب المركز العربية إلا محمدًا
ما سافر تلاب المركز العربية إلا محمد
ما سافر طلاب المركز العربية إلا صالحًا
ما رعيت إلا محمدً ما الطقيت إلا محمد
سمت
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24 Participatory observation results at Syarqi Tsani Duf’ah Class 50 on Thursday 01 December 2022.
25 Participatory observation results at Syarqi Tsani Duf’ah Class 50 on Thursday 01 December 2022.
26 Participatory observation results at Syarqi Tsani Duf’ah Class 50 on Thursday 01 December 2022.
d. The teacher asked the question "Why is there a difference in the final harokat on the word after illa?

e. The teacher asks students to discuss the problem with their group mates.

f. The teacher guides the students in discussing and looking for references.

g. The teacher asks each group to present the results of their discussion.

h. The teacher asks a group to comment and criticize the answers of other groups.

i. Teacher concluded as follows: 1. Mustatsna wajib manshub in kalam tam mujab, 2. Mustatsna better itba' in kalam tam manfii if it is in the form of istitsna' muttashil, 3. Mustatsna better manshub in kalam tam manfii if it is in the form of istitsna' munqathi', 4. Mustatsna rule is 'ala hasabil 'awamil in kalam naqish manfii, 5. Kalam naqish can be in the form of mujab when the mustatsna form of ba'dul mu'ayyan.

j. The teacher gives motivation.

k. The teacher closes the learning with prayer and greetings.

The application of tariqah musykilah in the two themes is very effective. This is proven by the activeness of the students in discussing, presenting the results, and criticizing the answers of other groups. The students also feel that learning with mystical can drive their motivation and activity.27 Usually the students feel bored to learn Qawaid before the teachers applied tariqah musykilah and some of them looked sleeping in the class. They can’t listened to what the teachers delivered in a long time. But after the teacher applied tariqah musykilah, they could be happy learning Qawaid. It can be proven that all of them were active in the classroom, sharing information and knowledge one another in discussion session, and solve the problems together.28

In addition, the learning process with tariqah musykilah in the class also creates optimal learning outcomes. This is proven by the asfudz dzihni, imtihan usbuli’, and final exam that exceed the Minimum Completion Criteria (KKM).

E. Conclusion

Qawaid means a rule or rule in the arrangement of Arabic sentences with branches among them nahwu and sharf. Qawaid itself is a means and element in learning Arabic. Learning qawaid itself can be classified into two types, namely learning qawaid ta’limiyah and qawaid 'ilmiiyyah. As for the purpose of learning qawaid there are general purposes and specific purposes. While the level of learning qawaid is divided into two; the ibtidayyyah and the mutawassithah or tsanawiyyah.

Tariqah Musykilah helped students active in Qawaid learning. It forced students to play an important role in learning process like sharing their knowledge and information one another in a discussion lesson. By that way, it automatically affected the learning result.

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27 Hibbah Nurul Waliya and Nur Fatimah, The application of tariqah musykilah in the two themes is very effective. Syarqi Tsani Duf’ah 50 class on 05 December 2022, n.d.
28 Observation at Syarqi Tsani Markaz Arabiyah Pare Kediri on 04 December 2022.
Model musykilah in the learning of qawaid material in Syarqi Tsani’s class is applied in several themes. Among them are Maf’ul li ajlih and Istitsna’. It's just that the problems that arise in learning are the result of engineering, not from everyday life. Application of tariqah musykilah class SyarqiTsani Markaz Arabiyah Pare is able to create an effective learning process and make students more active and participative in class. In addition, tariqah musykilah is also able to make students understand qawaid in depth and in detail. In another case, it should be researched again how effective that method in learning Qawaid. There must be a continous research on it.

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Hibbah Nurul Waliya and Nur Fatimah. The application of tariqah musykilah in the two themes is very effective. Syarqi Tsani Duf’ah 50 class on 05 December 2022, n.d.
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Participatory observation results at Syarqi Tsani Duf’ah Class 50 on Thursday 01 December 2022., n.d.


