

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

***Sholeh Najmul Millah**

Universitas Islam Negeri Maulana Malik Ibrahim Malang

Lutfia Nasrul Latifi

Universitas Islam Negeri Maulana Malik Ibrahim Malang

***Correspondence :** sn.millah97@gmail.com

Chicago Manual of 17th edition (full note) Style Citation:

Sholeh Najmul Millah and Lutfia Nasrul Latifi., "Implementation Thariqah Musykilah in Learning Qawaid in Syarqi Class Tsani Markaz Arabiyah Pare,". *BENJOLE*, 3(2), 112-124.

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.¹ 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.² 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'iyah wa as-syafa'iyah* (listening and speaking method).³

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.⁴ One of the causes of students is the difference in Indonesian as the mother tongue of students and Arabic as a foreign language.⁵

In the learning process, activity and effectiveness in class cannot be separated from the teacher's role in managing the class.⁶ 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.⁷

¹Ahmad Fikri et al., "Arabic Learning in Industrial Revolution 4.0: Problems, Opportunities, and Roles," *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 2 (August 31, 2021): 165–78, <https://doi.org/10.22219/jiz.v4i2.17069>.

²Cahya Edi Setyawan, "PEMBELAJARAN QAWAID BAHASA ARAB MENGGUNAKAN METODE INDUKTIF BERBASIS ISTILAH-ISTILAH LINGUISTIK | AL-MANAR: Jurnal Komunikasi Dan Pendidikan Islam," 81, accessed April 13, 2023, <https://www.journal.staimsyk.ac.id/index.php/almanar/article/view/54>.

³Ummu Khairin Nisa et al., "Implementasi Metode Qira'ah Dalam Pembelajaran Bahasa Arab Di Madrasah Tsanawiyah Negeri Samarinda," *Borneo Journal of Language and Education* 2, no. 2 (October 31, 2022): 2, <https://journal.uinsi.ac.id/index.php/bjle/article/view/5902>.

⁴Rizki Abdurahman, "KONSEP PEMBELAJARAN QAWAID DAN IMPLIKASINYA TERHADAP PEMBELAJARAN" 6, No. 2 (2020), <http://dx.doi.org/10.30821/ihya.v6i2.9276>.

⁵Wiwit Rahma Wati and Zainurrakhmah Zainurrakhmah, "Efektivitas Pembelajaran Berbasis Proyek Untuk Meningkatkan Maharah Kalam," *Borneo Journal of Language and Education* 2, no. 1 (July 31, 2022): 2, <https://journal.uinsi.ac.id/index.php/bjle/article/view/6088>.

⁶Jossapat Hendra Prijanto and Firelia de Kock, "Peran Guru Dalam Upaya Meningkatkan Keaktifan Siswa Dengan Menerapkan Metode Tanya Jawab Pada Pembelajaran Online | Scholaria: Jurnal Pendidikan Dan Kebudayaan," 238, accessed April 13, 2023, <https://ejournal.uksw.edu/scholaria/article/view/4318>.

⁷Wina Sanjaya, *Strategi Pembelajaran, Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2006), 145.

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*.⁸ 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.⁹ This method in learning qawaid has various types. One of the interesting methods to apply is the tariqah musyikilah 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 'Arabi 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 the 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.¹⁰ Ibrahim also stated that *qawaid* is a tool to preserve the *pen*, justify speech and writing and

⁸Mumtazul Fikri, "KONSEP PENDIDIKAN ISLAM; Pendekatan Metode Pengajaran," *Jurnal Ilmiah Islam Futura* 11, no. 1 (February 3, 2017): 118, <https://doi.org/10.22373/jiif.v11i1.66>.

⁹Teti Apriyanti, "PENINGKATAN AKTIFITAS BELAJAR SISWA MELALUI METODE JIGSAW," *DIDAKTIKA AULIA* 1, no. 2 (August 11, 2021): 1, <https://staiaulia.ac.id/jurnal/index.php/DIDAKTIKA/article/view/50>.

¹⁰Al-Fauzan A.R, *Idhaat Li Mu'allim al-Lughah al-'Arabiyyah Li Ghairi al-Natiqhina Biha* (Riyadh: al-Mamlakah al-'Arabiyyah al-Su'udiyah, 2011), 165.

is not a purpose in speaking.¹¹It 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 'ilmiah*:¹² *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:¹³ 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 *sharf* 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:¹⁴ 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 *dzauq* , 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 literaryThe

¹¹Ibrahim A.A, *Al-Muwajjih al-Fanni Li Mudarris al-Lughah al-'Arabiyyah* (Cairo: Dar Al-Ma'arif, 1991), 203.

¹²Al-Fauzan A.R, *Idhaat Li Mu'allim al-Lughah al-'Arabiyyah Li Ghairi al-Natiqhina Biha*, 167.

¹³Abdullah Fahri, *Implikasi Penguasaan Bahwu-Sharaf Siswa Terhadap Pemahaman Bahasa Arab Di Madrasah Tsanawiyah Yogyakarta I* (Yogyakarta: UIN Sunan Kalijaga, 2009), 32.

¹⁴Madkur A.A, *Tadris Funun Al-Lughah al-'Arabiyyah* (Riyadh: Dar Al-Syawaf, 1991), 33–34.

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-Istiqr'a'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

¹⁵Habibah Sukmini Arif, Maulana, and Ali Sudin, "MENINGKATKAN MOTIVASI BELAJAR MELALUI PENDEKATAN PROBLEM-BASED LEARNING (PBL)," 141, accessed May 4, 2023, <https://ejournal.upi.edu/index.php/penailmiah/article/view/2945>.

¹⁶Retnaning Tyas, "KESULITAN PENERAPAN PROBLEM BASED LEARNING DALAM PEMBELAJARAN MATEMATIKA," *JURNAL TECNOSCIENZA* 2, no. 1 (December 18, 2017): 45, <https://ejournal.kahuripan.ac.id/index.php/TECNOSCIENZA/article/view/26>.

¹⁷David Esema, Evi Susari, and Daniel Kurniawan, "PROBLEM-BASED LEARNING | Satya Widya," 172, accessed May 4, 2023, <https://ejournal.uksw.edu/satyawidya/article/view/133>.

¹⁸Hadiannor, "MENINGKATKAN KEMAMPUAN QAWAID TENTANG AQSAMUL 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:¹⁹

- 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:²⁰

PHASES OF	BEHAVIOR
Phase 1 Organizing the learner on the problem	Introducing the problem to the learner based on the material taught to the learner

¹⁹Amelia Dwi Fitri, "PENERAPAN PROBLEM BASED LEARNIN (PBL) DALAM KURIKULUM BERBASIS KOMPETENSI," *JAMBI MEDICAL JOURNAL "Jurnal Kedokteran Dan Kesehatan"* 4, no. 1 (2016): 97–98, <https://doi.org/10.22437/jmj.v4i1.3117>.

²⁰Rusmono, *Strategi Pembelajaran Dengan Problem (PBL) Itu Perlu* (Bogor: Ghelia Indonesia, 2014), 81.

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

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 ref lecture 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 arabiy 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

²¹Sugiyono, *Metode Penelitian Pendidikan (Pendidikan Kuantitatif, Kualitatif Dan R&D)* (Bandung: Alfabeta, 2015).

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 *l`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'i 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 *ubudiyyah*. There are several *sakans* owned by Markaz Arabiyah, namely the *sakans* of *Balqosim*, *Al-Muhdor*, *Al-Haddad*, *Habsyi*, *Baharun*, *Bin Syihab*, *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;

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

Saturday and Sunday. In addition, they are also required to participate in congregational prayer activities.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*. program *Syarqi* is the highest program in the Markaz Arabiyah institution. This program is divided into two levels namely *Syarqi Awwal* and *SyarqiTsani*.

material *Syarqi* class *Tsani*'s includes *Manshubatul Asma'* and *Makhfudlatul Asma'*. As for the schedule and subject matter in the *Syarqi Tsani*, in general, it is as in the following table:²³

Time	08.00	05.30
1st	- 06.30	Maharatul Kalam
2nd	07.00 - 08.00	Balaghoh
3rd	- 09.00	Maharatul Kalam
1st-4	09.30 - 10.30	Nahwu
5th	10.30 - 11.30	Qiroah
6th	15.30 - 16.30	'Asfudz Dzihni

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

Learning *Syarqi Class ArabiyahTsani* includes a type of *qawa'id 'ilmiyah*. In it, students are required to understand *the qawaid* in depth. The material included in the *malzamah* is very broad, detailed, and clear.helps students in increasing their insight and knowledge in *qawaid* ArabicLikewise, learning *qawaid* class *SyarqiTsani* 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 ajlih* and *Istitsna'*. It's just that the problems that arise in learning are the result of engineering, not from

²²"Episentrum Pendidikan Bahasa Arab dan Mediator Studi di Timur Tengah," accessed May 4, 2023, <https://markazarabiyah.com/>.

²³Participatory observation results at *Syarqi Tsani Duf'ah Class 50* on Thursday 01 December 2022., n.d.

everyday life.²⁴ 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:

سافر مُجَّدٌ إِلَى مِصْرَ لَتَلْبَ الْعِلْمَ لِلْعِلْمِ لِلْعِلْمِ

سافر مُجَّدٌ إِلَى مِصْرَ لَتَلْبَ

الْعِلْمِ

لِلْعِلْمِ

لِلرَّقَبِ

- 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:

سافر طلاب المركز العربية إلا محمدًا

ما سافر تلاب المركز العربية إلا محمدًا

ما سافر طلاب المركز العربية إلا صالحًا

ما سافر إلا محمدًا

ما رعيت إلا محمدًا ما الطقيت إلا بمحمدٍ

سمت

²⁴Participatory observation results at Syarqi Tsani Duf'ah Class 50 on Thursday 01 December 2022.

²⁵Participatory observation results at Syarqi Tsani Duf'ah Class 50 on Thursday 01 December 2022.

²⁶Participatory 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 mustatsnaform 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 usbu'i*, 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 *ibtidayyah* and the *mutawassithah* or *tsanawiyah*.

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 resut.

²⁷Hibbah 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 continuous research on it.

References

- Abdulah Fahri. *Implikasi Penguasaan Bahwu-Sharaf Siswa Terhadap Pemahaman Bahasa Arab Di Madrasah Tsanawiyah Yogyakarta I*. Yogyakarta: UIN Sunan Kalijaga, 2009.
- Al-Fauzan A.R. *Idhaat Li Mu'allim al-Lughah al-'Arabiyyah Li Ghairi al-Natiqhina Biha*. Riyadh: al-Mamlakah al-'Arabiyyah al-Su'udiyah, 2011.
- Apriyanti, Teti. "PENINGKATAN AKTIFITAS BELAJAR SISWA MELALUI METODE JIGSAW." *DIDAKTIKA AULIA* 1, no. 2 (August 11, 2021): 90–111. <https://staiaulia.ac.id/jurnal/index.php/DIDAKTIKA/article/view/50>.
- Cahya Edi Setyawan. "PEMBELAJARAN QAWAID BAHASA ARAB MENGGUNAKAN METODE INDUKTIF BERBASIS ISTILAH-ISTILAH LINGUISTIK | AL-MANAR : Jurnal Komunikasi Dan Pendidikan Islam." Accessed April 13, 2023. <https://www.journal.staimsyk.ac.id/index.php/almanar/article/view/54>.
- David Esema, Evi Susari, and Daniel Kurniawan. "PROBLEM-BASED LEARNING | Satya Widya." Accessed May 4, 2023. <https://ejournal.uksw.edu/satyawidya/article/view/133>.
- "Episentrum Pendidikan Bahasa Arab dan Mediator Studi di Timur Tengah." Accessed May 4, 2023. <https://markazarabiyah.com/>.
- Fikri, Ahmad, Abdul Muid, Rosita Ilhami, Norhidayah Norhidayah, Aulia Mustika Ilmiani, and Muhammad Ikhlas. "Arabic Learning in Industrial Revolution 4.0: Problems, Opportunities, and Roles." *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature* 4, no. 2 (August 31, 2021): 165–78. <https://doi.org/10.22219/jiz.v4i2.17069>.
- Fikri, Mumtazul. "KONSEP PENDIDIKAN ISLAM; Pendekatan Metode Pengajaran." *Jurnal Ilmiah Islam Futura* 11, no. 1 (February 3, 2017): 116–28. <https://doi.org/10.22373/jiif.v11i1.66>.
- Fitri, Amelia Dwi. "PENERAPAN PROBLEM BASED LEARNIN (PBL) DALAM KURIKULUM BERBASIS KOMPETENSI." *JAMBI MEDICAL JOURNAL "Jurnal Kedokteran Dan Kesehatan"* 4, no. 1 (2016). <https://doi.org/10.22437/jmj.v4i1.3117>.
- Habibah Sukmini Arif, Maulana, and Ali Sudin. "MENINGKATKAN MOTIVASI BELAJAR MELALUI PENDEKATAN PROBLEM-BASED LEARNING (PBL)." Accessed May 4, 2023. <https://ejournal.upi.edu/index.php/penailmiah/article/view/2945>.
- Hadiannor. "MENINGKATKAN KEMAMPUAN QAWAID TENTANG AQSAMUL KALAM MELALUI PENERAPAN MODEL PROBLEM BASED LEARNING (PBL)." *Fakultas Tarbiyah Dan Ilmu Keguruan (FTIK) IAIN Palangka Raya* 2 (July 2022).
- 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.

- Ibrahim A.A. *Al-Muwajjih al-Fanni Li Mudarris al-Lughah al-'Arabiyyah*. Cairo: Dar Al-Ma'arif, 1991.
- Jossapat Hendra Prijanto and Firelia de Kock. "Peran Guru Dalam Upaya Meningkatkan Keaktifan Siswa Dengan Menerapkan Metode Tanya Jawab Pada Pembelajaran Online | Scholaria: Jurnal Pendidikan Dan Kebudayaan." Accessed April 13, 2023. <https://ejournal.uksw.edu/scholaria/article/view/4318>.
- Madkur A.A. *Tadris Funun Al-Lughah al-'Arabiyyah*. Riyadh: Dar Al-Syawaf, 1991.
- Nisa, Ummu Khairin, Ahmad Fadhel Syakir Hidayat, Muhammad Hammam Abdul Qoyyim, Aidillah Suja, Siti Kholifah Tunaimah, Nela Putri Yulianti, Muhammad Yoga Ananta Firdaus, and Edy Rizki Mulyono. "Implementasi Metode Qira'ah Dalam Pembelajaran Bahasa Arab Di Madrasah Tsanawiyah Negeri Samarinda." *Borneo Journal of Language and Education* 2, no. 2 (October 31, 2022): 109–21. <https://journal.uinsi.ac.id/index.php/bjle/article/view/5902>.
- Participatory observation results at Syarqi Tsani Duf'ah Class 50 on Thursday 01 December 2022., n.d.
- Rizki Abdurahman. "KONSEP PEMBELAJARAN QAWAID DAN IMPLIKASINYA TERHADAP PEMBELAJARAN" 6, No. 2 (2020). <http://dx.doi.org/10.30821/ihya.v6i2.9276>.
- Rusmono. *Strategi Pembelajaran Dengan Problem (PBL) Itu Perlu*. Bogor: Ghelia Indonesia, 2014.
- Sugiyono. *Metode Penelitian Pendidikan (Pendidikan Kuantitatif, Kualitatif Dan R&D)*. Bandung: Alfabeta, 2015.
- Tyas, Retnaning. "KESULITAN PENERAPAN PROBLEM BASED LEARNING DALAM PEMBELAJARAN MATEMATIKA." *JURNAL TECNOSCIENZA* 2, no. 1 (December 18, 2017): 43–52. <https://ejournal.kahuripan.ac.id/index.php/TECNOSCIENZA/article/view/26>.
- Wati, Wiwit Rahma, and Zainurrakhmah Zainurrakhmah. "Efektivitas Pembelajaran Berbasis Proyek Untuk Meningkatkan Maharah Kalam." *Borneo Journal of Language and Education* 2, no. 1 (July 31, 2022): 59–70. <https://journal.uinsi.ac.id/index.php/bjle/article/view/6088>.
- Wina Sanjaya. *Strategi Pembelajaran, Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana, 2006.