

Investigation of *Qawā'id Al-'Arabiyyah* Learning in IIK Program Based on *Ṭarīqah An-Nuṣūṣ Al-Mutakāmilah* At MAN 1 Sumedang

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Abstract

The purpose of this study is to describe various information regarding the implementation of *ṭarīqah an-nuṣūṣ al-mutakāmilah* in *qawā'id al-'arabiyyah* learning. This research paradigm is interpretive with a qualitative approach. The research method used is a case study. The data collection techniques used are observation, interview, and document analysis. The data analysis technique in this research uses pattern-matching theory. The results showed that *ṭarīqah an-nuṣūṣ al-mutakāmilah* is an applicative and interactive learning method based on Arabic texts used to improve the ability of *qawā'id al-'arabiyyah* to students. This method can help students apply the material quickly. Teachers and students are actively involved in learning and use supporting books published by the Ministry of Religious Affairs of the Republic of Indonesia in 2020.

Keywords: *Learning, Qawā'id Al-'Arabiyyah, Ṭarīqah An-Nuṣūṣ Al-Mutakāmilah*

Introduction

Arabic language learning has played an important role in education, especially in developing science and culture (Ghumaida et al., 2023). Arabic has various functions, including receptive, which is a tool to interpret audio or reading, and expressive, which functions communicatively to provide an understanding of others, both in writing and orally (Wahab, 2008). Both functions give rise to a comprehensive learning system, so learners have Arabic language and language competence (Naimah et al., 2023).

The urgency of Arabic is motivated by a language used to understand the rules of life for a Muslim, namely, *Kalāmullah* and *Al-Hadīts* (Aji, 2022). More broadly, Arabic is also often used for universal needs, such as political, social, cultural, and economic (Naimah et al., 2023). So, it is very rational if Arabic is used as an international language because it is at a level that counts (Megawati, 2022). Based on its urgency, Arabic has been made a compulsory learning component in educational institutions, both Islamic-based and not (Habibah et al., 2022). These conditions indicate that Arabic is not a language that is underestimated in the world of education; this is reinforced by the position of Arabic, which is equal to other subjects that must be studied (Sholehuddin & Wijaya, 2019).

The Arabic language learning system is successful and ideal if the learners can master four language skills (Hidayat et al., 2022). The four components of language skills include *mahārah al-istimā'* (listening), *mahārah al-kalām* (speaking), *mahārah al-qirā'ah* (reading), and *mahārah al-kitābah* (writing) (Aziza et al., 2021). Learning other linguistic sciences will run optimally if the learners have mastered these four skills (Baroroh & Rahmawati, 2020). In addition, in learning Arabic, there are linguistic elements that are equally important to understand. These linguistic elements include phonology, syntax, and vocabulary (Fauziah et al., 2024). Phonology is related to the sounds of language, syntax is related to the preparation of sentence structures, and vocabulary is the smallest unit used in language (Anshar, 2022). In connection with this, language skills and elements are vital components in Arabic language learning, and both need to be prioritized by Arabic language learners.

Talking about syntax, which in Arabic terms is known as *qawā'id al-'arabiyyah*, is one of the most important linguistic elements in Arabic and directly affects the ability to listen, speak, read, and write (Rasyidi, 2020). *Qawā'id al-'arabiyyah* is one of the elements always needed in learning linguistics, especially in language skills (Zahroh & Wijaya, 2023). *Qawā'id al-'arabiyyah* is positioned as a very influential science in the continuity of Arabic language learning so that there are no mistakes in writing and oral pronunciation (Sholehuddin & Wijaya, 2019). The importance of learning *qawā'id al-'arabiyyah* is intended so that learners can understand how to arrange and process sentences by the nature of the Arabic language itself. Because the function of *qawā'id al-'arabiyyah* is to give status to the word in a sentence, be it in the form of a subject, predicate, or object (Aji, 2022). Put, *qawā'id al-'arabiyyah* is used to keep learners from language mistakes. Thus, *qawā'id al-'arabiyyah* has its position in language, which is very in conjunction with Arabic language learning. *Qawā'id al-'arabiyyah* is a control tool in Arabic without ignoring other aspects of Arabic language learning. So, the obligation to learn it becomes an absolute thing. Learning language skills and *qawā'id al-'arabiyyah* have the same priority and must be learned in balance with high urgency.

However, in reality, the stigma that develops among learners still considers that *qawā'id al-'arabiyyah* is a material that is very difficult to learn (Mulyani, 2020). This situation impacts the psychology of learners who feel lazy, unenthusiastic, and do not intend to learn (Hartati, 2023). *Qawā'id al-'arabiyyah* is theoretical, and the learning seems monotonous. So that many learners are less interested in learning (Zahroh & Wijaya, 2023). Likewise, the material presented discusses the relationship between words, the position of words in sentences, and even the discussion of *i'rāb*, which ultimately gives a complicated impression in learners' minds (Mulyani, 2020). The material that is considered complicated is causing learners to be less motivated to be more enthusiastic in learning *qawā'id al-'arabiyyah* (Risnawati & Saefuloh, 2019). Therefore, *qawā'id al-'arabiyyah* is often considered a source of problems and complicates Arabic language learning.

Since Arabic is a language different from the mother tongue, it differs from the language acquisition process. The learning process must also have different basic principles regarding material, methods, or learning procedures (Ubadah, 2020). Today, learning methods continue to innovate; this is motivated by the variety of methods that have been created in the past, both conventional and traditional (Al Farizi et al., 2023). It is what motivates educators to create new, more creative learning methods. However, in reality, no method dies and is abandoned, and there is also no method that is most dominant to be applied in a place for a very long time (Hartati, 2023).

Arabic learning methods are important after learning objectives and are used to measure success in mastering Arabic (Ansharullah et al., 2019). The learning methods must be selected based on the learning objectives and other factors that support the continuity of teaching and learning activities (Jaladri & Syafi'a, 2019). So, do not be surprised if learning objectives and methods have an ideal operational relationship with learning (Hartati, 2023). A suitable method can achieve the intended goal of Arabic language learning (Qudsi & Anugrah, 2021). It is in line with what Zainuddin (2021) stated: learning models and methods are two important things that must be addressed when students find it challenging to participate in learning.

Also, in learning, *qawā'id al-'arabiyyah* must apply methods that match the learning characteristics that require a linear mindset in understanding the material (Anggraeni & Nawawi, 2024). Actually, the method used in learning *qawā'id al-'arabiyyah* are very diverse (Sholehuddin & Wijaya, 2019). For example, the method of *amsilati* refers directly to the *Amsilati* book (Rahmawati & Jalaludin, 2023). Then, the *qawā'id wa tarjamah* method combines learning *qawā'id al-'arabiyyah* with translation (Hidayat et al., 2022). Then, the *al-miftah li al-ulūm* method is used in learning *naḥwu* (Aziza et al., 2021). In there is a *manhaji* method that collaborates *qawā'id al-'arabiyyah* dengan lagu-lagu (Al Farizi et al., 2023).

The *ṭarīqah an-nuṣūṣ al-mutakāmilah* is one of the methods of learning *qawā'id al-'arabiyyah* that can be used as an option because it offers a relatively adequate method. This method is based on a full text containing a topic (Ismail, 2011). In simple terms, this learning method invites students to learn *qawā'id al-'arabiyyah* with the media in Arabic texts. Procedurally, this method begins with reading and translating the text, then analyzing *qawā'id al-'arabiyyah* in the text, followed by explaining the material regarding *qawā'id al-'arabiyyah*. In the last stage, students are asked to find other examples that match the *qawā'id al-'arabiyyah* that have been learned (Thu'aimah & Manna, 2000).

Ṭarīqah an-nuṣūṣ al-mutakāmilah is not a learning method that has never been applied. In reality, this method has been used by Arabic teachers at MAN 1 Sumedang in learning *qawā'id al-'arabiyyah*. This method is applied in class XI of the Religious Sciences Program. The program is an intensive Arabic language program, so it has the following 2 subjects: Compulsory Arabic and Specialization Arabic (Zamroni et al., 2023). Compulsory Arabic tends to learn more about *mahārah*, while specialization Arabic is a unique subject to learn *qawā'id al-'arabiyyah*. With this, this *ṭarīqah an-nuṣūṣ al-mutakāmilah* is used to help teachers in teaching, as well as helping students to understand *qawā'id al-'arabiyyah* more quickly because the learning atmosphere becomes more interactive and applicable (Wahab, 2008).

Although the method of learning *qawā'id al-'arabiyyah* has varied and is widely used by educators in the learning process, it has not been able to change the negative stigma that considers that *qawā'id al-'arabiyyah* is complicated (Sholehuddin & Wijaya, 2019). This difficulty is undoubtedly a challenge that educators need to answer with effective solutions by presenting learning methods suitable for application in *qawā'id al-'arabiyyah* learning (Baroroh & Rahmawati, 2020). Educators must be able to innovate the learning method to become more interactive, increasing the enthusiasm and passion for learning continuously (Ubadah, 2020) and aligning with the targeted learning objectives (Baroroh & Rahmawati, 2020).

Therefore, this study will examine the *ṭarīqah an-nuṣūṣ al-mutakāmilah* used in learning *qawā'id al-'arabiyyah*. The choice of this topic is motivated by the rarity of research that explores the implementation process of the method. Examining this

learning method's implementation is expected to provide innovative solutions to overcome problems in learning *qawā'id al-'arabiyyah*. In addition, the researcher also hopes that this learning method can be adopted by all educators involved in teaching Arabic to help the continuity of teaching and learning activities, especially in *qawā'id al-'arabiyyah* material.

Method

This research uses an interpretive research paradigm with a qualitative approach. The research method used is a case study. This research will examine a classroom phenomenon viewed from various perspectives to produce detailed and in-depth information (Wahyuningsih, 2013). The participants in this study consisted of the Vice Principal for Curriculum, Arabic Language Teachers, and students of class XI of the Religious Sciences Program at MAN 1 Sumedang, with a total of 1 each of the Vice Principal for Curriculum and Arabic Language Teacher and 42 students consisting of 14 boys and 28 girls. Participants were selected through a non-probability sampling technique with purposive sampling. The selection of samples with this technique has certainly been adjusted to the objectives and needs of the research (Wahyuningsih, 2013). Secondary data sources are obtained through literature reviews from books and scientific journal articles.

The data collection technique in this research is in the form of interviews conducted with the Vice Principal for Curriculum, Arabic Language Teachers, and students. The observation was carried out non-participantly in class XI of the Religious Sciences Program, and document analysis was carried out on textbooks used in Arabic language learning (Nurmala et al., 2024). The data analysis technique used is the pattern-matching model, according to Yin (1989). This analysis process is in the form of pattern-matching between empirical data in the field and the leading theory that has been predicted. Whether it supports the theory or is anomalous, pattern-matching data will be described clearly and comprehensively (Wahyuningsih, 2013).

Results

Arabic Language Learning at MAN 1 Sumedang

MAN 1 Sumedang not only provides Arabic language learning for general classes but also provides it for specialization classes (Zamroni et al., 2023). This school's Arabic language specialization class is usually known as the Religious Sciences Program, which has two Arabic language subjects: Compulsory Arabic, which discusses *mahārah*, and Specialization Arabic, which studies *qawā'id al-'arabiyyah*. As for Arabic language learning in general, learning outcomes, teachers, students, and textbooks will be discussed.

Learning Outcomes

Figure 1. Learning Outcomes in General Class

Fase F (Kelas XI dan XII Madrasah Aliyah/Madrasah Aliyah Kejuruan)

Pada akhir fase F, peserta didik memiliki kemampuan menanggapi informasi yang didengar, mengkontruksi bahasa, merefleksi berbagai jenis teks visual atau teks multimodal, mengungkapkan gagasan secara bebas sesuai dengan struktur teks, serta mampu memaparkannya secara tulis dan lisan sesuai dengan tujuan dan konteks sosial.

Source: DIRGEN Decree No. 3302 of 2024 on CP PAI and Arabic Language

In general, Arabic language learning has goals that learners must achieve with help from teachers. Some achievements of the learning that need to be surpassed by students in phase F are closely related to *mahārah*; it is intended that students can master the four language skills (Thu'aimah & Manna, 2000). Arabic language skills include *mahārah al-istimā'* (listening), *mahārah al-kalām* (speaking), *mahārah al-qirā'ah* (reading), and *mahārah al-kitābah* (writing) (Taubah, 2019). Therefore, students must be able to capture information orally, understand a text's content, and speak and write in Arabic. Thus, this learning outcome positions language as a medium of communication to convey ideas, ideas, or information conveyed orally or in writing (Bahroyni, 2022).

Figure 2. Learning Outcomes in Specialization Class
Fase F (Kelas XI dan XII Madrasah Aliyah Program Keagamaan)

Pada akhir fase F, peserta didik memiliki kemampuan memahami bentuk, makna, dan fungsi *nahwu* dalam mendalami kitab-kitab klasik (*kutub al-turats*) dengan tujuan untuk meningkatkan kompetensi komunikasi dalam berbagai konteks sosial, serta mampu memahami bentuk, makna, dan fungsi *Ilmu Ma'ani*, *Ilmu Bayan*, dan *Ilmu Badi'* agar mampu berbicara sesuai dengan situasi dan kondisi, memilih beragam cara untuk menyampaikan makna, serta mengkonstruksi kata dan makna menjadi lebih indah dan menarik.

Figure 2. Learning Outcomes in Specialization Class
Source: DIRGEN Decree No. 3302 of 2024 on CP PAI and Arabic Language

Especially for specialization classes, namely the Religious Sciences Program, other learning outcomes must be exceeded by students apart from the outcomes regarding *mahārah*. This learning outcome is related to the ability of *qawā'id al-'arabiyyah* dan *'ilmu al-balāghah*, which is still in line with the communicative function in the language (Utami, 2020). This learning aims to enable students to understand grammatical rules and to speak Arabic correctly, according to the place, time, and context (Utami, 2020). In addition, this learning outcome encourages students to be more applicative, especially in using *qawā'id al-'arabiyyah* (Wahab, 2008).

These two learning outcomes show that Arabic language learning at MAN 1 Sumedang has interactive and applicative outcomes. That is, Arabic is not only learned theoretically but also as knowledge that needs to be applied and learned functionally (Utami, 2020). The learning that takes place aims to internalize language skills in students, not just provide knowledge about a language (Ekawati & Arifin, 2022). Thus, based on these learning outcomes, Arabic must be learned interactively and applicatively. The learning must also be comprehensive, focusing not only on *mahārah* alone but also on *qawā'id al-'arabiyyah* and *ilmu al-balāghah* (Bahroyni, 2022).

Teacher

Table 1. Educational Background of Arabic Language Teachers of MAN 1 Sumedang

Teacher Initials	Graduate
LH	S2 – Arabic Language Education
AHS	S1 – Arabic Language Education
NS	S1 – Arabic Language Education

Source: Interview with Vice Principal for Curriculum

Teachers or educators, of course, must have unique abilities as provisions in the learning process. It is so that the learning process can run as smoothly as it should (Utami & Hasanah, 2019). The essential abilities that teachers must master are also called teacher competencies. Teacher competence is closely related to knowledge, skills, and attitudes that the teacher must internalize as a teacher and educator (Akbar et al., 2022). Teachers must actualize four competencies: pedagogical competence, personality competence, social competence, and professional competence (Rosni, 2021).

Table 2. Teacher Competency Indicators

Competencies	Indicators	Reality	
		Yes	No
Pedagogics	Teachers applicable creative in learning	v	
	Teachers applicable reflection in learning	v	
Social	Teachers able to adapt well	v	
	Teachers able to interact with communicative	v	
Professional	Teachers understand learning concepts and material broadly	v	
	Teachers act innovatively in learning	v	

Source: Interview with Teacher, Student, and Observation Results

Pedagogical competence is closely related to managing students (Akbar et al., 2022). Pedagogical competence is also considered an effort to realize sustainable education (Rosni, 2021). Teachers can realize creative learning by providing various stimuli (Kurnia et al., 2024). In providing stimuli, teachers must indirectly be able to understand the characteristics of students so that they can adjust to the stimulus to be given (Akbar et al., 2022). Arabic teachers at MAN 1 Sumedang can provide stimuli based on students' characteristics. The stimulus given is a reward, be it in the form of additional grades or dispensation to return when the lesson hours are about to end. Giving such a stimulus turned out to be successful in provoking student responses well.

In addition, teachers also always provide feedback to students so that learning is reflective (Kurnia et al., 2024). In providing feedback, teachers must always understand students' needs to reflect to strengthen the material that has been delivered (Kurnia et al., 2024). In terms of providing feedback and reflection, teachers always do it consistently. Teachers constantly repeat the material before proceeding to the following material (Falah et al., 2021). The teacher also always ensures that each student understands the material to the maximum by asking each student questions individually. If all students have understood, then the material will be continued.

Then, personality competence is closely related to the attitude possessed by the teacher (Akbar et al., 2022). Teachers must follow applicable rules and norms (Kurnia et al., 2024). Teachers must be noble because they are role models for their students (Utami & Hasanah, 2019). In reality, teachers are more thoughtful and not authoritarian in learning. It is in line with what R. Azhar said, "The teacher is not authoritarian, even at that time the teacher told us to write a letter containing criticisms so that future learning will be better" (personal communication, December 2, 2024). Thus, teachers are more democratic by inviting discussions with students about what kind of learning they want. It is intended so that learning does not run monotonously and is boring (Al Farizi et al., 2023). In addition, teachers also often hold criticism and suggestion sessions so that students can pour out criticism or suggestions addressed to the teacher, whether personal or general, in the context of Arabic language learning.

As for social competence related to communication and social life, teachers can communicate orally and in writing (Akbar et al., 2022). Teachers can adapt and interact well (Kurnia et al., 2024). Especially in learning, teachers can communicate with students without forgetting manners and courtesy. The interaction in the classroom looks comfortable for students because the teacher can create a humanist and family atmosphere (Kurnia et al., 2024). It positively impacts learning, encouraging students to be more enthusiastic about it because the teacher has good communication skills. Students can easily accept learning materials. Social competence in teachers is considered one of the indicators of success in improving the quality of teaching and student learning (Rosni, 2021).

Likewise, with professional competence related to student learning services, teachers can prepare everything needed for learning in detail (Utami & Hasanah, 2019). Teachers always collaborate to enrich learning materials from various sources, from classic books to contemporary books and the internet (Kurnia et al., 2024). Based on the results of academic supervision, Arabic teachers at MAN 1 Sumedang are claimed to be professional teachers because they can utilize learning media, develop the available curriculum, and motivate students to study hard. It shows that teachers have been able to act innovatively in learning (Kurnia et al., 2024).

In addition, teachers are also able to use a variety of learning methods, not just sticking to one method. The learning methods used are adjusted to the material to be taught so that they become more varied (Kurnia et al., 2024). Teachers always use practical and interactive methods so students are more involved in learning (Murtadlo & Widhyahrini, 2019). This professional competence has a close relationship with social competence. Suppose the social competence is good because there is healthy communication and effective interaction between teachers and students, whether inside or outside the classroom. In that case, it can be concluded that professional competence is achieved well (Rosni, 2021).

Based on the data in the field regarding teacher competence, Arabic teachers at MAN 1 Sumedang deserve to be declared competent teachers because they have met the teacher competency standards. The teacher also deserves to be declared a professional teacher because he already has the skills and abilities to teach in his field of expertise (Utami & Hasanah, 2019). This teacher's competence will affect the effectiveness of learning. Learning effectiveness will help students understand concepts and materials more easily (Akbar et al., 2022). Therefore, teacher competence is the most important thing that must be a concern and needs to be improved continuously to create an optimal learning atmosphere (Utami & Hasanah, 2019).

Student

Student involvement is the main focus in achieving educational success (Faridah et al., 2024). So, the role of the teacher here is needed, not only as a teacher and educator but is required to be a motivator (Murtadlo & Widhyahrini, 2019). Teachers must always provide encouragement and enthusiasm and foster a feeling of need for learning in students' minds (Rosyidi & Ni'mah, 2011). It is intended so that students can be actively involved in learning. This student involvement will affect academic achievement and life skills, such as critical thinking and adaptability (Faridah et al., 2024).

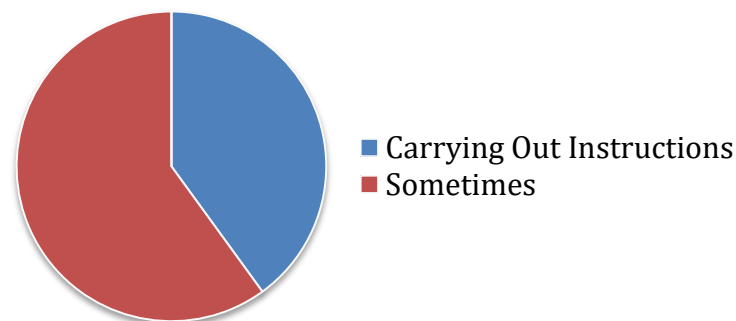
In Arabic language learning at MAN 1 Sumedang, the teacher encourages and motivates students to study hard. As stated by R. Nurlita, "Teachers always provide encouragement or motivation through the life stories of successful people (personal communication, December 2, 2024). The story is proven to be accepted by students, who appear eager to learn while undergoing learning activities. In addition to acting as a

motivator, teachers are also required to be managers who act as parties who organize the student learning environment so that the expected learning process is established (Murtadlo & Widhyahrini, 2019). One of the efforts that can be made is to direct students to dare to express opinions, find solutions to every problem, and find answers to their ignorance (Thu'aimah & Manna, 2000).

L. Hakim said, "Some children have been able to express opinions, find solutions, and look for what they do not understand, but others have not been able to" (personal communication, December 2, 2024). So, this situation is only seen in some students, while others still cannot internalize these attitudes. The teacher initiates overcoming this gap by conducting peer tutor activities. It is realized by appointing a student who already understands the material to discuss directly with students who do not understand the learning material (Kuslulat, 2023). Indirectly, these activities train students to dare to express something to the other party (Thu'aimah & Manna, 2000). From a different point of view, the activity is one of the efforts to train students in problem-solving skills (Thu'aimah & Manna, 2000).

As for the learning process, students are heavily involved. According to R. Nurlita and R. Azhar, "It is not only the teacher who teaches but we are also often invited to discussions and questions and answers by the teacher. It can also be a presentation, or if there are students who understand better, they can teach their friends" (personal communication, December 2, 2024). This learning process indicates that learning is more interactive, encouraging students to participate more and creating a more diverse learning experience (Faridah et al., 2024). Interactive learning was formed because conventional learning methods are often insufficient to arouse students' enthusiasm and interest in learning (Faridah et al., 2024). Interactive learning is proven to be valid in creating a dynamic learning atmosphere.

Figure 3. Students' Response to Arabic Language Learning



Source: Interview with Students

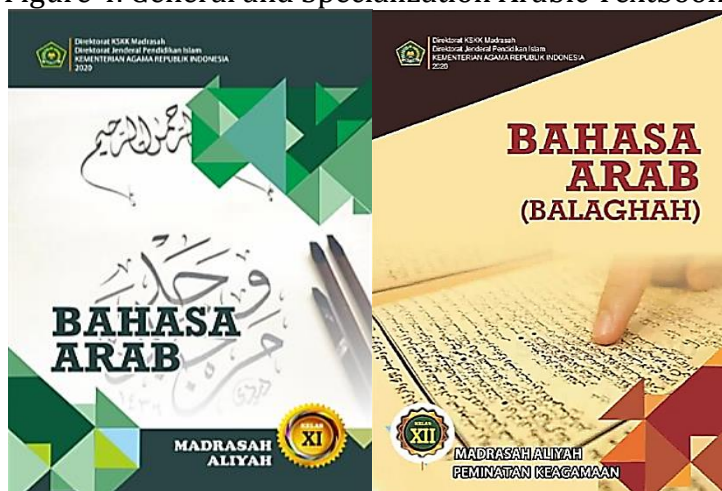
Student involvement can also be seen from actual actions as a response to the stimulus given by the teacher (Rosyidi & Ni'mah, 2011). Student responses are divided into two parts: students who respond thoroughly and respond partially. Students who respond thoroughly always obey all instructions given by the teacher. When the teacher gives instructions to read, write, or even work on problems, they will immediately carry out these instructions as a form of real action (Christanty & Cendana, 2021). Meanwhile, students responded that some did not comply with all instructions given. They only carry out some instructions (Christanty & Cendana, 2021). Especially in Arabic language learning, students contribute a lot in *mahārah al-qirā'ah*, *mahārah al-kitābah*, and *qawā'id al-'arabiyyah* only. The rest, in *mahārah al-istima'*, *mahārah al-kalām* and *'ilmu*

al-balāghah, they have not been able to participate fully.

Thus, Arabic learning does not focus on the teacher alone but encourages students to participate and take more responsibility for their learning (Devaki, 2024). The learning atmosphere becomes more active because teachers and students collaborate well (Thu'aimah & Manna, 2000). As a result, learning becomes interactive because it is integrated with effective student participation in learning (Faridah et al., 2024). The implication is that students do not become passive individuals but become active and contributive individuals in the classroom (Thu'aimah & Manna, 2000). Teachers and students work together to create a pleasant learning environment. Because of the cooperation of both parties, learning can proceed without any serious obstacles (Thu'aimah & Manna, 2000).

Textbook

Figure 4. General and Specialization Arabic Textbooks



Source: Results of Document Analysis

Learning will not take place well if only followed by teachers and students without any source of material to be studied (Asrory et al., 2022). So, it is necessary to have the role of textbooks as a source of knowledge in learning. Textbooks are the foundation for achieving learning goals (Hanip et al., 2023). The textbooks used in Arabic language learning at MAN 1 Sumedang are books published by the Ministry of Religious Affairs of the Republic of Indonesia in 2020. The book “Bahasa Arab Kelas XI Madrasah Aliyah” is a general source of material used by students learning Arabic throughout the program. It contains competencies that must be achieved by students in their learning (Asrory et al., 2022).

Table 3. Contents of Arabic Language Book Grade XI

BAB	Theme	Content	Text Genre
1	التسوق	الإستماع	Descriptive
2	الصحة	القراءة	Procedure
3	السفر	القواعد	Recount
4	الحج و العمرة	الكتابة	Recount
5	تكنولوجيا الإعلام والإتصال	الكلام	Exposition
6	الأديان و إندونيسيا		Descriptive

Source: Results of Document Analysis

In general, the book consists of 6 chapters. Each chapter has different themes

consisting of learning mahārah dan *qawā'id al-'arabiyyah*. The material in each chapter is classified into smaller units so that learning can be passed one by one (Latifah, 2016). Starting from *istimā'*, *qirā'ah*, *qawā'id al-'arabiyyah*, *kitābah* dan *kalām*. The five materials must be mastered by students in the learning process (Asrory et al., 2022). In each chapter, various texts are also provided as a means of learning. The text consists of description text, procedure text, and recount text. Determining the theme in each text aims to help students more easily understand the content of the text (Hanip et al., 2023). Then this book is also equipped with *tadribāt* and evaluative questions to strengthen student practice (Asrory et al., 2022).

Table 4. Contents of Arabic Language (*Balāghah*) Book Grade XII

BAB	Theme
1	البلاغة – الفصاحة – التشبيه
2	الإستعارة التصريحية – الإستعارة المكنية – المجاز المرسل – المجاز المركب
3	الكناية – الخبر
4	الإنشاء – القصر
5	التورية – التناق – المقابلة
6	تأكيد المدح بما يشبه الذم – تأكيد الذم بما يشبه المدح – الجنس
7	الإقتباس – السجع

Source: Results of Document Analysis

Especially for the Religious Sciences Program, of course, there is additional material taught. The material is related to '*ilmu al-balāghah*'. However, based on the latest decision from the Ministry of Religious Affairs, the learning of '*ilmu al-balāghah*' in phase F is only carried out in class XII and is not available in class XI. The book used in this study is "Bahasa Arab (*Balāghah*) Kelas XII Madrasah Aliyah," published by the Ministry of Religious Affairs of the Republic of Indonesia 2020. This book consists of 7 chapters consisting of various materials related to '*ilmu al-bayān*', '*ilmu al-ma'āni*' and '*ilmu al-badi'*' as the main subject in learning '*ilmu al-balāghah*' (Nuzula & Ammar, 2023). Each chapter consists of 2 to 3 sub-chapters in which the material is explained in detail and comprehensively and accompanied by detailed examples. It is so that students can easily digest the material (Nuzula & Ammar, 2023). This book is accompanied by practice questions to measure students' ability to use the material presented (Asrory et al., 2022). The existence of material regarding the '*ilmu al-balāghah*' aims to foster a means of communication that aligns with the learning outcomes that have been determined (Nuzula & Ammar, 2023).

Qawā'id al-'arabiyyah* Learning Based on *Ṭarīqah An-Nuṣūṣ Al-Mutakāmilah

MAN 1 Sumedang applies *ṭarīqah an-nuṣūṣ al-mutakāmilah* in learning *qawā'id al-'arabiyyah*, especially in the Religious Sciences Program. The method is an option teachers choose because it offers a relatively adequate way to assist the learning process (Ismail, 2011). The choice of this method is also motivated by the learning outcomes that must be exceeded by students (Zamroni et al., 2023). Learning *qawā'id al-'arabiyyah* in the Religious Sciences Program has learning outcomes to foster communication competence and make *qawā'id al-'arabiyyah* a means of understanding the Qur'an or classical Arabic books (Nuzula & Ammar, 2023).

As stated by L. Hakim, "In learning *qawā'id al-'arabiyyah*, we use *ṭarīqah an-nuṣūṣ al-mutakāmilah*, which focuses on dissecting the text, then taking some points that will be

used as samples for the rules to be learned” (personal communication, December 2, 2024). Thus, this method of learning *qawā'id al-'arabiyyah* is based on the Arabic text as a whole, not on fragments of sentences taken from a text (Ismail, 2011). As a result, *qawā'id al-'arabiyyah* learning is more contextual because students are encouraged to understand *qawā'id al-'arabiyyah* while understanding the context of a text (Wahab, 2008). In addition, the learning that is created is interactive and applicable. It is characterized by cooperation between teachers and students to realize active teaching and learning activities (Thu'aimah & Manna, 2000). In addition, the learning also indicates that *qawā'id al-'arabiyyah* is no longer used as the primary goal in learning Arabic but is positioned as a tool for understanding Arabic (Wahab, 2008).

Table 5. Materials of *Qawā'id al-'Arabiyyah* Grade XI IIK Program

BAB	Material
1	عدد و معدود
2	حرف العطف و حرف الجر
3	الإسم النكرة و الإسم المعرفة
4	تصريف الفعل الماضي اللغوي
5	تصريف الفعل المضارع اللغوي
6	الجملة الفعلية و الجملة الإسمية

Source: Results of Document Analysis

The textbook used in learning *qawā'id al-'arabiyyah* is a book that is also used in learning *mahārah*, namely the book “Bahasa Arab Kelas XI Madrasah Aliyah” published by the Ministry of Religious Affairs of the Republic of Indonesia in 2002. This book is equally used because it includes Arabic learning materials and material related to *qawā'id al-'arabiyyah*. Despite using general Arabic textbooks, the implementation of learning has its own time. The material taught has also been studied in more depth. This book contains 6 chapters with material on *qawā'id al-'arabiyyah*, which is diverse and related to *naḥwu* dan *ṣarf* (Yunisa, 2022). In this book, the material is presented clearly and accompanied by examples so that the pattern of rules can be better sensed by students (Anggraeni & Nawawi, 2024). Learning *qawā'id al-'arabiyyah* is also equipped with evaluative questions for student reflection (Asrory et al., 2022).

Table 6. *Qawā'id al-'arabiyyah* Learning Based on *Ṭarīqah An-Nuṣūṣ Al-Mutakāmilah*

No	Activities	Teacher	Students
1	Preparation	Understanding materials <i>qawā'id al-'arabiyyah</i> , which will be taught Prepare Arabic - texts related to the <i>qawā'id al-'arabiyyah</i> material to be taught.	- -
2	Initial Activity	Opening the beginning of learning with greetings Checking student attendance Guide students to pray together before starting learning	Answering greetings delivered by the teacher Listens to the teacher when checking attendance and responds when his/her name is called Performing prayers together by reciting them clearly

3	Core Activity	Read Arabic text by sentence	Follow and repeat the reading that the teacher has read
		Appoint some students to read the text in its entirety	Read the text from beginning to end Listening to a friend who is reading
		Invite students to examine the text that has been read to find words with similar patterns through the discussion of <i>qawā'id al-'arabiyyah</i> material.	Scrutinize the text and mark the word patterned according to the discussion of <i>qawā'id al-'arabiyyah</i> material.
		Appointing some students to write the marked words on the blackboard	Write pattern words on the board in turn
		Explaining <i>qawā'id al-'arabiyyah</i> related to the pattern words that have been written	Listening carefully to the teacher's explanation Record the teacher's explanation in their notebooks.
		Ensure student understanding by conducting questions and answers about the material that has been explained.	Re-explain the material that has been explained. Summarize the patterns of rules regarding <i>qawā'id al-'arabiyyah</i> that have been explained.
4	Final Activity	Direct students to look for similar examples in the Qur'an	Look for examples in the Qur'an and write them in their notebooks Deposit the search results with the teacher
		Explain again about the material that has been discussed	Listening carefully to the re-explanation
		Closing the lesson with prayers and greetings	Performing prayer together by pronouncing it clearly and answering the greetings conveyed by the teacher

Source: Interview with Teacher and Observation Results

Before applying this learning method in a class, Arabic teachers at MAN 1 Sumedang do some fundamental things, namely by understanding the learning material (Rosyidi & Ni'mah, 2011). Of course, the material relates to *qawā'id al-'arabiyyah*, whether in *naḥwu* or *ṣarf*. Teachers always understand the material well enough to explain it to students without any mistakes. The preparation process also shows that the teacher is professional as an educator and teacher (Kurnia et al., 2024). Learning will occur optimally if the teacher can understand the material optimally (Rosyidi & Ni'mah, 2011).

In addition to understanding teaching materials, teachers also prepare Arabic texts related to the *qawā'id al-'arabiyyah* material that will be delivered in class. The text is

the leading media that will be used in learning *qawā'id al-'arabiyyah*. So, its existence is mandatory to be prepared by the teacher concerned. The text should not be arranged carelessly but must be continuous with the material of *qawā'id al-'arabiyyah* (Ismail, 2011). The text cannot be juxtaposed with the material taught if it is inappropriate. As a result, if there is a mismatch between the media and teaching materials, learning will not achieve success.

Learning begins in the classroom with greetings, checking attendance, and praying together. The teacher starts reading the Arabic text per sentence, followed by all students (Ismail, 2011). The students enthusiastically followed this reading activity. Almost all students followed consistently from beginning to end. Then, the teacher appointed several students to read independently and be listened to by other students. Students occasionally still make mistakes in reading, whether it is in the pronunciation of letters or the mention of the final harakat of a word, caused by the lack of mastery of *mufradāt* and understanding of *naḥwu* (Fatihah et al., 2023).

The learning activities continued with analyzing *qawā'id al-'arabiyyah* contained in the text (Ismail, 2011). The teacher invites students to look at and analyze the text that has been read. This process aims to find words with similar patterns to be marked by students. When the patterned words have been found and marked, the teacher chooses other students to write the words on the board. Some students are already very good at writing Arabic letters, but others still seem to make mistakes in writing. The teacher continued the lesson by explaining *qawā'id al-'arabiyyah* related to the words that had been written (Ismail, 2011). The teacher explains in detail using a simple approach so that students easily understand it. *Qawā'id al-'arabiyyah* is closely related to the patterns that must be memorized and understood. The teacher also explains these patterns slowly so students can digest them optimally.

After that, the teacher tries to ensure students' understanding by asking what has been explained. Students can re-explain and conclude the *qawā'id al-'arabiyyah* pattern (Wahab, 2008). As a form of practice, the teacher directs students to find other examples by *qawā'id al-'arabiyyah* in the letters or verses of the Qur'an. Students can search carefully and conclude the answer correctly (Ismail, 2011). The last activity before closing, namely explaining the material that has been discussed again, is intended as a form of reinforcement the teacher gives students (Rosyidi & Ni'mah, 2011). The lesson was closed with a prayer together and greetings.

It is suitable for implementation because the learning process can occur efficiently without significant obstacles (Thu'aimah & Manna, 2000). However, procedurally, one stage is not passed in learning *qawā'id al-'arabiyyah* based on *ṭarīqah an-nuṣūṣ al-mutakāmilah* implemented at MAN 1 Sumedang (Ismail, 2011). One missed activity is the translation activity, which should be done after the reading activity (Ismail, 2011). It is what is missing in the learning process, although in reality, it has been running quite well.

Advantages of *Ṭarīqah An-Nuṣūṣ Al-Mutakāmilah*

As explained earlier, the selection of learning methods must have been carefully considered. Ideally, the method is chosen based on the community where Arabic is taught, the learning objectives to be achieved, the level of learners, and the level of Arabic (Thu'aimah & Manna, 2000). In addition, choosing one method for a particular lesson is expected to benefit teachers and students. Therefore, the *ṭarīqah an-nuṣūṣ al-mutakāmilah* used in *qawā'id al-'arabiyyah* learning has several advantages. First, the use of *ṭarīqah an-nuṣūṣ al-mutakāmilah* creates a more interactive learning environment

(Wahab, 2008). The learning process does not focus on the teacher alone; all students in the class are involved (Faridah et al., 2024).

Second, the learning of *qawā'id al-'arabiyyah* based on *ṭarīqah an-nuṣūṣ al-mutakāmilah* makes learning more applicable (Wahab, 2008). As stated by L. Hakim, "This method is applicable so that learning the rules does not stand alone, but is an incomplete sentence. When children know about the rules, they can also use them in the form of perfect sentences" (personal communication, December 2, 2024). So, learning activities are more filled with practical activities. It is practiced not only in Arabic subjects but also in other subjects. Thus, learning *qawā'id al-'arabiyyah* can be integrated with other subjects (Utami, 2020). The third advantage is that it can make it easier for students to understand *qawā'id al-'arabiyyah* material. Because the implementation does not focus on memorizing patterns or rules but is directly met with concrete examples (Wahyuni et al., 2024), with this practice, students are greatly helped in understanding the learning material.

Based on this process, students do not know *qawā'id al-'arabiyyah* theoretically but can recognize it in sentences or text. This method is also considered a fun learning method for some students. It is based on the amount of interaction and practice carried out in learning *qawā'id al-'arabiyyah* based on *ṭarīqah an-nuṣūṣ al-mutakāmilah*. Some students assume that learning that focuses on the teacher alone, without interaction, questions, answers, or practice, is boring (Ekawati & Arifin, 2022). The implication is that students often become sleepy, unfocused, and lack enthusiasm for learning.

As for the shortcomings of *ṭarīqah an-nuṣūṣ al-mutakāmilah* as stated by L. Hakim, "It takes quite a lot of time and also requires a variety of Arabic texts to maximize the learning process" (personal communication, December 2, 2024). Thus, the first drawback is implementing the learning method, which takes a relatively long time because it consists of quite complex activities (Wahab, 2008). On the other hand, Arabic class hours, especially for *qawā'id al-'arabiyyah* material, are only 2 class hours per meeting. This time is still lacking and is one of the obstacles that has not been resolved.

Secondly, the teacher must prepare extra lessons. In addition to understanding the material to be taught, teachers must also prepare various texts by the *qawā'id al-'arabiyyah* material that will be studied in class. Sometimes, the teachers must write the text, requiring a long preparation time (Wahab, 2008). Third, based on the results of academic supervision, when learning *qawā'id al-'arabiyyah* based on *ṭarīqah an-nuṣūṣ al-mutakāmilah* is implemented, it turns out that it does not encourage all students to contribute to the learning process actively. Based on the supervisor's perspective, only 90% contributed from beginning to end. The rest only participated in the beginning and middle of the learning activity. There is no definite reason for this, but it is usually due to unhealthy physical conditions or laziness to learn.

Conclusion

Based on the result and discussion in this study, it can be concluded that *ṭarīqah an-nuṣūṣ al-mutakāmilah* is one of the efforts made by Arabic teachers at MAN 1 Sumedang to optimize *qawā'id al-'arabiyyah* learning in Class XI of the Religious Sciences Program. This learning method is based on Arabic text as a medium for learning *qawā'id al-'arabiyyah*. In its implementation, 3 important elements must work well together: teachers, students, and textbooks. As for the implementation in the classroom, students are encouraged to contribute to learning so that the learning atmosphere becomes more interactive. The *qawā'id al-'arabiyyah* material is also learned applicatively, not just in

theory. Thus, *ṭarīqah an-nuṣūṣ al-mutakāmilah* considered a method that can help students understand the material of *qawā'id al-'arabiyyah* easily. However, in reality, shortcomings still need to be corrected.

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