Qawa'id Learning Problems Madrasa Aliyah in Indonesia

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Abstract

Learning of Arabic grammar in Aliyah madrasahs in Indonesia has not yet achieved the objectives stated in the Decree of the Minister of Religious Affairs number 183 of 2019. There are at least 2 main orientations designed to be mastered by students in Madrasah Aliyah, namely religious and communication orientations. This research examines the causes of this gap and tries to offer solutions based on relevant theories. The method used is literature research, because, with this method, problems can be traced based on research conducted and published over the past 5 years. The sources of data in this writing are journals, books, and other sources that are considered relevant to research. The causes of not achieving the objectives of learning Arabic, especially Arabic grammar in Indonesia include student background, motivation, teaching materials, teacher ability, and teacher tendency in teaching Arabic. The learning of Arabic grammar in the madrasa aliyah has not yet achieved the goals formulated. The solutions offered related to these problems include: increasing the allocation of learning time, using ideal and sustainable teaching materials, increasing teacher competence, and reviewing and simplifying the formulation of Arabic learning objectives in madrasahs..

Keywords: *learning Arabic grammar; Nahwu Sharaf; Arabic*

PRELIMINARY

Arabic learning uses two systems in Indonesia, namely the wihdah and furu' systems. Arabic is a compulsory subject in Indonesian madrasas (Decree of the Minister of Religion Number 184 of 2019 Concerning Guidelines for Implementing Curriculum in Madrasas, 2019) which is presented with a unitary system (Nazhariyah al-Wihdah/All in One System). This system pays attention to the four language skills: listening skills (maharah al-istima'), speaking skills (maharah al-kalam), reading skills (maharah al-qiraah), and writing skills (maharah al-kitabah) in a balanced manner, at the same time also pays attention to various elements of Arabic, such as ashwat (sounds of letters), mufrodat (vocabulary), qawa'id (grammar).

Acep Hermawan stated that there are four orientations of Arabic language education, namely religious orientation, academic orientation, professional/practical and pragmatic orientation, as well as ideological and economic orientation (Hermawan, 2011). In line with that, according to Muhbib there are at least 4 orientations for learning Arabic in Indonesia, namely religious orientation,

academic orientation, communication orientation, and ideological pragmatic orientation. (Abdul Wahhab, 2022) Each orientation should take on a different role and portion. for the elements contained by the Arabic language itself. Religious goals, for example, will take part in qiraah mastery more dominantly by prioritizing memorizing qawa'id nahwu sharaf, or pragmatically which will adapt material more specifically based on needs.

If we examine the course of the Arabic learning curriculum in Indonesia, we will see how developments and shifts in direction have taken place in the past few decades. In the beginning, Arabic tended to be seen only as a tool for understanding Islamic religious sciences (Wekke, 2015), seen from the material being studied which was oriented towards the ability to read the yellow book (Isbah, 2020). The learning was started by traditional pesantren which have long historical roots in Indonesia. Then it developed to be more communicative, like modern Islamic boarding schools, Gontor Islamic boarding schools are by far the most visible. If traditional pesantren are oriented towards learning Arabic with the yellow book, then modern pesantren are more applicable, by implementing an Arabic-language environment for their students.

Qawa'id Nahwu Sharaf as one of the main pillars of the Arabic language elements is certainly influenced by the direction and objectives of learning as described above, especially for traditional Islamic boarding schools (read; salaf Islamic boarding schools) which prioritize the ability to read Arabic books. So that graduates are often found to have memorized and memorized grammar but it is difficult to apply it to the function of the language itself; communicative. The condition is different from modern Islamic boarding schools, which seem more confident in communicating in Arabic, which sometimes overrides grammar.

Then what about madrasas? Compared to the two examples above, madrasas have the least portion of learning Arabic. With only 2 to 4 hours of study per week (Decree of the Minister of Religion Number 184 of 2019 Regarding Guidelines for Implementing Curriculum in Madrasahs, 2019), and not having biah lughawiyah, this is in the author's opinion the responsibility to lead to one of the 4 orientations described at the beginning. Meanwhile in KMA 183 of 2019 it is written that the minimum requirements are not simple, namely having the ability to use Arabic as a global (functional) communication tool and to understand/explore religion originating from the Qur'an and Hadith (Decree of the Minister of Religion Number 183 of 2019 About the Curriculum for Islamic Religious Education and Arabic in Madrasas, 2019). Seeing these demands, it can be said that qawa'id in Arabic subjects at madrasas is a means to be able to speak well in the sense that the learning orientation is communicative as well as a tool for understanding religious sources based on the Qur'an and Hadith by meaning of religious orientation.

As an illustration of the current condition of learning Arabic in madrasas, the author tries to search through articles published in national journals. From there it can be seen that learning Arabic (especially grammar) in madrasas has not gone as expected, the various problems that have arisen indicate the difficulty of achieving ideal results with limited learning conditions. So that there is a simplification of objectives, both on a micro and macro scale.

Based on the explanation above, it is necessary to study in depth the causes of problems in learning Arabic from a grammatical aspect in madrasas in Indonesia, and what is the right solution to overcome them.

The discussion about learning qawa'id Arabic is not a new study, especially in the concept of learning Arabic for non-Arabs. Qawa'id nahwu and sharaf are not as simple as other elements in Arabic and its learning, including the writings of Imam Wahyono which focus on learning Arabic language rules in Islamic boarding schools, based on the students' difficulties in understanding nahwu sharaf by combining traditional and modern learning methods such as: Wetonan, Sorogan, Memorization and Peer Tutorials as well as compiling teaching materials for Nahwu Sharaf. (Wahyono, 2019)

There is also research conducted by Ade Arip Ardiansyah, et al regarding the implementation of an integrated Arabic grammar (Nahwu-Sharaf) curriculum in the Islamic boarding school curriculum, curriculum development is carried out to assist Nahwu Sharaf learning by increasing the duration and portion of learning. (Ardiansyah & Muhammad, 2020)

From the studies above, it can be seen that various kinds of problems and solutions are offered for learning qawa'id Arabic, but no one has researched further about learning Arabic from the qawa'id aspect in madrasas. In fact, if you look at KMA number 183 of 2019, madrasas are also required to teach Arabic grammar like Islamic boarding schools.

Methods

This writing is in the form of literature research. Sources of data in this paper are manuscripts of articles published in the last five years in nationally accredited journals, books and other sources deemed relevant to the research. The data analysis technique uses Miles Huberman, which starts with collecting references related to the topic under study, then reduces the data, then describes the results of the research, and finally draws conclusions. (Miles et al., 2018)

Research And Discussion

QAWA'ID AND ITS LEARNING

Etymologically, Qawa'id (قواعد) is the plural form of qaidah (قاعدة) which means foundation (Al-Arabiyah, 2004), basis, guidelines, principle, regulations (Munawwir, 1984). In terms of terminology is a general premise that is considered with all species (Al-Jarjani, n.d.). Qawa'id is a standard rule that becomes the foundation for language users.

Traditionally, qawa'id is material that must be presented in priority before presenting other subject matter, especially in learning Arabic. With the development of the science of learning Arabic, the position of the qawa'id has changed its function. In learning Arabic, qawa'id nahwu sharaf is not a goal but a means to speak, improve uslub and straighten pronunciation/language (Fadhlullah, 2003).

Among the learning objectives of Nahwu Sharaf, namely:

1. Correct uslub and avoid grammatical errors

2. Bring students to think, and provide knowledge and in-depth differences between structures, expressions and sentences.

3. Improve students' language

4. Compile linguistic information to make it easier for students to use it

5. Familiarize students to observe deeply and parallelize the law

6. Train students to use the correct pronunciation and tarakib.

7. Formation of correct language habits (Fadhlullah, 2003)

To be able to achieve the goal of a lesson in presenting material, a method is needed. The method is a set of procedures and activities carried out by educators in the classroom to carry out the syllabus and convey material and learning experiences to students to achieve learning goals. (Zayir & Turki Dakhil, 2015) Among the qawa'id learning methods are:

1. Functional Method: selecting/ presenting grammar/ qawa'id nahwu that relates to direct use with students' lives.

2. Integrated Text Method: presents related texts including nahwu rules and tarkib to be developed

3. Inductive Method: The teacher presents a number of examples, then asks students to conclude rules

4. Deductive method: the teacher presents the rules and then completes them with examples (Al-Hudaibi, 2015).

From the explanation above, it can be seen that there are various methods that can be used to present qawa'id material. But even so, the use of the above methods also needs to pay attention to the material, the level of ability and the needs of students.

There are several things to consider in presenting qawa'id, including: presenting the grammatical structure in stages, starting with the grammatical structures that are commonly used, starting with short structures before long ones, starting with grammatical structures that are easier to teach, repetition of grammatical structures in a way that is easily understood by students, paying attention to mastery of grammatical structures, especially at the beginner level, starting by teaching simple and short grammar, and avoiding teaching long and complex grammatical structures, emphasizing teaching functional grammatical structures that students can use in life, structures grammatical related to communicative purposes, various language exercises to enable students to master grammar, and grammatical structures linked

to other language courses provided for students (Al-Hudaibi, 2015)

The author searches articles published in journals with several keywords using the publish or perish application. The search was limited from 2017 to 2022. From this search the writer found several articles related to the problems of learning Arabic from the qawa'id nahwu sharaf aspect, and the writer made reductions according to the problem the writer studied, namely learning Arabic from the aspect of language rules in Indonesian Madrasas . After being traced, the studies found were in Madrasah Aliyah.

First, the writer tries to understand the writings of Melinda Yunisa, Faculty of Teaching and Education, University of Jambi. The results of his findings regarding learning Arabic, especially related to the presentation of Arabic language rules at Madrasah Aliyah Jambi. There are several factors that are problematic in learning language rules, including factors of differences in student backgrounds, lack of interest in student learning, difficulty finding someone to talk to, and difficulty placing vocabulary, and teaching material that does not start with basic material because it follows a guidebook based on the curriculum. , but depending on the creativity of the teacher how to process. But if you really follow it will be difficult. Arabic rules are only introduced, not to be used in a functional language. (Yunisa, 2022)

Second, writings from Suryadi Nasution, Mandailing Natal State Islamic College, North Sumatra. The results of his findings regarding the problems of learning Arabic at Madrasah Aliyah Negeri Medan related to aspects of Arabic language rules, in the ant ara the diverse backgrounds of students, students do not have high motivation to learn Arabic let alone language rules, the ability of 3 out of 4 "less capable" teachers to speak Arabic actively (as seen from the results of interviews with teachers), the teachers seem to have their respective tendencies in carrying out learning, especially for achieving language

rules, 2 out of 4 teachers did not explain the rule material and 2 other people explained it but simply. (Nasution, 2021)

As for the ability of students, from the explanation of the Arabic teacher that lessons for students are still very rarely emphasized on mastering the rules of the Arabic language. It is very difficult to start from where, because if you follow what is provided in the textbook, there will be very little, if an example is given the students are still confused, they are still given an explanation about qawa'id to students but not in depth, only mentioned a little Of course, it is still very difficult for students to read Arabic correctly, especially for qawa'id, students are very weak about this qawa'id.

From the several articles above, there are some similarities in the application of the presentation of language rules in madrasas, namely teachers do not really expect students to understand deeply the rules of Arabic and are not too inclined to teach them because of many factors.

This is also in line with what was explained by Fadhlullah that the teaching of qawa'id found obstacles for teachers and students, among others caused by: the difficulty of qawa'id itself, weaknesses in teacher preparation, and the diversity of sources of preparation, lack of attention to exercises and implementation, following traditional teaching methods that focus on memorizing rules without applying them in practice, the time given is sometimes not enough to learn the rules and their application, scarcity of media use in learning language rules, lack of understanding of the concept of nahwu and distinguishing it from sharaf, confusion in choosing grammar material , the difference between everyday language and fusha. (Fadhlullah, 2003)

From there it can be seen that qaiwaid includes difficult learning by both teachers and students, among the obstacles are the background of students, lack of motivation, teaching materials, time allocation, teacher readiness and the environment.

Based on the problems found above, the authors recommend several solutions, including: increasing the time allocation for Arabic lessons. By adding hours of study, of course learning Arabic in madrasas which emphasizes 4 skills and 3 elements of language can be delivered optimally. Besides that, you can also organize extracurriculars that are devoted to developing students' mastery of language rules, so that language rules play a role in accordance with their function for communication. It can be said that the rules of language are a means of communication, thus reducing errors in speaking (Fadhlullah, 2003) and writing and avoiding mistakes in understanding the discourse that is heard or read.

Or build a kind of language environment that supports student learning outcomes in class by applying it in communication outside the classroom, but for a madrasa it certainly takes effort and effort from all parties or simpler by forming language clubs that accommodate students' interest in Arabic so that can still get ideal learning including nahwu and sharaf rules.

As for teaching materials which according to the teacher do not start from the beginning because they follow the implemented curriculum, the authors recommend using the al-Arabiyah baina Yadaik textbook as an alternative teaching material that can be used in relay from grade 1 to grade 3. al-Arabiyah baina Yadaik (ABY) appears as an Arabic language textbook specially designed for non-Arabic learners. Its use is currently widespread in Muslim-populated countries in Southeast Asia (including Indonesia) and Eastern Europe. The communicative approach used in the lesson is relatively new compared to textbooks that are commonly used in Islamic boarding schools. So far al-Arabiyah baina Yadaik is the most influential predictor variable in learning Arabic in Indonesia (claims-search articles about the influence of aby), including grammar (Nahwu Sharaf). Al-Arabiyah baina Yadaik's book is

intended for students to have language, communicative and cultural competence, this is in line with the objectives of the curriculum.

Table 1. Objectives of Arabic Language Subjects for Madrasah Aliyah (Decree of the Minister of Religion Number 183 of 2019 Concerning Islamic Religious Education Curriculum and Arabic Language in Madrasas, 2019)

Mata Pelajaran Bahasa Arab
Tujuan
1. Mengembangkan kemampuan berkomunikasi dalam bahasa Arab, baik lisan maupun tulis, yang mencakup empat kecakapan berbahasa, yakni menyimak (*istima'*), berbicara (*kalam*), membaca (*qira'ah*), dan menulis (*kitabah*).
2. Menumbuhkan kesadaran tentang pentingnya bahasa Arab sebagai salah satu bahasa asing untuk menjadi alat utama belajar, khususnya dalam mengkaji sumber-sumber ajaran Islam dan sebagai alat komunikasi internasional.
3. Mengembangkan pemahaman tentang saling keterkaitan antara bahasa dan budaya serta memperluas cakrawala budaya. Dengan demikian, peserta didik diharapkan memiliki kemampuan bahasa yang mencakup gramatika, wacana, strategi, sosiologis, dan budaya.

The language competence includes language skills: listening (al-istima'), speaking (al-kalam), reading (al-qiraah), writing (al-kitabah) and elements of language: sound (ashwat), vocabulary (mufradat) and grammar (qawa'id). Communicative competence aims to equip students to be able to communicate with language users in an acceptable social context so that they are able to interact with language owners orally and in writing, and are able to express themselves appropriately in different social/society environments. Cultural competence here provides students with various aspects of culture, including

Islamic Arabic culture and global culture that do not conflict with Islamic principles. (Fauzan et al., 2014)

Based on one of the articles reviewed above, data obtained from interviews regarding the Arabic language teacher's ability to use Arabic, 3 out of 4 Arabic teachers are less able to use Arabic for different reasons. This at least describes the reality that occurs in madrasas in Indonesia. Meanwhile, in achieving maximum learning competence, the role of the teacher is needed, especially in materials that require many examples and applications. As advised by Dr. KH. Abdullah Syukri Zarkasyi, M.A; Leader of Pondok Modern Darussalam Gontor, Ponorogo

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"The teaching method is more important than the material to be delivered, a teacher is more important than a teaching method, and the spirit (soul) of a teacher is more important than his own body." (Erwin, 2018)

Looking at the demands of learning Arabic which are not small with a very limited time, according to the author, it is possible to simplify the goals or directions of learning. If previously referring to KMA 183 of 2019 the orientation of learning Arabic seemed too high, namely religious and communicative orientation, with an allotment of time provided for only 2 to 4 hours of lessons. Meanwhile, when compared to salafi pesantren, for example, it is more measurable with a religious orientation, so learning Arabic is indeed directed towards reading the yellow book, and placing language rules in its function as a tool to make it easier for students to understand religious source texts.

Student motivation will increase by itself if learning is packaged better both in terms of goals, materials, methods, media, of

course here requires a competent teacher. This by itself will increase student motivation in learning.

Conclusion

From the results above, it can be concluded that the problems that are common in Aliyah madrasas in Indonesia related to learning Arabic from a qawa'id perspective include: student background, motivation, teaching materials, teacher abilities and teacher tendencies in teaching Arabic.

The solutions offered regarding these problems include: increasing the allocation of study time, using ideal and sustainable teaching materials, increasing teacher competence, and reviewing and simplifying the formulation of objectives for learning Arabic in madrasas.

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