



THE ROLE OF HALAQAH REVIEW ON IMPROVING BASIC NAHWU LEARNING IN ISLAMIC SCHOOL CENTER MEDAN

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تجريد

يبحث هذا البحث في دور تلاوة الحلقة في تحسين تعلم النحو الأساسي للطلاب في المركز الإسلامي في مدينة ميدان، ديلي سيردانج ريجنسي. القضايا الملحة التي ستم دراستها هي تنفيذ تلاوة الحلقة، وتحسين تعلم النحو الأساسي، فضلاً عن العوامل الداعمة والمثبطة لتعلم الطلاب. الغرض من هذا البحث هو التعرف على عملية تنفيذ تلاوة الحلقة، وتعلم اللغة في المركز الإسلامي، بالإضافة إلى العوامل الداعمة والمثبطة لتعلم الطلاب نحو. هذا البحث دراسة وصفية نوعية ذات منهج تربوي ومنهج نفسي. يتعرف طلاب تعاليم الحلقة على طريقة الطلب، وطريقة المحاضرة، وطريقة السروجان، وطريقة التلاوة، وطريقة الحفظ عن ظهر قلب، وأسلوب القدوة. وطريقة التعلم هي دراسة القواعد والنحو، وهي القياس والطريقة الاستقرائية. طرق البحث هي الملاحظة والمقابلات والتوثيق. تشير نتائج هذه الدراسة إلى أن تلاوة الحلقة في المركز الإسلامي تلعب دوراً مهماً في تحسين تعلم اللغة الأساسي للطلاب، ويمكن ملاحظة أن الطلاب يعرفون بالفعل قواعد اللغة الأساسية ويمكنهم تحديد موضع الكلمات الموجودة في بعض الكتب. النتيجة النهائية هي حول العوامل الداعمة لتعلم النحو والعوامل المثبطة للاهتمام.

الكلمات المفتوحة: تلاوة الحلقة؛ المعارف الأساسية النحوية؛ مؤسسة الإسلامي الأهلية

Abstract

This research examines halaqah recitation's role in improving students' basic nahwu learning at the Islamic Center in Medan City, Deli Serdang Regency. The urgent issues that will be studied are the implementation of halaqah recitation, the improvement of basic nahwu learning, and the supporting and inhibiting factors for students' nahwu learning. This research aims to find out the process of implementing halaqah recitation, Nahwu learning at the Islamic Center, and the supporting and inhibiting factors for students' Nahwu learning. This research is a qualitative descriptive study with an educational approach and a psychological approach. The students of halaqah teachings have the demand method, the lecture method, the sorogan method, the recitation method, the rote method, and the role model method. The learning method is in studying Qawa'id or nahwu, namely qiyasiyah and istiqraiyyah tariqah. The research methods are observation, interviews, and documentation. The results of this study indicate that halaqah recitation at the Islamic Center is important in improving students' basic nahwu learning. Students already know the basic nahwu rules and can determine the position of words in certain books. The result is about the supporting factors of nahwu learning and the inhibiting factors of interest.

Keywords: Halaqah; Nahwu science; Islamic Center boarding school foundation



. INTRODUCTION

The Boarding School is one of the religious, educational institutions that is oriented towards giving birth to a generation of Islam that is deep in terms of knowledge and experience. Functionally, boarding schools cannot be separated from the initial purpose of their establishment, namely to introduce Islamic teachings that are facilitated in a modern way. The ideal purpose of the establishment of a boarding school is to produce a generation of students with noble personalities, beneficial for the homeland and the nation, capable of being independent, taking a firm stand, having high faith, and love of science. If the formation of personality goes smoothly and smoothly, of course, the hope of achieving a Muslim person in line with moral values will come true. The formation of the santri personality includes all aspects related to intellectuality, morality, and religiosity.¹

This boarding school foundation school is an Islamic educational and religious institution that is one of the modern Islamic boarding schools in Indonesia, originating from the community and for the community. Islamic boarding schools with a blend of madrasa systems, in addition to educating students to become strong Islamic people, also educate them so that they have worldly knowledge as a provision to participate in modern and ready-to-use globalization life. As an Islamic educational institution, modern pesantren have at least three important roles. *First*, as an educational institution, modern pesantren organizes formal and non-formal education, which specifically teaches religion. *Second*, as a social institution. Modern Islamic boarding schools accommodate students from various levels of Muslim society, regardless of the economic and social levels of their parents. *Third*, as a religious broadcasting institution.²

There are five elements that characterize modern pesantren. These five elements are the main requirements for the definition of pesantren. The five elements referred to include the Kiai as leaders and foundations in modern pesantren, students who live in dormitories and study with the Kiai, dormitories as a place for students to live, halaqah recitation (in another language: yellow book) as a form of teaching the Kiai to the students, and the mosque as an educational center and center of activity in the modern pesantren.³

One of the important elements in pesantren is the study of Halaqah, the study of Halaqah has become something inherent, so the existence of a pesantren is almost always identified with the study of Halaqah. In other words, pesantren and the study of Halaqah are like two sides of the same coin which have meaning. That is why until now, the name

¹ Mohammad Takdir, *Modernization of Islamic Boarding School Curriculum Concepts and Anthropocentric Methods* (Cet I; Yogyakarta: IRCiSOD, 2018), p.35

²Babun Suharto, *Islamic Boarding Schools and Social Change* (Cet I; Yogyakarta: CV. Pustaka Ilmu, 2018), p.44

³ Abu Yazid, et al, *The New Paradigm of Islamic Boarding Schools* (Cet I; Yogyakarta: IRCiSOD, 2018), p.178

pesantren will not be separated from the halaqah recitation, which contains a treasure trove of knowledge.⁴

The Yellow Book as a reference in the study of Halaqah is an important factor that characterizes the pesantren. Islamic boarding schools use the yellow book as a reference whose content does not need to be asked again. The yellow book was written a long time and continues to be used from time to time, showing that the yellow book has been tested for truth over a long history. The yellow book is a book that has been formulated in such a way by scholars by relying on the Qur'an and the hadith of the prophet.⁵ Islamic boarding schools, in the implementation of learning the yellow book, cannot be separated from the application of classical methods that have been used for a long time, such as the sorogan method, bending, and various new methods.

At the modern boarding school Islamic Center in Deli Serdang Regency, the recitation of the yellow book or Halaqah is carried out after every Fajr prayer and Maghrib prayer until the time of Isha time arrives with various methods taught by the stand (the replacement for the kiai in the modern boarding school). As students, they have difficulty reading and understanding the yellow book because they do not master and understand some of the basics, which are the support for understanding and mastering the yellow book. To understand the yellow book, it is necessary to be equipped with the basics of Arabic knowledge.

Modern Islamic Boarding School Islamic Center boarding schools in halaqah activities have previously learned the basics of nahwu lessons that can be found in Arabic subjects and other takhassus lessons. To apply the basic nahwu that has been learned in the halaqah recitation, the ustadz trains students' nahwu knowledge through questions about the rules of the Arabic language related to the contents of the yellow book discussed. This is intended to develop Arabic language skills, especially nahwu knowledge.

This study aims to determine how halaqah learning activities exist in Islamic boarding schools and how they affect the nahwu ability of students in modern boarding schools Islamic Center Boarding School.

Pesantren, as a place or institution that implements the halaqah system, needs to be explained first. The word "pesantren" comes from the word "santri", with the prefix "pe" with the suffix "an" which means a place to live and study for the students. Meanwhile, santri are people who study Islam. Etymologically, the word "cottage" comes from the Arabic *funduq*, which means hotel or dormitory. (Babun Suharto, 2018)⁶ As in Law No. 18 of 2019 article 1 paragraph, 2 concerning Islamic boarding schools that Islamic boarding schools are education organized by Islamic boarding schools and are in a boarding school environment by developing a curriculum in accordance with the

⁴ Akramun Nisa, *The Yellow Book Tradition in Improving the Quality of Islamic Boarding Schools* (Gowa, UIN Alauddin Makassar), p.8

⁵ Said Aqil Siradj, *Future Islamic Boarding Schools: Discourse on Empowerment and Transformation of Islamic Boarding Schools*, (Bandung: Hidayah Pustaka, 1999), p.236

⁶Babun Suharto, *Islamic Boarding Schools and Social Change* (Cet I; Yogyakarta: CV. Pustaka Ilmu, 2018), p.29



uniqueness of Islamic boarding schools based on the yellow book or dirosah Islamiyah with the pattern of Muslim education.⁷

According to AH John stated that the term santri comes from the Tamil language, which means teacher of the Koran. While CC Berg argues that the term comes from the word *shastri*, which in Indian means a person who knows the sacred books of Hinduism or a scholar of Hindu scriptures. The word *shastri* comes from the word *shastra*, which means holy books, religious books, and books about science. (mohammad takdir, 2018)⁸

Zamahsyari Dlofier, in his book entitled *Pesantren Tradition*, defines pesantren as a traditional Islamic educational institution to study, understand, appreciate and practice Islamic teachings by emphasizing the importance of religious morals as guidelines for daily behavior. The traditional understanding in this context shows that this institution has existed for hundreds of years and has become a deep part of the life system of most Indonesian Muslims, who are the majority group of the Indonesian nation, and has undergone changes from time to time according to the life journey of the people. Not traditional in the sense of being fixed without undergoing adjustment. (Babun Suharto , 2018)⁹

Pesantren is an Islamic educational and teaching institution in which there is an interaction between kiai and ustadz as teachers and the students as students by taking place in mosques or courtyards - dormitory pages to study and discuss religious textbooks by past scholars. The books are better known as the yellow book. Until now, the term is still used even though many of them are reprinted using white paper. Thus, the most important element for pesantren is the existence of kiai, students, mosques, residences, and yellow books.¹⁰

From the various definitions above, it can be stated that in principle, pesantren is an Islamic educational and teaching institution which, in general, education and teaching are given by means of *bandongan* and *sorogan*, where a kiai teaches his students based on classical books (pole al-muqaddimah) in the Arabic language which is commonly called the yellow book, and the students usually live in the dormitory or Islamic boarding school.¹¹

Recitation comes from the word "study," which means researching or studying Islamic religious sciences. So recitation is the teaching of Islam that instills religious norms through certain media so that a happy and prosperous life is realized in the world and the hereafter with the pleasure of Allah SWT (Machendrwati, dkk , 2001). Recitation is an activity to learn classical Islamic texts under the tutelage of a kiai, master teacher,

⁷ A copy of the Law of the Republic of Indonesia Number 18 of 2019 concerning *Islamic Boarding Schools*, paragraph 3

⁸ Mohammad Takdir, *Modernization of Islamic Boarding School Curriculum Concepts and Anthropocentric Methods* (Cet I; Yogyakarta: IRCiSOD, 2018), p.22

⁹ RI Ministry of Religion Team, *Learning Patterns in Islamic Boarding Schools* (Jakarta: Ditpekapontren, Directorate General of Binbaga, Ministry of Religious Affairs, 2003), p.3

¹¹ Babun Suharto, *Islamic Boarding Schools and Social Change* (Cet I; Yogyakarta: CV. Pustaka Ilmu, 2018), p.30

buya, father, or ustadz who is really capable. This activity of learning the basics of Islam, morals, and creed is generally known as reciting the yellow book. (Suaidi Asyari, 2009)¹²

The word Halaqah comes from the Arabic language, namely Halaqah or Halaqah which means circle. The sentence halaqah min al-nas means a group of people sitting (Ahmad Warson Munawwir, 2001). Meanwhile, in terms, Halaqah is a teaching and learning process carried out by the students of the teacher concerned. Students usually sit on the floor to listen to a teacher/kyai read and explain his book or comment on the work of others.¹³

Nahwu science is a discipline that studies the rules or Uslub in Arabic when the method shows a single word and when the word is arranged in a meaningful sentence.¹⁴ This Nahwu Science discipline includes the study of the branch of Arabic language science which is functioned to understand Arabic reading and writing that does not line up.¹⁵ Nahwu is the rules of language that were born after the existence of language. These rules were born because of errors in the use of language. Therefore, actually, nahwu is learned, so that language users are able to convey language expressions and are able to understand them properly and correctly in written form (reading and writing correctly) and in spoken form (speaking correctly).¹⁶

In learning, it is not enough for students to just memorize the basic Nahwu rules. After that, students must be able to apply these rules in reading and writing Arabic texts. Nahwu not only gives a role in improving the pronunciation of Arabic fushah or writing in Arabic text fushah, but also gives us a deep understanding of the errors contained in the meaning we convey to our interlocutor.

The emergence of discipline of nahwu was formed by a prominent scholar during the time of Ali bin Abi Talib's best friend, namely Abul Aswad ad-Dua'li (born 603 AD) (died 688 AD). In a history that is quite famous, the truth by leading experts is that Abul Aswad Ad-Duali had a very important influence in laying the shakal (punctuation marks) in the Mushaf al - Qur'anul Karim. As is well known at first, Arabic writing is without a period and has no punctuation at all, without having a difference between the letters *dal* and *dzal*, between the letters *sin* and *syin*, and so on. Also, without any distinction between the lines /a/i/,u/.

Problems are also often obtained from writing a manuscript of the Qur'an, why is that? , because many do not understand the structure of the sentences contained in the Qur'anic manuscripts until they are mistaken in reading them, especially the most impactful ones, namely by non-Arab Muslims. Worried that the error would become more widespread, a friend named *Ziyad bin Abi Sufyan* asked *Abul Aswad Ad-dual* to examine

¹² Suaidi Asyari, *Political Reasoning NU Muhammadiyah Overcrossing Javasentri* (Cet, I; Yogyakarta: LKIS

¹³ Satria Hadi Lubis, *Exciting Halaqah's Journey: Tips To Make Halaqah More Powerful Full of Benefits*, (Yogyakarta: Pro you, 2011), p.16

¹⁴ Hifni Bek Dayyab, et al., *Arabic Grammar Methods* (Jakarta: Daru Ulum Press, 2010), p. 13

¹⁵ Abdul Fahri, *Implications of Students' Nahwu Sharaf Mastery on Arabic Understanding at Madrasah Tsanawiyah State Yogyakarta I* (Yogyakarta: tp, 2009), p.10

¹⁶ M. Abdul Hamid et al., *Learning Arabic Approaches, Methods, Strategies, Materials, and Media* (Malang: UIN Maliki Press, 2008), p. 64



the root of the problem and find a solution. Moving on from the friend's request, in the end, Abul Aswad Ad-dua'li found a solution, namely by placing the appropriate position in the punctuation marks of the Qur'an. Using ink as a different color from the writing of the Qur'an. And it is a sign of reading that the dot above the letter is for the fathah line, the point below the letter is for the kasrah line, and the dot on the top left of the letter is for the dammah line. Because the reading sign is in the form of dots, it is called *natqahul i'rab* (the dot indicates the sign of i'rab).¹⁷

The discovery of the punctuation marks of the Qur'anic manuscripts, which were found by a friend named Abul Aswad Ad-dua'li became the history of Islam in which he was the first to be initiated as the founder of the basics of *i'rab* science (line changes). Then many met him to dig deeper into the lessons of Nahwu science, Qiraah science, and also the basic rules of *i'rab science*. Abul Aswad Ad-duali taught his knowledge at the Jami' Basharah mosque. And then, the first civilization of Nahwu science was born in the city of Basharah, which is famous for Nahwiyyin scholars. So after the birth of a scientific civilization in the city and more and more students who are serious and successful, be the next generation who can develop an idea from what has been pioneered by Abul Aswad Ad-duali, including Anbasah Al-fil, Nasr bin `Ashim al-Laitsiy (died 89 H), and Yahya bin Ya'mur.

RESEARCH METHODS

The form of research used in this research is descriptive qualitative research, namely research conducted to collect information about an existing symptom, namely the state of symptoms according to what is in the field. In this case, the research tries to provide a detailed description of the role of the halaqah recitation in improving students' basic nahwu learning in modern Islamic boarding schools. The data collection techniques used by the research were: 1) observation: the research conducted direct observations of the condition of the students, the organizational structure, the activities carried out by the teacher, and the condition of the teachers in the modern Islamic boarding school.¹⁸ 2) interviews: research conducted through the free interview type is carried out in the same way, free to ask important things that are a factor in the problem. It is also important to know the situation and conditions of the interviewee and must also remain principled to the list of questions that have been made in the interview. The test data pooling instrument.¹⁹ 3) documentation: research is used to obtain data about profiles and everything related to the Modern Islamic Center Islamic Boarding School.²⁰

In halaqah learning, there are several methods used as traditional learning systems, namely the demands method, the lecture method, the sorogan method, the recitation

¹⁷ Abdul Qodir Al-Busthomi, *Nahwu Science and Knowing Sharaf Science* (<http://abdulqodiralbustomi.blogspot.com/2012/05/ilmu-nahwu-dan-menkenal-ilmu-shorof.html?m=1>)

¹⁸ Arifuddin, *Qualitative Research Methods* (Bandung: CV. Pustaka Setia, 2009), p.134

¹⁹ Irwan Suharto, *Social Research Methods, a Research Technique in the Field of Social Welfare and other Social Sciences* (Bandung: PT. Remaja Rosdakarya, 1995), p.67

²⁰ Elvinaro Ardianto, *Research Methodology for Quantitative and Qualitative Public Relations* (Cet I; Bandung: Simbiosia Rekatama Media, 2010), p.167

method, the memorization method, and the exemplary method.²¹ 1). Claim Method. It is called the demand method because the students listen to the book that is read or taught by the kiai, guides the students, and corrects the punctuation or vowels in the book being taught by reading word for word, sentence by sentence from the contents of the book. The kiai explains it using Arabic, Indonesian or regional languages. Certain. The demand method begins by first asking the santri to read the book to be studied. Then the kiai reads it justifying.²² 2). Lecture method. The lecture method is a method that is often used by every teacher. This is not only due to certain considerations but also to the habitual factor of both teachers and students. Teachers are usually not satisfied if, in the learning management process, they do not lecture. Likewise, with students, they will learn if there is a teacher who provides subject matter through lectures so that there is a perception that if there is a teacher who is lecturing, it means that there is a learning process, whereas if there is no teacher who is lecturing, it means that there is no learning process. The lecture method is a method used to implement expository learning strategies.²³ 3). Discussion Method. The discussion method is learning that confronts students with a problem. The main purpose of this method is to solve a problem, answer questions, add and understand students' knowledge, and make a decision.²⁴ 4). Recitation Method. Recitation comes from the English language *to cite*, which means to quote and *re* returns, namely students who quote and take their own and practice until they are ready; this method is popular in the form of homework (homework).²⁵ 5). Memorizing Method. According to Azyumardi Azra, as quoted by Bahaking Rama, the rote tradition is often seen as more authoritative than written transmission in the scientific tradition. This is because the rote tradition involves direct transmission through the *sima'an* to be recorded and ready for production. In this way, the knowledge received is truly in a state of full awareness.²⁶ 6). The Exemplary Method. The Exemplary Exemplary Method of a great teacher greatly influences his students, including, in this case, the students at the Islamic boarding school, both in the learning process and in everyday life. According to Muhammad Qutb, educating by example is one of the most effective and successful techniques. From some opinions and the discussion above, we conclude that the *halaqah* recitation is a recitation in the form of a circle where a teacher / kiai is in the middle and is circled by his students to receive advice or recitations that will be delivered by a kiai using a yellow book or books. Bald with various teaching methods.²⁷

Nahwu Learning Methodology; The discipline of Nahwu, *Hasan Syahatah*, has stages of learning methods, namely in studying *Qawa'id* or nahwu, namely *tariqah qiyasiyah*

²¹ Bahaking Rama, *Traces of Renewal of Islamic Boarding School Education* (Jakarta: Prodatama Wira Gemilang, 2003), p.15

²² Bahaking Rama, *Traces of Renewal of Islamic Boarding School Education* (Jakarta: Prodatama Wira Gemilang, 2003), p.16

²³ Abdul Majid, *Learning Strategies* (Bandung: Rosdakarya Youth, 2013), p. 194 – 195

²⁴ Abdul Majid, *Learning Strategies* (Bandung: Rosdakarya Youth, 2013), p.200

²⁵ Ramayulis, *Islamic Education* (Jakarta: Kalam Mulia, 2001), p.164

²⁶ Bahaking Rama, *Traces of Renewal of Islamic Boarding School Education* (Jakarta: Prodatama Wira Gemilang, 2003), p.19

²⁷ Muhammad Qutb, *Islamic Education System, Trans. Salman Harun* (Cet.III; Bandung: PT. Al – Ma`arif, 1993), p. 127



(deductive method), and *tariqah istiqrariyah* (inductive method).²⁸ The full explanation of the method is as follows:

Tariqah Qiyasiyah (Deductive Method); Learning with the *qiyasiyah* method is a metaphorical method, this *qiyasiyah* method when compared to the *istiqrariyah* (repetition) method, which appears earlier, is the *qiyasiyah* method. A method based on a deductive mindset, a process that is also based on the principle of the process of figuring out (analoging) by channeling thoughts from general facts to reality forming parts (from *kulli* to *juz'*), as well as changes from active verbs. To the passive (from *ma'lum* to *majhul*), based on general provisions to the specific (*nakiroh* to *ma'rifat*), to the rules that show examples. It should be noted that *Al-Qiyas* (analog) is carried out after knowing *al maqis'alaihi* (rules) as an imitative model. The stages of this method are: 1) A teacher conveys in advance the rules (*ta'rif*) or general concepts, 2) A teacher mentions the rules interspersed with the mention of appropriate examples, 3) The application of the methods in the form of examples is studied with a broader understanding.²⁹

This method is relatively easy to implement in a relatively short time, so this method is widely used in teaching *qawaid sharfiyah*. This method familiarizes students with memorizing rules and imitating examples, causing children to be less active. Meanwhile, from the logical aspect of teaching, this method starts with general rules that are usually difficult for students to understand, so this method violates the teaching principle that teaching must start from something easy to something difficult.³⁰

Tariqah Istiqrariyah (Inductive Method); The emergence of this method is motivated by the five steps of teaching proposed by the German philosopher, namely Frederick Herbart (1776–1844) namely: apperception, presentation of material, conclusion, and application. This method is structured based on an inductive mindset, thinking from specific to general, from specific applications to general provisions, and from examples to concepts. This method familiarizes students with drawing their own conclusions. Although it takes a little longer learning time, the methods of educating students are to analyze existing examples until they find out the rules in them. Teaching like this is more effective for students.³¹ And as for the steps are as mentioned below: 1). The first is the introduction, giving questions and all students answering the question, regarding the lessons that have passed, namely those that are also related to future learning, in order to make that understanding more understandable, for students to be able to better understand and understand new lessons that they do not know after understanding basics first. 2). Show examples that have been provided by writing on the blackboard. Then the teacher instructs all students to read and try to understand what they read. Also, the students are directed to underline the sentences or words that are conveyed according to the teacher's

²⁸ Hasan Syahatah, *Ta'lim al lughoh al Arabiyyah baina an Nazariyahwa at Tatbiq* (Lebanon; Dar al Misriyah al Lubnaniyah: 1989), p. 208-209

²⁹ Muhammad Shalilh Samak, *Fann at Tadris li at Tarbiyah al Lughawiyah* (Cairo: Dar al-Fikr al Arabi, 1998), p. 529

³⁰ Abdul Fattah Hasan al-Bajah, *Proposal Tadris al 'Arabiyyah baina Nazariyah Wa al Mumarasah* (Amman: Dar al Fikr, 1999), h. 11

³¹ Abdul Fattah Hasan al-Bajah, *Proposal Tadris al 'Arabiyyah baina Nazariyah Wa al Mumarasa*, p.257

directions and provide appropriate and appropriate vows. 3). Giving comparisons (discussing), namely making questions and answers with students about basic Nahwu science, such as examples: making examples of mufrodat, writing on the blackboard, then asking who knows this isim, fiil, or letter examples and giving a detailed explanation of the difference between isim, fiil, and huruf? And also, ask about the basic rules in one sentence from the number of ismiyah or fi'liyah. So this will provide the understanding and can draw conclusions about the word being positioned as a fiil, isim, or letter for basic understanding. 4). Get a conclusion, that is, after the students know the difference between isim, fiil, and letters, know what the word position is, and can understand what rules are in the sentence, then the teacher writes on the blackboard an example and appoints one of the students to mention the reading that according to the rules. 5). Exercise, that is, after it has been explained to the students and they understand the rules, they should practice writing on paper or on the blackboard related to the material that has been conveyed.

The nahwu science learning method is generally applied in learning which educators use during learning. The role of the method as a tool to create a learning process.

RESEARCH RESULT

Islamic Boarding School Islamic Center; History. In 1980 the progress of the development of Islamic civilization in Indonesia experienced a significant increase with the proliferation of Islamic boarding schools, both classical and modern, and the establishment of a center for the spread of Islamic da'wah known as the Islamic Center, which functions as a center for Islamic information in the region.

In North Sumatra, establishing an Islamic Center was initiated by the Indonesian Ulema Council (MUI) Prov. North Sumatra and several community leaders and Ulama in North Sumatra. Which include; late. Drs. H. Adul Jalil Muhammad (Chairman of MUI North Sumatra), Drs. HA Muin Isma Nasution (Head of Islamic Education and Religion at the Regional Office of the Ministry of Religion), and Dr. H. Maratua Simanjuntak (Lecturer at UIN North Sumatra), Haji Probosoetedjo, Haji Raja Syahnan, Drs. Alimuddin Simanjuntak, Drs. Haji Ahmad A. Gani, Haji Zainuddin Tanjung, Ir. Haji Nursuhadi, Hajjah Salmah Lahmuddin Dalimunthe, Djanius Djamin, Taty Habib Nasution.

The idea of building an Islamic Center in North Sumatra was welcomed by the North Sumatran Ulema Council and several second-level Ulema Councils throughout North Sumatra, which eventually issued a joint recommendation to immediately build an Islamic Center in North Sumatra.

The recommendation of the Council of Ulama was submitted to the Governor of North Sumatra and was welcomed by the Governor of North Sumatra. At the Islamic Da'wah seminar throughout North Sumatra, which was attended by 163 ulama, zu'ama, and Muslim scholars on 23-31 March 1983, it was agreed that all Ulama, Zu'ama, and Muslim scholars who were present supported the idea of the North Sumatra MUI to build an Islamic building. North Sumatra Center. To manage the Islamic Center of North Sumatra, a foundation that is engaged in the development of Islamic education and propaganda in North Sumatra named YAYASAN ISLAMIC CENTER UTARA



SUMATERA was formed, which is located at Jalan William Iskandar/ Selamat Ketaren (Currently) Medan Estate, Sidorejo Village, Medan Tembung District.

Through the initiative of Alm. H. Abdul Manan Simatupang, who at that time served as SEKWILDA Prov. North Sumatra, who also served as chairman of the Islamic Center Foundation at that time, was finally able to drive the motor for the construction of Islamic Center facilities and infrastructure so that several buildings were built that were considered suitable for Islamic education and information centers in North Sumatra.

Halaqah Recitation System at Islamic Center Islamic Boarding School; Halaqah recitations made by Islamic Center Islamic Boarding Schools are carried out at ba'da Asar (after Asr prayer) after the students have completed formal studies from 8.00 – 15.10, so the uniqueness, on the other hand, is that there is a halaqah recitation of the turas book (yellow book) para santri also available. His name is Halaqah Tahfizh Al Qur'an, and he was fostered by an ustad/ustazah. The tahsin learning that they apply is also in the Halaqah, the teacher gives a question, and then the students continue it verse by verse until the target is set. After that, start depositing the specified surah. For the Halaqah, this study is limited to only a few students who can participate in the Halaqah, namely those who have been tested and acknowledged that they can participate in this halaqah program. The time is from 07.30 – 09.30, and there is no first line to line up. In addition, the halaqah recitation, which discusses the turas books (yellow books such as Fiqh, Tauhid, Shorof, Nahwu, etc.) begins after all formal learning is completed from 09.30 - 15.10. They are given time off for the students and the halaqah recitation of this book. , is intended for anyone who wants to follow it, and there is no coercion for the students and not tested for those who can follow it; the system is who want to be allowed to take part in the halaqah recitation.

This halaqah recitation is held from 16.00 – 17.30 and may exceed the schedule depending on the teacher who teaches the students; the background of the teacher who teaches this book is a competent teacher who graduated from S2, and there is also an Egyptian alumni background. This halaqah recitation is not carried out every day, considering the extracurricular activities of the students and the busyness of other students limit the time for learning this Halaqah, depending on the teacher who schedules the halaqah recitation, it can be held 4 times a week or even 2 times a week it can be carried out according to hours which has been set.

The teachers who teach and the books studied by the students are as follows.

Name of the bearer of Halaqah	Book Name	Time	
		Day	
Ustad Sahwanuddin LC. MA	Hadith (Bukhari & Muslim) and Shorof (bina wal asas)	-	Ba`da Asar
		-	Ba`da Asar
Ustadzah Irma Lc	Nahwu (jurimiyah, kawakib and khuduri) and fiqh (I anatu thalibin)	-	Asar

Ustad Muhammad Amiruddin Mp.di	Shorof & Islamic Dates (Nurul Yaqin)	-	Asar
Ustad Muliatno Mp.di	Basic Nahwu (his essay)	-	Asar
Ustad Dahrin Mp.di	Basic Nahwu (by Ustd Muliatno)	-	Asar

The process of learning Halaqah Nahwu for students is very important and needs to be paid attention to as for the process, namely: 1) Teach basic nahwu first with a book written by Ustad Muliatno, namely the Easy Nahwu book, 2) After several meetings are considered passed, go up to Kawakib or Alfiyah, 3) Before going up to the Alfiyah book, there is also practice first, the practice of reading the yellow book, by applying the rules of nahwu shorof through the book of hadith or the book of fiqh, 4) Make a circular halaqah discussion, 4) Q&A guided by the teacher, 5) Memorizing the rules and also the mufrodat

Recitation of Halaqah Santri at Islamic Center Islamic Boarding School; The Halaqah recitation, which was formed by a special aside for the Turas book lesson (yellow book), was carried out in a special room, where the convert or commonly called the ustad, started learning by greeting first then reading a prayer together. Reviewing the lessons that have passed, after that the converts continue the material on the basics of nahwu science, for example in the discussion of *the Ma'rifati chapter ala matil 'Irab* (chapter on recognizing the signs of 'Irab). And so on until the students completely understand the basic nahwu rules.

It is also applied to memorize the rules of nahwu or tasrif - tasrif Shorof such as *tasrif fiil madhi* or *mudhorik*, and students are also expected to memorize mufrodat that has to do with books or even mufrodat which are often done in the daily life of students, for students to make sentence structures perfect or useful following the rules of nahwu and its shorof.

Based on the results of interviews that were researched that at the Islamic Center Islamic boarding school regarding the role of halaqah recitation plays an important role in increasing the quality of tool knowledge and applying it in other yellow books is very useful, it can be seen from the students who have memorized many mufrodat and the ability of the students who can answer questions. from the ustad and apply it in the books tested by the ustad. He even won the district-level qirqut (qiraatil qutub) competition.

Supporting and Inhibiting Factors in Improving the Learning of Basic Nahwu; As for the factors that support and hinder the improvement of Nahwu learning for students at Islamic Boarding Schools, namely: a. Supporting factors, 1). Arabic Takhassus Learning for santri/ah. In Nahwu learning taught by asatidz at Islamic Center Islamic boarding schools, it has a curriculum that is taught not only at extracurricular times but on certain days during formal hours, and there is also basic Nahwu learning when learning is carried out at the extracurricular time, students easier to understand and follow the lesson well. In the takhassus class, then the students are tested to be able to enter the class, a special class that will be shared by the students so that later they can



take part in several competitions related to reading the yellow book. 2). Musabaqah Qira'atul Pole (MQK) activities between schools. The activities carried out by the Islamic Center Islamic Boarding School strongly encourage students to participate in events that can provide students with non-material learning because practice is directly applied through the event. It also encourages students to be more enthusiastic because each winner is given a prize as a winner making the students compete - a competition to follow. 3). Extracurricular Program by the school. The school creates this program with the initiative of teachers who teach in their fields by adding learning hours to these extracurricular hours. On the other hand, learning is also carried out formally in each class. The program was made with halaqah discussions to improve the insight of Nahwu students further.

Obstacle factor, 1). Study hours. Learning that is carried out within only 90 minutes is very influential on students' understanding; on the other hand, the day is set for only a few days, and sometimes it is not carried out optimally. 2). learning day. Learning is carried out on days that are only a few days; sometimes, in a week, there is only one meeting with material that must reach the target, and sometimes material must also be hunted, causing students to fall behind in learning and have to repeat in the dormitory. 3). Students' interest. Santri who take part in this program is for those who want to follow it, and it can be seen from the interest of the students who are lacking due to environmental factors, tiredness, full time, and the interest of students who are less seen from attendance who are often absent (not present) in meetings, so they want to go back to study was reluctant to follow it.

CONCLUSION

The results of the implementation of the halaqah recitation are associated with the knowledge of students from the field of Nahwu science progress and improvement in understanding the basics of Nahwu and Shorof. This can be seen from the several efforts implemented, such as halaqah discussions, events, and other efforts, so that students experience quite an encouraging increase, as seen from the number of students who won MQK champions at the district level or inter-school level. Students who are diligent in studying halaqah studies with those who only study in formal classes will have very different understanding differences, so those who attend Nahwu halaqah studies in extracurricular hours are more aware of the rules and practices in the book more visible developments.

There are several factors that hinder the increase in students' knowledge in the field of nahwu science. Still, besides that, there are also supporting factors that can affect the increase in understanding Nahwu science, including the existence of musabaqah qiratil pole (MQK) activities, additional Nahwu learning in extracurricular hours, and classes special takhassus students who have certain criteria.

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