



Balaghah Learning Model at Islamic Boarding Schools Musthafawiyah Purba Baru

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ABSTRACT

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This research explores the balaghah learning model at the Musthafawiyah Purba Baru Islamic Boarding School with the main aim of identifying uniqueness in its learning approach. Qualitative descriptive methods are used to describe the results of field observations systematically and in detail. From this research, five crucial aspects were revealed. First, the use of the book Jauharul Maknun as balaghah learning material is supported by the in-depth Arabic language skills of senior teachers. Second, the qawaid wa tarjamah method applied not only strengthens students' obedience to teachers, but also faces challenges such as registration which takes a long time, hinders the achievement of material targets, and does not stimulate students' active thinking. Third, there needs to be stronger integration between teacher-centered and student-centered approaches to build balanced collaboration between students and teachers, as well as increase student involvement in the learning process. Fourth, enriching the qiyasyah method with local examples can increase students' insight and motivation in studying balaghah. Fifth, learning evaluation does not only utilize summative tests, but also requires formative tests to improve learning outcomes on an ongoing basis.

1. Introduction

In an era of globalization that increasingly erodes traditional values, the Musthafawiyah Purba Baru Islamic boarding school remains steadfast in maintaining its uniqueness in balaghah learning. Although the current reality shows that learning and teaching foreign languages, including Arabic, is a 'difficult' and tiring task (Ilmiani et al., 2020). Teachers employ various methods to stimulate students so that Arabic becomes an easy and enjoyable subject. Balaghah is often considered a difficult subject because it is a continuation of nahwu and sharaf (Abdullah et al., 2023) (Muhammad Hafidz, 2018). According to (Abdullah et al., 2023), the main problem in learning balaghah lies in the learning process, which still revolves around memorizing rules and examples. Very rarely is emphasis placed on application. According to (Hashim Muhammad, 2016), balaghah material focuses more on Arabic poetry, which students do not understand well and is not related to verses from the Qur'an and hadith, so students feel that balaghah is a difficult subject to understand.

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Musthafawiyah, as the oldest Islamic boarding school in North Sumatra (1912), still maintains its originality as a classical Islamic boarding school whose learning sources refer to the Middle East. (Nasution et al., 2020). The teaching of classical Islamic texts, including balaghah, is known to have maintained the teaching methods taught by its founder, Sheikh Mustahafa Husain, from 1915 to the present day. (Pulungan, 2020). Various studies have concluded that advances in information and communication technology have rendered traditional face-to-face teaching and learning methods ineffective, requiring teachers to develop various strategies, methods, and learning models that are suitable for millennial students. (Puspitarini, 2022). However, this is not the case for Musthafawiyah. Amidst the onslaught of modernization, this classical boarding school has been able to survive with its traditional learning model, making it an interesting subject for research. This study aims to capture the dynamics of the balaghah learning process at Musthafawiyah and the model applied in balaghah learning so that the originality of Musthafawiyah is still preserved to this day. This research uses a qualitative descriptive approach through observation and interviews with balaghah teachers and students, which are then analyzed and presented in narrative form.

So far, several studies on balaghah learning models have been conducted by experts, including: first, the contrastive analysis approach model with Indonesian language (Nurbayan, 2010). Second, balaghah learning based on the adabi approach (Nurbayan, 2014). Third, the application of the Articulation Methods model, which involves a chain of messages from the teacher to the students and then from the students to other students (Machrup Eko Cahyono et al., 2022). Fourth, the synectic learning model, which trains thinking skills by analogising a problem with other events (Afthon et al., 2023). Fifth, the SAVI Learning Model to increase interest in learning and critical thinking in balaghah (Ulin Nuha et al., 2023). Sixth, a study (Nuryani, 2023) applied the Student Team Achievement Division (STAD) learning model in small groups that prioritised cooperation between student groups so that they could help and support each other to understand the teacher's explanations. This study aims to project how the traditional learning model is implemented in balaghah learning at the Musthafawiyah Islamic boarding school.

2. Methodology

This study was conducted at the Musthafawiyah Islamic boarding school located in Mandailing Natal district, North Sumatra province. This study used a qualitative descriptive approach to describe how the balaghah learning model is implemented at Musthafawiyah. Data were collected through observation and interviews with balaghah teachers and fifth-year students studying balaghah. This research involved several students as participant researchers who acted as informants in the study as well as research assistants. The data was then analysed through the following steps, namely data reduction or management. This stage was carried out through selection, focusing on simplification, abstraction and transformation of raw data that emerged from written notes in the field (Huberman & Miles, 1992). Next, the data was read and memed, described, classified, and interpreted, and finally visualised, packaged in text form, and presented in narrative form.

3. Results

3.1 Learning Models and Their Characteristics

A model is a design created specifically using systematic steps to be applied in an activity. Models are also often referred to as designs that are created in such a way that they can then be applied and implemented (Mirdad & Pd, 2020). A learning model is a plan or pattern used as a guideline in planning classroom learning (Elisa, 2021). The learning pattern in question can describe

the activities of teachers and students in creating learning conditions or an environmental system that enables the learning process to take place. (Hidayat, 2016) The learning model itself has a broader meaning than strategies, methods, or mere learning procedures. A learning model is formed when approaches, strategies, methods, techniques, and even tactics are integrated into a single entity. The learning model is broader when compared to the concepts of learning methods, learning strategies, or learning approaches. (Nana Hendracita, 2021)

Based on the above definition, a learning model can describe or depict learning procedures, learning environments, and the use of other learning tools that are arranged systematically. A learning model not only describes learning activities technically, but also provides a general and comprehensive overview of learning activities, including supporting factors. According to Joyce and Weill (2000), there are five characteristics of teaching models (Nana Hendracita, 2021). First, syntax refers to the steps of learning. Second, the social system refers to the rules between students and teachers and the interactions between students. Third, the Reaction Principle, which covers the teacher's behavior in treating students during learning activities. Fourth: the support system, and fifth, the impact of the model on learning outcomes.

Currently, various learning models have been developed, ranging from simple to very complex and complicated ones that require many tools for their implementation (Zakky, 2020). To achieve learning objectives optimally, various learning models can be used according to students' learning styles. In practice, teachers must remember that no single learning model is perfect for all situations. Therefore, in choosing the right model, teachers must consider the conditions of the students, the nature of the subject matter, the availability of facilities and media, and the conditions of the teachers themselves (Mawikere, 2022). According to (Afthon et al., 2023), teachers have a very important role in creating creative learning so that Balaghah understanding can be well received.

Teachers are the most important variable in the success of the teaching and learning process in the classroom, so teachers must be good planners and organizers, rich in learning models and techniques so that students do not get bored (Komar & Winarsih, 2020). However, this issue cannot be viewed solely from the perspective of teachers, because the learning process is a unified whole that involves many elements, including material, methods, media, evaluation, and the socio-cultural background of students, who come from different backgrounds. Therefore, it is important to evaluate learning models to assess the extent to which learning outcomes are achieved with the models applied.

3.2 Factual Description of Balaghah Learning at Musthafawiyah

Mandailing Natal is known as the 'city of santri' because it has the potential for the largest number of Islamic boarding schools in North Sumatra. (Baru et al., 2023) (Nasution et al., 2020). Among the numerous boarding schools, Musthafawiyah has the largest number of students, reaching approximately 13,624 students. (Rita Gamasari, 2022). Each grade consists of 7 classrooms, each of which is filled with an average of 60 students. Male students from grades one to seven are taught by male teachers, while female students are taught by female teachers. The only exception is for the seventh grade for girls, where there are several male teachers who also teach the seventh grade. During the learning process, teachers tend to give lengthy explanations after providing a brief translation. The students listen carefully, and sometimes the teacher asks students to read in front of the class. However, this is usually limited to reading texts that have been translated by the teacher beforehand. The balaghah teachers are quite senior and elderly. Sometimes their voices are not loud enough to be heard in a classroom filled with students. However, this does not cause the students to become noisy and neglect their studies. Learning in the higher grades, namely grades 4, 5, 6, and 7,

is actually calmer because students at this level have begun to show emotional maturity. High-level santri have begun to feel ashamed if they ignore the lessons taught by teachers, whom they commonly refer to as 'Father'.

Balaghah learning at Musthafawiyah uses the Jauharul Maknun book. This book covers three disciplines, namely Ma'ani, Bayan, and Badi'. At the Musthafawiyah Islamic boarding school, each discipline is studied at a different level. In grade 4, balaghah learning focuses on Bayan first. In the fifth grade, students learn Ma'ani, better known as Balaghah. In the sixth grade, the study continues with Badi'. The curriculum is designed based on the complexity and length of the material in each discipline, so that each year, students are expected to complete one discipline in depth.

Students attend classes from 7:30 a.m. to 1:00 p.m. Balaghah lessons are scheduled three times a week. However, in reality, they can only be held twice a week because the balaghah teacher has to teach seven classes in three days. Every day, students wear white koko shirts, sarongs and white peci caps, which are typical of Musthafawiyah students. The classroom is very simple, with a teacher's desk and chair, student desks and chairs, a blackboard, and markers. The absence of fans in the classroom makes the air feel stuffy once the clock strikes 9:00 a.m. However, the learning atmosphere in the classroom remains focused as the students listen attentively to the teacher's explanations.

3.3 Balaghah Learning Methods at Musthafawiyah

There are four steps in the Balaghah learning process at Musthafawiyah Purba Baru, starting with dictation, explanation of definitions, provision of examples and exercises, and evaluation.

3.3.1 Dictation

Dobit is a traditional learning method where the teacher dictates the reading of the classical texts to the students, while the students listen to the teacher's reading and write down the harakat in their respective books according to the teacher's reading. Dobit is carried out by the teacher at the beginning of the lesson. The teacher asks the students to open their books and reads the book slowly. While reading the material, the teacher also translates the contents of the book word by word into Indonesian. Although located in the Mandailing Natal region, the translation process does not use the local language or Mandailing language, because not all students understand Mandailing, as many of them come from outside the province of North Sumatra. During the teaching process, the teacher also writes down several words or sentences that are considered difficult on the blackboard. The students write down each word translation in their respective books. The meaning is written below the Arabic phrase, extending downwards like a beard.

The process of translation or interpretation is known as the bandongan method in other Islamic boarding schools. The bandongan method involves a kyai reading and translating sentence by sentence, while the santri take notes in their respective books using specific symbols resembling the kyai's beard, so that the book containing the santri's notes is called the beard book. (Ahmad Helwani Syafi'i, 2020) This method is known as the basic method in learning the yellow book because it illustrates how a teacher gives examples to students on how to read the yellow book with a certain intonation that is adjusted to the sentence structure. (Efendi & Mu'ammam, 2023) This method is also commonly referred to as the wetonan method, which requires senior teacher competence and adequate time allocation for the process of dictating translations. (Sentia & Anwar, 2023) Thus, the nature of the bandongan method is that students only hear the explanations given by the teacher, and the teacher becomes the sole source of learning.

3.3.2 Explanation of Ta'rif.

After the book has been completed, the next step is for the teacher to provide an explanation of the meaning (ta'rif) and rules. Arabic language learning that begins with an explanation of the rules and continues with application to examples is called the deductive method. The deductive method is one of the classical learning methods that is still used in Islamic boarding schools in Indonesia today. (Muttaqin et al., 2023) This learning method emphasizes memorization and explanation of language rules from theory to practice, and explanation from general to specific. However, this method makes students less independent and does not train them to think and express their opinions. (Faridatul Muawanah et al., 2024) It is evident that teachers play a more dominant role in learning. Nevertheless, the deductive method has several advantages, such as: it is easy and quick to apply, its objectives are more specific, it facilitates rapid understanding by students, and it protects against errors by using examples that have been taught (Sa'adah & Aedi, 2018). The application of the deductive method will be more effective if accompanied by supporting learning media. Unfortunately, at Musthafawiyah, the use of learning media is still very minimal. Teachers explain the lesson using books and, if necessary, write on the blackboard with markers.

Learning that begins with an explanation of ta'rif shows that the method used at the Mustafawiyah Islamic boarding school focuses on Teacher Learning Centered, where the teacher has complete control of the class. Groves explains that teacher-centered learning is ineffective teacher development because it closes off opportunities for collaboration between students and teachers (Groves & Robinson, 2024). Student-centered learning is better than teacher-centered learning because it fosters good collaboration between students and teachers (Elsa Nabila Mustofa & Hindun Hindun, 2023). The two researchers above show that the teacher-centred learning process needs to be developed into a student-centered one (Keuleers & Balota, 2015). This means that the implementation of ta'rif learning must also fully involve students.

3.3.3 Providing examples and exercises

After the definitions have been explained, the next step in learning balaghah at Musthafawiyah is for the teacher to engage students in discussion and analysis of examples found in the book to deepen their understanding. In this way, students not only memorise grammar rules, but also understand how to use these examples in everyday communication. The aim is for students to be able to apply the concepts they have learned in other situations, improving their overall Arabic language skills.

The method of providing examples after explaining definitions and rules is called the qiyasiyah method. The emphasis of the qiyasiyah method is to explain the ta'rif and rules first, then provide more specific examples. (Putri, 2020) The qiyasiyah approach in Arabic language learning can be applied by teachers through the following practical steps. First, the teacher enters the classroom and begins the lesson by presenting a specific theme. Second, the teacher explains the rules of sharaf in detail. Third, students understand and memorize the rules of sharaf. Fourth, the teacher provides examples or texts relevant to the rules being studied. Fifth, the teacher summarizes the lesson, highlighting the important points that have been discussed. Sixth, once students are deemed to have sufficiently understood the material, they are asked to complete practice questions to reinforce their understanding. (Muhlis, 2016) The qiyasiyah method places greater emphasis on memorizing rules than on practicing examples. This method is typically applied in classical Islamic boarding schools that focus on qira'ah skills. This differs from the istiqr'a'iyah method, which is more suitable for modern Islamic boarding schools and emphasizes kalam skills. (Khoiri, 2024). According to (Anwar et al.,

2023), the qiyasiyah method is quite effective and it is possible to innovate through the development of qiyasiyah-based modules by making the module content and evaluation as interesting as possible.

d. Evaluation

There are two types of balaghah examinations at Musthafawiyah, namely oral and written. These examinations are only conducted at the end of each semester, namely oral examinations at the end of the first semester and written examinations at the end of the second semester. Balaghah examinations at Musthafawiyah are quite difficult for students. This is because there is a lot of material to learn each semester. The material covered includes poetry, commentary, and natsar, as well as many definitions and examples that must be memorized, making it difficult for students to determine which parts are important to remember. Nevertheless, the exam results show that the students are able to achieve results above the set target. The teacher's target is for students to understand the material and answer at least 60% of the exam questions. In fact, some students achieve 70%, and others are even able to answer around 75% of the exam questions.

According to Asrin, the Musthafawiyah students' ability to learn Balaghah is good because they generally meet the passing standard. Most students understand Balaghah well because they have a strong foundation in nahwu and sharaf, which they have studied from first to fourth grade. However, Asrin also acknowledged that the Balaghah exam is a difficult one for students. (Interview with Ustadz Asrin, 2024). The data indicates that the balaghah exam at Musthafawiyah is difficult. However, despite the difficulty, the students were able to achieve results above the target set by the teacher, which was a minimum of 60% of the exam questions. Some students even achieved results of up to 75%. There are three reasons cited as factors contributing to the difficulty of the exam. First, the material covered each semester is extensive. Second, much of the material is in the form of poetry, commentary, quotations, definitions, and examples. Third, students are confused about which parts to memorize due to the sheer volume of material.

4. Discussion

Based on the data described above, there are several conclusions that can be drawn from the analysis of balaghah learning at Musthafawiyah. First, in terms of learning materials. The balaghah book used at Musthafawiyah is Jauharul Maknun. This book is one of the well-known classical books on balaghah. The division of the book's content into three parts (maani, bayan, badi') and taught at three levels should provide sufficient time to teach this book in accordance with the learning targets. Unfortunately, Musthafawiyah students said that this book is rarely completed. Several factors may contribute to this, such as the large amount of material and the use of a lengthy method of teaching. Moreover, if students have weak basic nahwu sharaf skills, it will take the teacher longer to explain because they must first refresh the students' memory of nahwu sharaf material.

Second, in terms of learning methods. The delivery of material through lectures, which begins with memorisation, explanation of definitions, and examples, shows that balaghah learning at Musthafawiyah uses the qawa'id wa tarjamah method. There are several advantages to the qawa'id wa tarjamah method applied at Musthafawiyah. First, the qawaid wa tarjamah method builds discipline, obedience, and compliance among students towards their teachers. Teachers are idols and dominate the classroom, so the social system model built within the classroom is teacher-centred interaction (Nana Hendracita, 2021): This means that, in this case, teachers are more dominant as the centre of learning. Secondly, the qawaid wa tarjamah method taught by experienced senior teachers has at least two advantages: senior teachers usually have a deep understanding of Arabic grammar and can provide rich and detailed explanations. Senior teachers are also very authoritative and respected, which motivates students to study diligently and perseveringly.

In addition to its advantages, there are disadvantages to applying the qawaid wa tarjamah method in the balaghah learning process. First, qawaid wa tarjamah does not stimulate students' thinking skills. Balaghah material is predominantly delivered through lectures, so attention is focused on the teacher, while students only receive passively, similar to toddlers being spoon-fed. (Hidayat, 2016). This one-way relationship makes students passive, only listening and occasionally taking notes. This learning method does not hone students' thinking skills, so the learning pattern that is built tends to focus only on memorisation.

Secondly, the *istiqraiyah* approach, which emphasises providing examples after explaining the qawaid, should not rely solely on examples found in classical texts. The examples in the book *Jauharul Maknun* are examples from classical Arabic poetry that use sophisticated and metaphorical language, requiring advanced linguistic analysis skills to understand them. Teachers need to develop these examples by linking them to local culture so that they are easier to understand and attract the attention of students. According to (Muradi, 2011) Balaghah cannot be separated from the socio-cultural aspects of the Arab nation. Examples of *sya'ir balaghah* are generally taken from Arabic terms, which are only recognised by Arabs but are difficult for non-Arab students to understand (Muhammad Hafidz, 2018). Therefore, teachers need to provide relevant examples that can be linked to the customs, culture, and philosophy of the Mandailing community, so that by learning locally-based balaghah, students feel that balaghah is alive and close to their daily lives.

Third, in terms of evaluation. The evaluation of balaghah learning should not only be carried out at the end of each semester. Learning needs to be evaluated every week, month, or mid-semester. It is natural for students to feel confused when they are about to take an exam and try to memorise which parts of the material to focus on. This is because evaluations are rarely conducted during the learning process. One of the functions of evaluation from a psychological perspective is to make students feel satisfied and calm (Indahsari, 2021). This means that regular and transparent evaluations help students feel more in control of their emotions during the learning process. Evaluation reduces the anxiety and uncertainty they feel. Evaluation also requires the teacher's expertise to carry it out because learning evaluation is a series of methods. If the teacher's knowledge is inadequate, the application of learning methods will not be effective and efficient. (Sam, 2016). One of the principles of evaluation is continuity (Phafiandita et al., 2022).

There are two evaluation models, namely formative and summative. Formative evaluation is given at the end of each learning programme, such as daily tests or weekly quizzes. Meanwhile, summative evaluation is a test conducted at the end of the semester after the learning programme has ended (Makbul et al., 2022). Thus, the evaluation of balaghah learning at Musthafawiyah currently only applies summative evaluation, so that students have a heavy mental burden when facing exams. Therefore, it is important for teachers to complement the evaluation with a formative model.

5. Conclusion

In the dynamics of balaghah learning at the Musthafawiyah Purba Baru Islamic Boarding School, this study reveals four important findings. First, the use of the *Jauharul Maknun* book as learning material is supported by the exceptional competence of senior teachers in Arabic. Second, the qawaid wa tarjamah method contributes significantly to strengthening the students' obedience to the teachers, although the time-consuming challenge of memorisation hinders the achievement of material targets and reduces the stimulation of active thinking among students. Third, there is a need for stronger integration between teacher-centred and student-centred approaches to build balanced collaboration between students and teachers and increase student engagement in the learning

process. Fourth, enriching the qiyasiyah method with local examples can significantly increase student motivation in understanding balaghah. Fifth, learning evaluation should not only focus on summative tests, but also be supported by formative tests to continuously improve student learning outcomes.

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