

## Text Understanding Strategies Through Qiraah Wa *Tarjamah* Arabic Learning at MAN 1 Brebes

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### Abstract

**Background:** The problem that arises in Arabic language learning carried out by MAN 1 Brebes is the difficulty of reading Arabic texts and translating them into three aspects, namely, linguistic aspects, non-linguistic aspects, and cultural aspects.

**Purpose:** This study focused on Arabic language learning in MAN 1 Brebes. The main is the application of *Qira'ah* and *Tarjamah* methods. This method teaches Arabic grammar first and then translates.

**Method:** This research uses a type of descriptive qualitative research. The data collected and analyzed is in the form of words and images and is not related to numbers.

**Results and Discussion:** The strategies in qiroah learning used by MAN 1 Brebes teachers are: The first stage, *qira'ah* Jahriah or reading aloud, has a very high significance for first-level learning because this type focuses on practicing pronouncing vocabulary or letters correctly so that students understand between the sound of hijaiyyah letters and the symbol of the sound or hijaiyyah letters. The second stage is to read silently. In reading silently, students are trained to deepen the material. Students understand the meaning of words, the meaning of words within sentences, and the overall meaning of sentences in paragraphs. At the last stage in *qiro'ah* learning, the teacher analyzes the grammar in the qiroah reading text. This grammatical analysis is not only to understand the manuscript but also to strengthen the grammatical material that has been given previously.

**Conclusion:** *Qiro'ah* teaching strategies with the *Tarjamah* grammar method in MAN 1 Brebes can be summed up into three categories: *qiro'ah* strategies, *Tarjamah* grammar methods, and learning techniques.

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### Keywords:

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*Text Understanding Strategies, Arabic Language Learning, Qiraah Wa Tarjamah*

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### Abstrak

**Latar Belakang:** Problematika yang muncul dalam pembelajaran bahasa Arab yang dilaksanakan oleh MAN 1 brebes adalah kesulitan

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membaca teks Arab dan menerjemahkannya terbagi ke dalam tiga aspek yaitu, aspek kebahasaan, aspek non kebahasaan dan aspek kebudayaan.

**Tujuan:** Penelitian ini fokus pada pembelajaran bahasa Arab di MAN 1 Brebes. Utamanya ialah penerapan metode *Qira'ab* dan *Tarjamah*. Metode ini mengajarkan gramatika Bahasa Arab terlebih dahulu baru kemudian diajarkan menterjemah.

**Metode:** Penelitian ini menggunakan jenis penelitian kualitatif deskriptif. Di mana data yang dikumpulkan dan dianalisis berupa kata dan gambar dan tidak berhubungan dengan angka.

**Hasil dan Pembahasan:** Strategi dalam pembelajaran qiroah yang digunakan oleh guru MAN 1 Brebes adalah: Tahap pertama, *qira'ab* Jahriah atau membaca nyaring memiliki signifikansi sangat tinggi untuk pembelajaran tingkat pertama sebab jenis ini menitikberatkan pada melatih mengucapkan kosa-kata atau huruf dengan benar sehingga siswa memahami antara bunyi huruf hijaiyyah dan lambang suara tersebut atau huruf hijaiyyah. Pada tahap kedua adalah membaca dalam hati. Dalam membaca dalam hati ini siswa dilatih melakukan pendalaman materi. Siswa memahami makna kata, makna kata di dalam kalimat dan makna kalimat secara keseluruhan dalam paragraf. Pada tahap terahir dalam pembelajaran *qira'ab* guru menganalisis gramatika yang ada di dalam teks bacaan qiroah. Analisis gramatika ini selain untuk tujuan memahami naskah juga untuk menguatkan materi gramatika yang telah diberikan sebelumnya.

**Kesimpulan:** Strategi pengajaran *qira'ab* dengan metode gramatika *Tarjamah* di MAN 1 Brebes dapat disimpulkan ke dalam tiga kategori yaitu strategi *qira'ab*, metode gramatika *Tarjamah* dan teknik pembelajaran.

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**Kata Kunci:**

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*Strategi Memahami Teks, Pembelajaran Bahasa Arab, Qiraah WaTarjamah*



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## INTRODUCTION

A learning strategy is a series of activities carried out in the learning and teaching process, which includes student management, teacher management, management of learning activities, management of the learning environment, and assessment (assessment).[1] The series forms a cohesive system that successfully leads teachers to teach and learn. Learning strategies are closely related to policy planning and designed to manage learning so that the learning objectives that have been set can be achieved.[2]

The main goal of teaching Arabic is to develop the ability of students to use Arabic both orally and in writing.[3], [4] The ability to speak Arabic is known as language skills (maharat al-lughah), which includes four Arabic proficiency, namely listening skills (maharat al-istima'), speaking skills (maharat al-kalam), reading skills (maharat al-*qira'ab*), and writing skills (maharat al-kitabah).[5] Each skill does not stand alone but is interrelated and tiered. In Arabic language learning, these four skills are achieved through a systematic sequence relationship that shapes students' Arabic language skills.[6]

As discussed above, every MAN 1 Brebes student must master material about language skills, including reading skills (maharat al-*qira'ab*) and *Tarjamah* abilities (maharat al-*Tarjamah*). In maharah qiraah (reading skills), there are two meanings: converting written symbols into sounds.[7] The second sense is to capture the meaning of written and sound symbols. Maharah qiraah learning activities are not limited to reciting and understanding the meaning

of reading through cognitive and psychomotor activities but also contain mental activities on the reading content.[8]

In the activity of *Tarjamah*, as explained by Az-Zarqani in Shihabuddin, the term *Tarjamah* etymologically refers to four meanings, namely, trying to convey a language to people who do not use that language.[9] Describe a foreign speech in the language of another language user. Interpret foreign language speech with the destination language. Meanwhile, terminologically, the term translation can be understood as the process of expressing the meaning of a foreign language into the destination language while still paying attention to the overall meaning and intent of a foreign language.[10]

Meanwhile, teaching reading at the Madrasah' Aliyah level is to develop the ability to read and understand the meaning of Arabic texts.[11] The above problem is certainly an obstacle that the teacher must solve. At that time, the teacher's job is to convince students that the reading-learning process will be a pleasant experience for students, especially students new to Arabic. One of the efforts teachers can make to reduce reading learning problems is to design learning strategies tailored to the needs so that existing problems can be overcome and learning objectives are achieved.[12], [13]

MAN 1 Brebes is one of the formal educational institutions that organizes Arabic Language Subject learning. In practice, teachers carry out Arabic language learning by adhering to four language skills. Among the four skills taught are reading skills and the ability to translate Arabic. To achieve the objectives of learning Arabic, teachers emphasize providing learning experiences that allow students to have the ability and skills to read and understand reading well to understand books written in Arabic by not neglecting listening skills, speaking skills, and writing skills.

The school also uses the Arabic learning master book *Durusullughoh* as the main book of Arabic learning, which contains four Arabic language courses and questions related to *Qira'ah* and *Tarjamah* learning. One of the *qira'ah* wa *Tarjamah* learning strategies teachers apply in this case is determining a reading text that will be studied in class. After that, the teacher allows students to learn the text and mark mufradat that has not been understood. The teacher will enable students to ask each other questions and discuss the mufradat that has not been understood. In closing, the teacher can explain to complete students' understanding of the text.

The problem in Arabic language learning carried out by MAN 1 Brebes is the difficulty of reading Arabic texts and translating them into three aspects: linguistic, non-linguistic, and cultural. The linguistic element in question is the presence of symptoms of interference between Arabic and Indonesian, along with the causative factors. Non-linguistic aspects occur due to mastery of target language translators and weak translation theory. At the same time, the cultural element is related to the difficulty of finding word equivalents appropriate to the cultural context of the source language and the reader's language.

Based on the results of the author's pre-research observations, precisely at MAN 1 Brebes on March 21, 2019. The author obtained information from Siti Aisah, a class XII Arabic teacher. Arabic learning is done for two to three hours of lessons in one week. On the other hand, some students are still not fluent in reading Arabic script; in this case, students do not get adequate religious education. This becomes a problem in learning reading skills.

According to teachers, the difficulty in translating Arabic texts is because translating itself is a complex activity. The fundamental differences between the Arabic and Indonesian systems can explain this. On the other hand, translators who are not fluent in the recipient's language are also an obstacle. The translator's lack of mastery of translation theory. In addition, there are also some difficulties in translating a text, such as one's lack of mastery of

Arabic vocabulary and difficulties in transliteration itself. Ahmad Izzan said in his book that the problems often encountered in translation relate to language, Arabic grammar, and transliteration difficulties.

On formal education, especially in MAN 1 Brebes. Arabic is a compulsory subject for students from grade X to grade XII. One of the methods used by Arabic teachers at MAN 1 Brebes is the *Qira'ah* and *Tarjamah* methods. This method teaches Arabic grammar first and then translates. The difficulty faced by students in solving, due to students' lack of mastery of Arabic vocabulary and lack of mastery of Arabic grammar, for example, in determining fi'il, fa'il, and maf'ul in a sentence, so these difficulties will have an impact on understanding and expressing the meaning contained in the text. For this reason, the author is interested in researching the Strategy of Understanding Text through Arabic Language Learning *Qiraah WaTarjamah* in Man 1 Brebes.

## LITERATURE REVIEW

### Learning Strategy

The term strategy in the Big Indonesian Dictionary (KBBI) means the science and art of using all resources to carry out certain wisdom.[14], [15] The meaning of strategy in learning is a procedure used to provide a conducive atmosphere for students to achieve learning objectives.[16]

In this case, the meaning of the term learning results from translating the word instruction into English.[17] The word is taken from the Greek word instructs or inquire, which means to convey thoughts. Thus, learning means to get thoughts or ideas that have been processed meaningfully through learning activities.[18]

For Stone and Sirait, the word learning includes the meaning of learning as an effort to obtain behavior change.[19] The principle states that the main characteristic of the outcome of a learning process is a change in student behavior.[20] In addition, the behavior change occurred as a whole. That is, the changes that occur include all aspects of behavior, including cognitive, affective, and psychomotor aspects.

In a learning strategy, elements of methods and techniques or procedures allow students to achieve learning objectives. Teaching strategies have a broader sense than teaching methods or techniques. Teaching strategies play a more important role for teachers when dealing with student diversity in the classroom. Both diversity in terms of ability, diversity of achievement, diversity of tendencies, and diversity of student interests.

### Arabic Language Learning in Madrasah Aliyah

In terms of language, the word madrasah is taken from the Arabic word madrasah.[21] The word madrasah in Indonesian means school. In terms of madrasah, it is adopting the Western school system to meet the modernization needs of Islamic education.[22] Madrasah is a transformed form of pesantren. Based on the Joint Decree (SKB) of the Three Ministers in 1975, which regulates regulations on Improving the Quality of Education in Madrasahs, the position of Madrasahs is in line with existing public schools. The madrasah education system is a variant of typical Indonesian education that tries to respond to the development of the era where, at that time, the condition of the Islamic education system was lagging behind modern schools. The division of madrasah education levels at the same level as public schools based on the Three Ministerial Decrees, namely:

1. Madrasah Ibtidaiyah, or MI, is ranked in line with the Elementary School/SD;
2. Madrasah Tsanawiyah or MTs is in line with First Level Secondary School/SLTP;
3. Madrasah Aliyah, or MA, is ranked in line with the Upper-Level Secondary

School/SLTA.

In addition, with the existence of the National Education System Law No. 2 of 1989 article 11 paragraph 1 to strengthen the strategic position of madrasahs, it is explained that the level of education included in the school education path consists of general education, vocational education, special education, official education, religious education, academic education, and professional education.

### **Understanding Arabic**

Language is a means of communication for people to carry out social work. Every language lives and develops and is used to communicate in a homogeneous environment. So, it becomes natural when certain language user communities cannot know the language of other groups of people who are not language users. Thus, language can only work in a language environment similar to a particular community. It can be concluded that language, in its narrowest sense, is a means of communication for individuals with similar environments. In practice, languages have symbols that can be pronounced. According to Musthafa Al-Ghulayaini, language is the utterances people use to express their thoughts.[23] On the other hand, language is a set of rules of various speech habits that live and are used to communicate socially between individuals in a given society.

Meanwhile, Arabic belongs to the Semitic language family.[24] Arabic belongs to the Semitic Hemit language family. Arabic is a family of Homo Semitic or Arabic Al-Hamiyah Al-Samiyah. In addition to Arabic, there are also Semitic languages, ancient Egyptian languages, Berber languages, and Kushitic languages that belong to the Homo Semitic languages. Homo Semitic languages are divided into two, namely, the Eastern group and the Western Group. The homo-Semitic languages of the East include Assyrian-Babylonian or Akadiah, and the Western group includes Aramaic, Can'aniyah, and Arabiciyah.

In addition to fusha Arabic, there is 'ammiyah Arabic or market Arabic, which is used in people's daily lives.[25] It is commonly used in everyday conversations among people. Arabic fusha for Musthafa Al-Ghulayain is a sentence delivered by Arabs to convey their intentions. In other words, fusha Arabic is the language of the unifying identity of the Arabic jairah. So, for Fathi Yunus, the Arabic language fusha is the most fundamental element in building an Arab nation of various tribes. On the other hand, the use of Arabic in the Qur'an and al-Hadith and the conversation of Muslims gave birth to an agreement that Arabic is the language of the unity of Muslims. However, not all Arabic speakers are followers of Islam. This is because religions outside Islam also use Arabic in their home country. However, the fact is that it was Arabic that Allah Almighty chose to send down the Qur'an.

### **Definition of *Tarjamah* Grammar**

The method of qawaid *Tarjamah* developed rapidly in the hands of German thinkers such as Johan Seidensticker, Karl Plotz H.S. Ollendorf, and Johan Meidinger. The qawaid *Tarjamah* method became mainland Europe's most widely used teaching foreign languages from the 1840s to 1940s.[26] In the early days of the European revival or around the 15th century, many European schools and universities required students to learn Latin because it was considered to have high educational value. By studying ancient manuscripts, the grammatical translation method developed rapidly to study Ancient Greek and Latin works. However, the name "Grammar Translation Method" was only known in the 19th century when all of mainland Europe used this method.

The grammar method of translation[27], as the name suggests, combines the grammatical method and the translation method once by learning foreign languages, emphasizing language rules to achieve reading, writing, and translation skills. The

grammatical method of translation departs from the approach that language is prescriptive, which forms a set of vocabulary and paragraphs; thus, the truth of a language is guided by written instructions in the form of grammatical rules. Ba'labak in Ahmad Fuad Effendy explains that the essence of the *Tarjamah* grammatical method is memorizing rules and grammatical analysis of discourse.[28] The next stage is translating into the mother tongue used by teachers and students in lesson introduction. In other words, this method helps students to understand language logically based on the process of discourse analysis. In addition, these aspects of grammar rules are not intended to train students in active communication or language skills.

Teaching Arabic using the Grammar and *Tarjamah* Method aims to create educated students trained to master Arabic knowledge. Students know a high literary culture and appreciate Arabic translation and grammar. Students can memorize Nahwu and Shorof material in Arabic Literature texts. Students have the competence to translate well from Arabic to Indonesian or vice versa.

### **Advantages and Disadvantages of *Qira'ah* Learning Strategy Using *Tarjamah* Grammar Method**

#### **1. Advantage**

Students have proficiency in translating Indonesian into Arabic, and vice versa, as well as existing grammatical rules, and students can memorize the rules of Arabic learned in class.

#### **2. Lack**

The grammar analysis presented can be too complicated for beginner students just learning Arabic, so teachers need to provide straightforward explanations that are easy for students to understand. The foot-by-sentence form of translation can completely confuse the meaning of sentences in a broad context. Lack of variety of reading types. Often, students only learn to read one particular variety, a variety of literature, for example. However, literary-type language is not a model of everyday language that becomes less practical for communication. Often, students are told to memorize the rules of Prescriptive Arabic.

### **Previous Research**

Research on the Strategy of Understanding Text Through Arabic Learning *Qiraah Wa Tarjamah* has been conducted widely. As Al-Jarrah researched, R. M. "Enhancing Arabic reading comprehension through cognitive and metacognitive strategies. International Journal of English Linguistics" This study explores using cognitive and metacognitive strategies to improve reading comprehension in Arabic. The results suggest that applying this strategy can improve reading comprehension skills. Then research Abu-Rabia, S., & Shakkour, W. "Teaching Arabic reading comprehension strategies: Cognitive and metacognitive awareness. Journal of Education and Practice." This study focuses on teaching reading comprehension strategies in Arabic, emphasizing cognitive and metacognitive awareness. The results showed that awareness of this strategy significantly improved reading comprehension skills. Another study Amin, M., & Osman, N. "The effectiveness of reciprocal teaching strategy in enhancing Arabic reading comprehension among non-native Arabic learners. International Journal of Linguistics, Literature and Culture", this study evaluates the effectiveness of reciprocal teaching strategies in improving reading comprehension in Arabic for non-native learners. The findings suggest that this approach is effective in improving reading comprehension skills.

The three studies above generally provide information that the Strategy of Understanding Text Through Arabic Learning *Qiraah Wa Tarjamah* is effectively used in learning.

## METHOD

This study used a type of descriptive qualitative research.[29] The data collected and analyzed are in words and images and unrelated to numbers. Descriptive research is a form of research aimed at describing or describing existing phenomena. Descriptive research seeks to make a systematic, factual, and accurate sense of the facts and nature of a particular population or area.[30] This study was used to determine how *qira'ah waTarjamah* learning strategies in understanding Arabic texts in MAN 1 Brebes. The research location in this study is MAN 1 Brebes on Jl. Cipto Mangunkusumo Brebes.

This study's primary data source was interviews with principals, teachers, and students of MAN 1 Brebes. Secondary data are obtained through intermediate media. Secondary data in this study are records or reports that have been compiled in archives and documents that have been published.

## RESULT AND DISCUSSION

### Arabic Language Learning Curriculum

The curriculum comes from the Latin Curriculum, meaning the distance a runner must travel. In terms of all learning experiences, the school plans and directs the curriculum to achieve educational goals. Meanwhile, Hilda Taba explained that the curriculum is a statement that contains certain general educational goals. Some are specific, and the material is selected and organized based on a certain pattern for learning and teaching. The curriculum used in MAN 1 Brebes is Kuiculum 13, which refers to the 2016 Government Regulation on the 2013 Curriculum (K-13 Revised). K-13 Curriculum. The 2013 curriculum was developed on two main theories: "standard-based education" and competency-based curriculum theory. Education based on standards is realized by the existence of national standards as the minimum quality that must be possessed by every citizen, which is then translated into content standards, process standards, graduate competency standards, educator and education personnel standards, facilities and infrastructure standards, management standards, financing standards, and educational assessment standards. Such a competency-based curriculum is designed to realize the widest possible learning experience for students to develop the ability to behave, knowledge, skill, and act.

### Analysis of *Qiro'ah* Learning Strategies Using *Tarjamah* Grammar Method

#### *Qiro'ah* Learning Strategies

The strategy in qiroah learning used by MAN 1 Brebes teachers combines *Qiro'ah* Jahriyyah and *Qiro'ah* Shamitah. *Qira'ah* Jahriah, or reading aloud, has a very high significance for first-level learning because this type focuses on practicing pronouncing vocabulary or letters correctly so that students understand between the sounds of hijaiyyah letters and the symbol of those sounds or hijaiyyah letters. As stated by the teacher,

"... Usually read aloud first with students. Then, peel the meaning together with them. After that, I asked students to deepen the reading material by reading silently."

The early stages of *qiro'ah* learning activities are intended to train students to correctly pronounce words in the reading, as conveyed by Arabic teachers, "so that students get used to pronouncing the mufrodat that is being studied correctly." The second stage is to read silently. In reading silently, students are trained to deepen the material. Students understand the meaning of words, the definition of words in sentences, and the overall meaning of sentences in paragraphs, as conveyed by the teacher,

"... By reading in my heart, I allowed the students to dive into the meaning of reading and get a little familiar with the vocabulary. After that, I peel the gramatica or the order of the script-forming sentence."

At the last stage in *qiro'ah* learning, the teacher analyzes the grammar in the qiroah reading text. This grammatical analysis is not only to understand the manuscript but also to strengthen the grammatical material that has been given before. The *qiro'ah* learning strategy in MAN 1 Brebes is carried out in three stages: reading aloud to harmonize the sounds and hijaiyyah letters that makeup words. The second stage is to read silently. This reading process aims to deepen the material and understand the content side of the reading. The final stage of the *qiro'ah* learning strategy is the grammatical analysis contained in the reading text.

The Arabic teacher at MAN 1 Brebes is very good at implementing qiraah teaching strategies because it combines two types of reading activities. In this case, it is a strategy of reading aloud and silently reading. Thus, students' mastery of reading texts will likely get a higher score. Learning grammar also combines a deductive learning style where grammatical material is found before *qiro'ah* material so that students can provide grammatical analysis of the text. In the final stage, the teacher uses an inductive pattern where the teacher examines the text with students aloud and in-depth and then analyzes grammatically at the end of the *qiro'ah* learning session.

### **Tarjamah Grammar Method**

Two fundamental aspects of the grammatical method of translation are the ability to master and translate the rules of Arabic into Indonesian. These two abilities are the main capital for giving birth to ideas that depart from the reading script into writing in the mother tongue and Arabic itself, and they are also the main capital for understanding the ideas contained in the Arabic reading script. Focusing on meaning is the opposite of focusing on grammar.

This is because the basis of developing language skills is to understand meaning. Focusing too much on teaching grammar will only cause one to forget to use sentences in communication situations. In this case, grammatical skills are a foundation for further developing communicative abilities so that teachers are not trapped in student grammar supervision. In the case of this book, the teacher only needs to introduce the sentence forms contained in the Juha text. The rest is to understand the meaning of vocabulary and use it to make communicative sentences. The use of the *Tarjamah* grammatical method in *qiro'ah* learning at MAN 1 Brebes,

"... I use the *Tarjamah* grammatical method only when teaching qiroah texts. Indeed, I think the qiroah script suits the *Tarjamah* grammatical method so that students understand each part of the reading formation. With the *Tarjamah* grammatical method, I think it is good to teach *qiro'ah* texts to students. So that each vocabulary is studied in meaning and language or grammar."

The *Tarjamah* grammar method applied in MAN 1 Brebes has fulfilled the requirements by using the two main spirits of the *Tarjamah* grammar method: understanding vocabulary and mastering grammar. In understanding language, the teacher emphasizes,

"... Broadly speaking, the use of the *Tarjamah* grammatical method is filled with activities; I read the *qiro'ah* script with the students, then discussed the meaning of the new vocabulary grammar, sir.

The textbook shows the qiroah material after the istima', hiwar, and tarkib material.



So, it's the right order, and students are not surprised if they learn tarkib because, in the previous material, they have learned tarkib." Understanding vocabulary is found in the aspect of truth in pronouncing words and understanding their meaning and position in sentences. The grammatical aspect aims to master grammar theoretically and be able to use it actively to analyze reading texts. When diagnosed with the learning characteristics of the *Tarjamah* grammar method, applying the *Tarjamah* grammar method in MAN 1 Brebes is appropriate, first in terms of purpose. The purpose of students studying Arabic is to be able to read Arabic texts even though they have not been enriched with reading sources from original Arabic literary works. In this case, the teacher facilitates learning so students jointly design goals, make choices, and build involvement in all learning tasks. Thus, the teacher is not the only person who controls learning but builds learning with students. In the context of this book, teachers facilitate students in building learning by involving students actively involved in each learning scenario. This means that students understand the teaching design and are actively engaged in concocting learning.

Second, the subject consists of nahwu books, Arabic dictionaries, lists of mufrodites, and reading manuscripts. These four points are already available in the textbook, so teachers are quite helpful. Students can have dictionaries on their gadgets, especially with androids. Third, the role of the teacher is more dominant in learning as a material giver, while students are passive as the party receiving learning material. Students are not allowed to increase listening and speaking exercises. This method emphasizes expanding the practice of reading Arabic texts and translating them.

Nevertheless, MAN 1 Brebes Arabic teachers encourage students to participate actively in *qiro'ah* learning. The teacher is not monotonous to be a lecturer in reading together and analyzing meaning and grammar. Students are not monotonous listeners of information but are also engaged in learning. Herein lies the characteristic of learning *Tarjamah* grammar at MAN 1 Brebes, which has a positive value.

Fourth, the unit that is the focus of learning is sentences. This has implications for children's attention, which is more devoted to understanding sentences. The activity consists of students translating fragments of sentences separately. The study of Arabic *qiro'ah* in MAN 1 Brebes focuses on reading texts, analyzing them word by word, and analyzing them grammatically. In the final stage, the *Tarjamah* grammatical method is also not included in receptive learning, receiving information from teachers, or reading manuscripts. It is also productive learning because students independently translate Arabic reading manuscripts into Indonesian at the session's end. Each student's understanding of the reading script will be tested from here. Have they mastered it or not? Thus, *qiro'ah* learning gives tangible results to students. However, according to Arabic teachers, it cannot be said to be maximum.

### **Learning Steps**

Techniques or steps are the implementation of a method. In learning *qiro'ah* material using the *Tarjamah* grammatical method, the teacher plays many positive combinations, such as the use of loud and silent reading activities and the presence of translation products. Here are *qiro'ah* learning techniques with the *Tarjamah* grammar method at MAN 1 Brebes.

The first stage is for the teacher to open the learning with greetings and slightly remember and reinforce the previous material, as the Arabic teacher said. The second stage is the core stage of education. The core stage is divided into three stages: the stage of reading aloud, the stage of reading silently, and the stage of grammatical analysis. At the stage of reading aloud, the form of learning is that the teacher reads the text aloud and is followed by students. The goal is to study vocabulary and its meaning. At this stage, there are four steps, namely:

1. The teacher reads aloud and is followed by the students;
2. Peeling the meaning of mufrodat;
3. Students read the reading paragraph together aloud;
4. Evaluate vocabulary with the teacher, mentioning certain words contained in the script.

The silent reading stage aims to deepen students' vocabulary and understanding of the content while finding existing language patterns. The steps in the quiet reading stage are:

1. The whole student read the paragraph silently;
2. Students understand the meaning of each word thoroughly;
3. Students identify existing grammatical patterns.
4. The teacher writes a sentence taken from the reading text under study and
5. Discuss these sentence patterns with students.

At the evaluation stage, the teacher assigns the task to students to rewrite the paragraphs studied into existing Indonesian and sentence patterns. The forms of daily tasks for knowledge evaluation are:

1. Students translate the text into Indonesian; and
2. Make a grammatical analysis (grammar / nahwu that has been learned) from existing sentences with an analysis of rules that have been known previously.

The closing activity was carried out by motivating students to remain enthusiastic about learning Arabic. This is important because there is a side of affection teachers give to their students so that students are not pressured into learning Arabic; according to Arabic teachers, "After the lesson is over, I close with motivation and hamdalah."

### **Analysis of Disadvantages and Advantages**

From the research data, it can be seen that there are several shortcomings of *qiro'ah* learning from the student side, namely:

1. Lack of variety of reading sources,
2. Study time,
3. Activities at home other than study,
4. I am not an alumni of the madrasah or not studying in Pesantren.

The variety of sources will enrich students' authentic Arabic literary reading treasures by referring to sources. This problem can be overcome by providing reading materials or utilizing the internet.

Short learning time in class will never be adequate. Therefore, students need to discuss lessons outside of class hours with peers and teachers. When at home, student activities become variegated. So, students must make a good daily schedule to master Arabic well. Alumni of pesantren or currently studying there can enrich the treasures of reading students' religious texts. Moreover, the enrichment of Arabic grammatical treasures. Therefore, students can carry out peer tutoring to complement each other's knowledge between students.

In addition, at most times, sir, because Arabic needs to be studied more deeply, right? In addition to the problems in class, there are also problems at home, sir. If the child is Mondok the delicious, the sir in his cottage is still learning Arabic. Suppose it's like me, who doesn't have to learn independently, sir. But yes, I sometimes discuss it with other friends because I want to know more about Arabic, right, sir."

Meanwhile, the disadvantages of *qiro'ah* learning from the teacher's side are:

1. Lack of access to teaching/reading resources,
2. Time constraints.
3. Student Organization in Learning
4. Learning Evaluation
5. Material Deepening
6. Further Student Handling
7. Efforts to Maintain Learning Continuity

Access is plentiful, for example, if the school is willing to work with the college library to provide or create relevant reading manuscripts. In addition, internet technology makes it easy for teachers to access rich reading resources. However, teachers' limited time means that the opportunity to utilize rich reading materials has not been fulfilled. The advantages of learning *qiro'ah* at MAN 1 Brebes, according to students, are:

1. Teachers are enthusiastic about teaching; in other words, teachers have good personality competencies;
2. The teacher can explain Arabic well with the words. The pedagogical competence and professional competence of the teacher are very good

From the point of view of Arabic teachers, the advantages of learning *qiro'ah* are supported by several factors, namely:

1. Teachers love teaching Arabic,
2. Mastering the learning material
3. Office environment.

The first factor, teachers enjoying teaching, can be attributed to the teachers' good personal competence. The second factor, mastering the learning material, means the teacher has good professional competence. The third factor is the office environment. The individual competence of a good Arabic teacher is a good capital to provide Arabic learning.

## CONCLUSION AND IMPLICATIONS

The strategy of teaching *qiro'ah* with the method of *Tarjamah* grammar in MAN 1 Brebes can be divided into three categories: *qiro'ah* strategies, *Tarjamah* grammatical methods, and learning techniques. (a) The strategy in *qiro'ah* learning used by MAN 1 Brebes teachers are: The first stage, *Jabriah qira'ah* or reading aloud, has a very high significance for first-level learning because this type focuses on practicing pronouncing vocabulary or letters correctly so that students understand between the sound of the hijaiyyah letter and the symbol of the sound or hijaiyyah letter. The second stage is to read silently. In reading silently, students are trained to deepen the material. Students understand the meaning of words, the meaning of words within sentences, and the overall meaning of sentences in paragraphs. At the last stage in *qiro'ah* learning, the teacher analyzes the grammar in the *qiro'ah* reading text. This grammatical analysis is not only to understand the manuscript but also to strengthen the grammatical material that has been given before. (b) *Tarjamah* Grammar Method: The *Tarjamah* grammar method applied in MAN 1 Brebes has fulfilled the provisions by using the two main spirits of the *Tarjamah* grammar method: understanding vocabulary and mastering grammar. Understanding language is found in the aspect of truth in pronouncing words and understanding their meaning and position in sentences. The grammatical aspect aims to master grammar theoretically and be able to use it actively to analyze reading texts.

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