

# PROCEEDING



## THE INTERNATIONAL CONFERENCE ON LANGUAGE TEACHING AND ASSESSMENT

"Language Teaching and Assessment  
for the 21<sup>st</sup> Century: Current Issues and Trends"

Syahida Inn, August 22-23, 2017



Pusat Pengembangan Bahasa  
Universitas Islam Negeri Syarif Hidayatullah  
Jakarta



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Universitas Muhammadiyah Surakarta

**THE EFFECTIVENESS OF IMPLEMENTATION TAMyiz METHOD TO IMPROVE SANTRIS'  
ABILITY IN READING KITAB KUNING AT MODERN ISLAMIC BOARDING SCHOOL  
AL-JUNAIDIYAH BIRU BONE REGENCY, SOUTH SULAWESI**

Muslini Sultan  
STAN Watampone

**Abstract :** This paper focused on the application of Tamyiz method as an alternative way of learning Arabic language, especially to accelerate students' ability to read Kitab Kuning in Modern Islamic Boarding School Al-Junaidiyah Biru Bone Regency of South Sulawesi. The objective of this study is describing the application of Tamyiz method in teaching learning process. So that, it can be useful to be applied among the santri (students). This study used qualitative descriptive method as well as some approaches, namely: pedagogical, linguistic, sociological, and philosophical approaches. While , technique of collecting data include several ways, such as library research, field observation, interviews with the trigger of Tamyiz Method and the instructors of Pesantren (Islamic Boarding School) and study documentation. Technique of data analysis used Inductive technique. Data is processed by analyzing the data and information that have been obtained. Then the data collected, arranged, and analyzed, consequently it can provide a complete and valid information. The result of this study shows that the effectiveness of the implementation Tamyiz method is considered successful because this method has developed two principles, that is how the teacher teach and how the students learn Tamyiz. Firstly, the principle of *Laduni* (*Wafa' Auzu' min*) means that students learn by speak loudly techniques (as one way to optimize the potential use of left and right brain in balance), combine with integrative-repetition techniques (as one way to optimize the potential of the subconscious or *qabun/sudur*), so the learning result will be more optimal. Secondly, the principle of *Senat* (*santri TOT; training of trainer*): it means that santri role as a teacher who is teaching/explaining to other santri. Then, Tamyiz material is the Arabic rules that are concluded and formulated. As the result, santri of modern Islamic Boarding School al-Junaidiyah Biru Bone are easier to understand the structure in reading Kitab Kuning without line and *syekal* after several stages of intensive training.

**Key Words :** Tamyiz, Kitab Kuning

### **Introduction**

In this modern age has emerged Arabic textbooks with approaches and methods that promise a "great hope" to Arabic language by facilitating the process of learning Arabic for foreigners including speakers in Indonesia. Such as *al-Da'wah al-Arabiyyah* book with various models and strategies of learning, *al-Arabiyyah baina yadayk*, *al-Arabiyyah li al-Nasy'in*, and other Arabic textbooks from Arab countries has developed an integrative method or called *lanqah al-wahdah*, with the emphasis of mastery of four *maharah al-lughah* namely: *maharat al-istima* (listening ability), *al-kalam* (speaking ability), *qir'ah* (reading ability), *al-kitabah* (writing ability), but in reality *lanqah al-wahdah*, can succeed well and maximal, if we spend a long time studying it, or fail at all because it is not efficient, due to the abundant skills of language skills that must be achieved with the old tempo in learning Arabic, so the method of *funu'iyah* in learning Arabic back into consideration and alternative choice in learning Arabic, especially *nahwu-naraf* science.

Similarly, Arabic learning methods and strategies have many models, techniques, approaches that integrate the various learning models, such as those applied in *madrasah*, boarding schools and colleges, but the Arabic learning materials and their methods are almost predictable that the learning period of the books will take years because of the sheer volume of book pages to read, so that sometimes students or learners have graduated in Islamic colleges, Pesantren or *madrasah*, but *nahwu-naraf* material is unsuccessful or not completed as expected,

because of the amount of material that must be taught, and most likely the result of comprehension is very minimal and not comprehensive, even usually there are only a few of students who are able to understand *Nahwu-saraf* well and the impression that learning *nahwu-saraf* is difficult and boring. Then came the critics who said that methods and learning strategies that have been used so far in *nahwu-saraf* learning should be changed, by looking for a new method in order to eliminate the bad stigma.

The Arabic learning method, *Tamyiz*, is one of the *nahwu-saraf* teaching methods that triggers that learning *nahwu-saraf* is easy and fun, can be done in a relatively short time and can be applied in reading the *Kitab Kuning* and the translation of the *Qur'an*. *Tamyiz* method is one of the answers to the criticisms of the problematics of *nahwu-saraf* learning that emerged so far. The pioneering method of *Tamyiz*, Abaza, MM, inspired by the intelligence of Imam Shaf'i, when he was 10 years old, became a hafidz *Qur'an*, he was able to teach his *tafsir*, and also be able to teach the *hadiths* in various assemblies. The story of the greatness of this Imam Shaf'i is an important part of the success story that inspired the originator of the *Tamyiz* method. Abaza's dream is to see muslims children in Indonesia to memorize, understand, and be able to teach Arabic since childhood such as Syaf'iyy priest's achievement (Abaza, 2010: 1). Therefore, in the formulation of materials and ways of teaching, *Tamyiz* method laid the level of understanding and absorption of children of primary school age as a benchmark and standard in learning Arabic.

This standardization is based on a simple thought, something that can be understood by a child can be understood by adults. Therefore, *Tamyiz* method has a motto, "If children can do it as well as adult". The point is if young children can learn Arabic in a short time, as well as adults, it would be easier to understand Arabic. After a two-year trial and 100 hours post-training research, *Tamyiz*'s method of covering the content and way of teaching found its systematic formulation. In terms of material, material presented *Tamyiz* method, just like the content *nahwu* and *saraf* in general. The originator modified the systematics and terminology *nahwu-saraf* that had been considered standard, then in terms of the method of learning, *Tamyiz* method holds the principle "الطريقة أهم من المادة" means, methods are more important than material.

Therefore, *Tamyiz* method develops neuro-linguistic theory and total participatory all of students. Neuro-linguistic theory is utilizing all the potential intelligence of a person (left brain, right brain, and subconscious), while the total theory of participatory all of students is a theory that makes all participants active learning in every activity. Both of these are intelligently framed in a Suncanese term namely *Ladun* (loud voice) and *Senjat* (santri TOT). The launching process of *Tamyiz* method was held in Istora Senayan Jakarta on July 4, 2009. Now this method has been legally patented based on the Decree of Minister of Law and Human Rights. It is to protect the copyrighted work of *Tamyiz* method as one of the methods in *nahwu-saraf* learning.

Observing from the development of *Tamyiz* method, the experts began to speak among them, Ansh Sakho, said that *Tamyiz* method is a formulation of quantum *nahwu-saraf* theory that can deliver santri and anyone who can read the holy *Qur'an* be smart to translate the *Qur'an* and understand the *Kitab Kuning* in short time. The statement of the Rector of the Institute of Islamic Science (IIQ) Jakarta is very reasonable. After the series of *tashih* to *Tamyiz*, he concluded that the constraint faced by santri during this time is the difficulty of formulating the *nahwu-saraf* theory by means of easy learning because *nahwu* has already been perceived as a difficult lesson. One of the obstacle is santri should read the *nahwu-saraf* book, learn to translate, understand the theory of the book, apply to other *Kitab Kuning* and even required memorize *matan* and *nazam*. For that reason, learning to read the *Kitab Kuning* takes a very long time but with *Tamyiz* method all the obstacles are overcome. The concept is be able to cut the learning period from many years to 100 hours and also implemented and taught with very joyful and fun experience.



According to the trainees, the application of Tamyiz method in Arabic learning process proved efficient and effective because specificity of learning method of reading Kitab Kuning is easy to understand. There is a modification and restructuring of nahwu-saraf terms based on the consideration of group focus alignment. It has proven to be able to transform nahwu-saraf material very easily. Patterns and learning strategies applied is fun, it is seen from the smile of participants who colored the training from beginning to end. This method based on several principles: a) the instructors should not blame the participants, b) instructors are always creative to keep the enthusiasm of participants with expressions and actions, c) integrate entertainment in any material submitted, d) avoid giving difficult assignments for participants. As well as short, effective and efficient learning time, this method is designed within 100 hours (12 days).

Tamyiz training usually takes 100 hours in nahwu learning process meanwhile in but in boarding school need six years. It is a very short learning time. If converted to learning hours at school, 100 hours is equal to one semester. Whether there students who can master nahwu-saraf and be able to read the Kitab only by learning in one semester?

In terms of methodology, this study is a library research using qualitative descriptive study. Descriptive research is intended to describe and explain the concepts, theories on which the Tamyiz method is based. The objective are analyze and study of this method can be revealed well and clearly in its application in learning process of translation of Alquran. According to Jane Ritchie, qualitative research is intended as an attempt to present the social world, and its perspectives in the world, in terms of concepts, behaviors, perceptions and issues about the human being studied (Moleong, 2007: 6).

This study is located at Modern Boarding School al-Junaidiyah Biru on Jenderal Sudirman street Bone Regency of South Sulawesi. Things to note in the determination and selection of research sites namely: places, subject and activities (Nasution, 1996: 43). Penentuan The determination of this location is based on deep observation on the application of Tamyiz method in Modern Boarding School al-Junaidiyah Biru as a method of learning process to improve students' ability in reading Kitab Kuning.

This study uses several approaches namely: pedagogical, linguistic, sociological, and philosophical approaches. The pedagogical approach, intended to conduct a theoretical study of the Tamyiz method in nahwu-saraf learning. This study also uses a linguistic approach intended to describe the analysis of Arabic nahwu-saraf method in applying Tamyiz method to build the capability of translating the Qur'an. At last, this study uses a philosophical approach in order to think about the phenomena applying Tamyiz process with haqqul yaqin, true, profound, radical, systematic and universal in interpreting and describing the efficacy and effectiveness of the implementation Tamyiz method.

Technique of collecting data include several ways, as follows; library research, this is a written data related with Tamyiz method in nahwu-saraf learning, especially studies on nahwu-saraf, Arabic language learning theories and the other sources of literature that related to this study. Then, interview with instructors and learners/trainers who have mastered and experienced directly about the effectiveness and effectiveness of nahwu-saraf learning. Observation plays a very important role. Moleong explains that observations participate in qualitative data collection, methodologically based on two reasons: because (1) researchers can see, feel and interpret the world along with various social events and phenomena in it as well as the informants (2) Allows for mutual understanding by researchers and informants (inter subjectivity) (Moleong, 2007).

In analyzing the data, the researcher uses the inductive technique that is processing the data by analyzing the data and information that has been obtained, then collected, arranged, and analyzed, in order that it can give the whole information and describe about the research object or by managing general data, then create a conclusion specifically.

## Discussion

### The concept of Tamyiz Method

The word Tamyiz referred to a name of method given by the originator of this method is Abaza. The naming was based on the name of his grandfather and uncle, named Kyai Tamyiz and Kyai Anas Tamyiz, as described in the previous section.

If it is traced further in linguistic terms, Tamyiz derived from the Arabic word "Tamyiz", it means light and clear as in Kitab Mu'jam al-Maqayis. Tamyiz derives from the word "فصل - فصل - فصل" which means separating things from each other to become separate parts (Zakariya, 1994: 971). In Kitab al-Mu'jam al-Wasit, Tamyiz means one of the terms of nahwu which means to remove the doubt on something until it becomes clear (Anis, LL: 793).

Meanwhile, according to Abaza, Tamyiz method can be defined as a form of model and strategy in nahwu-saraf learning to form the reading Kitab Kuning and to translate the holy Qur'an, using neuro linguistic theory and total parsipatory all of students and some of learning principles. The purpose of Neuro Linguistic theory is to utilize all the potentials of one's intelligence (left brain, right brain, and subconscious), while the total parsipatory all of students theory is to activate all the learning participants (Abaza, 2013). It is intended to create a balance of learning focus between the role of teacher-centered learning with the role of learning centered on students, or "student centered"

According to Akhsin Sakho Muhammad, Tamyiz Method is the formulation of nahwu-saraf theory by easy learning, because the lessons of nahwu-saraf already perceived as a difficult lesson, so there are some obstacles that is; students must learn how to read the Kitab nahwu-saraf, translate the kitab, understand the theory, be able to apply the theory of kitab to the other Kitab Kuning, and in certain kitab, students must memorize *malan* and *nadzam*. Due to the many obstacles faced by Arabic learners, according to Akhsin Sakho, Tamyiz method is an answer to overcome these obstacles (Abaza, 2011). Thus, position of Tamyiz method in the social context of nahwu-saraf learning in Indonesia is very strategic to be an alternative learning method, especially in nahwu-saraf learning, the translation of Qur'an and Kitab Kuning. Therefore Tamyiz method is considered the formulation of quantum nahwu-saraf theory.

According to Alimin Khalq Mesra, a Tamyiz Training alumnus, Tamyiz method is a nahwu-saraf learning process that emphasizes word identification training, either, letter, isim, or fi'il which is easy to *muftadil*n or beginners, because when they find a part of word, the word will be mentioned and sung the trait or "brothers", repeatedly, so it is considered as a proposition or "syawahid" (Alimin, 2013).

According to Abaza, Tamyiz's method is a method of learning created from lengthy analysis and personal experience, originally composed at the request of HMS Ka'ban, after returning from a pilgrimage to maqbarah of Imam Shafi' in Egypt, Ka'ban asked Abaza to conduct a research so that Indonesian children can imitate Imam Shafi' who can teach the Koran, Hadist and Tafsir in madrasah since he was 10 years old. Abaza's hypothesis commented on Ka'ban's suggestion that there is no one 10 years children are so great and privileged to memorize, understand and teach Qur'an, hadist, and interpretations in science, unless there is a great man behind him who has a great role and method to educate him, whether his parents and teachers (Abaza, 2011).

From the Ka'ban's suggestions, Abaza made an innovations in nahwu-saraf learning, based on the great hope that this method can be used to teach children as well as adult, to read, translate, write, and teach the Qur'an and Kitab Kuning.

Various meanings about Tamyiz above both language and term, it can be analyzed that Tamyiz is a term of learning method of nahwu-saraf for translate Qur'an and read Kitab Kuning.

The word Tamyiz attributed to a pioneer of bayi Tamyiz boarding school, Kyai Tamyiz and Kyai Anas Tamyiz so it is serve as a name of learning method that carries a great hope that is easy to learn Qur'an translation and read Kitab Kuning.

In material term, Tamyiz method is nahwu and saraf material that has been modified and re-arranged with a formula that summarized to bring learners especially beginners in learning Arabic, in order to understand the structure of nahwu-saraf, translating the Qur'an, proficient opening the dictionary, and reading Kitab Kuning.

In Tamyiz method there are various steps and learning techniques, a) Tamyiz intensive, santri got intensive learning of tamyiz method for one day 3-4 hours which adopted boarding school system so students are expected to be able to reading more than 100 hours. Intensive models are joined by learners on a regular and open for all ages and professions, with some timeline from one day to a month, however some participants spend several months to learn tamyiz intensively. b) Tamyiz inside, Tamyiz material is inserted in school, at SD / MI, SMP / MTs, SMA / MA, boarding school and university level. Thus, the learning of Tamyiz can be carried out in a special training called the 100 (one hundred) hour system and the system of learning periodically, based on the lesson system in the learning process applicable in each level of education, whether in school, boarding school or university.

The success key of Tamyiz method lies on the underlying principle of teaching or learning methods more important than learning materials, as in famous Arabic phrases: الطريقة أهم من المادة, means : method is more important than the material. As a result, Tamyiz content as same as other nahwu-saraf learning materials, but the most important is how to teach Tamyiz based on students' skills and abilities building. From that principle emerged a motto "if children can do it as well as adult" (Abaza, 2011). This simple motto almost "faked" the academic awareness of Arabic language learners, because nahwu-saraf's learning is always regarded as a hard learning, and it is considered boring by most of students who have studied nahwu saraf in madrasah or in boarding schools.

The application of Tamyiz method also developed some specific principles, how to teach (for teachers) and how to learn (for students). Firstly, teaching by heart (for teacher) is a way of applying Tamyiz which often terminates with neuro-linguistics. Teaching by lecture method (mouth/speech), can also with heart, coupled with the belief that Allah SWT confer the Qur'an to the human heart (Abaza, 2011).

Second, the principle of how to learn for Tamyiz students are: 1) Laduni (sala kudu mun); Students learn by sound-enhancing techniques (as a way to optimize the use of right and left-brain potentials in a balanced way), coupled with integrative repetition techniques (as a means of optimizing the potential of the unconscious or qalbu (shudun), so that learning outcomes are more optimal. 2) Sentot (TOT student; training of trainer); means that santri role as a teacher who is teaching/explaining to other santri, (Insya Allah) santri can automatically teach Tamyiz to others, by giving evaluation of learning and teaching. All processes must be passed and felt by the students easily, if still found santri who difficult to understand it, then suspected there is less effective teaching method (Abaza, 2011).

The purpose of integrative learning, described in detail in tamyiz's book is how the concept of applying Tamyiz based on the learning philosophy that we learn; 12% of what we see (learning by seeing or using visual media), 33% of what we hear (learning by listening or audio media), 55% of what we image (learning with imagination)

The learning philosophy above, interpreted by Abaza. He analogized it with several verses of the Qur'an relating to the use of human potential: يا بصيرون آيين لهم man has eyes to learn from what is seen, "يا سمعون آذان لهم" man has ears to listen useful thing for the lesson, "يا

لها "man has a heart to feel and think of something earned." بها يتفكرون صدور لهم "man has the feeling to understand, so that people who understand his potential, then supported by theory and practice and all the process is done by delivered gradually.

Abaza uses (أشهره قرآن). In theory learning is expected no more than 2 hours, because it must proceed with practice. According to Abaza, from the learning process, learners are expected to find some learning attitudes: 1) Finding is the first stage in Tamyiz, the first concern of matter or process found in practice in accordance with the theories previously studied, eg identification of the type of word division in Arabic. 2) Mnemonic (magical intonation / singing / بها يتعلمون) Tamyiz students are required to speak loudly, to the fullest extent and be done in a fun way. Song or rhythm is carefully chosen so that santri/learners feel comfortable and relaxed. 3) Repeation (mantras / بها يتعلمون / بها يتعلمون), this is the concept of repetition of Tamyiz's material song. - 12% theory and 88% practice. This repetition will lead the learner to indirectly master the material (Abaza, 2011).

Thus, the success of the Tamyiz method is highly dependent on the discipline of applying learning principles for santri/learners and teaching techniques for teachers or instructors. This is in appropriate with the studied procedures to be a paradigm of learning Tamyiz method, so learning objectives can be achieved in accordance with the great hope that is capable of Qur'an translation, open the dictionary, and read Kitab Kuning.

From the material aspect, Tamyiz method describes about nahwu-saraf formulation clearly and detail. Tamyiz method composed by Abaza, nahwu-saraf structure is becomes clear to studied. This is the material of Tamyiz 1 (one) : classification and definitions of words, letters distribution in 1 – 26 column. Isim classification, with awamil isim, and tasrif isim. Classification of fi'il, tasrif fi'il, and characteristics of each fi'il. Tasrif al-fi'il (mudari' : amar, and mad) paired with damir, accompanied by a damir translation. 9 Tasrif Wazan al-fi' 'l . The category and definition of Mujarrad.

The material of Tamyiz 2(two). Defenition and characteristic of al-F'rab. /'rab al-Isim, either in rafa', nasab, and jaram. al-Isim 1 about mufarad, musanna, and jamak, characteristic of ma'rifah. al-Isim 2 about nakrah siyah, Isim gair munsarif and Isim al-Khas /'rab al-Mudari' in rafa', nasab, and jaram. Tasrif al-Maf'ah: al-'Awamil for Isim and fi'il mudari'. Syibhu al-Jumlah as jar majrur, zeraf mazruf, isyarat musyar'at, mausuf siyah, mudaf mudaf ila'hi (nakrah damir, nakrah nakrah, nakrah al-ma'rifah), mausuf siyah (nakrah nakrah siyah and al ma'rifah al-ma'rifah), al-Jumlah al-Biyah al-Fa 'l al-Maf'ah, al-Jumlah al-ibtidaiyyah as muhlada'khabar, and khabar muqaddam-mu'hlada' muakkkhar.

## The Implementation Tamyiz Method to Improve Santris' Ability In Reading Kitab Kuning At Modern Islamic Boarding School al-Junaidiyah Biru

### A Brief History of Modern Boarding School al-Junaidiyah Biru

Modern boarding school (Ma'had Hadist) al Junaidiyah Biru is located in subdistrict Tanete Rattang. It is about 2 km from Watimpone city and approximately 180 km from Makassar, capital of South Sulawesi. This boarding school (Ma'had Hadist) was built on February 14, 1970, marked by laying of the first stone, then formed a committee consisting of scholars and the government. On March 18, 1973, the Governor of South Sulawesi Province, represented by Drs. Fahrudin Ambo Enre, officially opened this Pondok Pesantren and education began.

This boarding school is named in Arabic "المعهد الحديث" Ma'had Hadits Biru. In Bahasa Indonesia "Pesantren Modern Biru". Modern boarding school (Ma'had Hadist) al Junaidiyah Biru's

vision is realization of quality education and teaching towards the creation of a morality, skilled and independent generation that can be base of community development.

To realize skilled and qualified santri, it is provided some extracurricular activities, namely: kitab kuning recital, foreign languages training (Arabic and English), computer and internet skills, calligraphy, Four-language Dakwah (Bugis, Indonesia, Arabic and English), Sport, Scouting and Santris' Leadership Training.

#### The Implementation Tamyiz Method at Modern Islamic Boarding School al-Junaldiyah Biru

The process learning of Tamyiz method begins with an introduction to an effective and efficient way of learning. It is appropriate with theory that had been constructed by the originator of Tamyiz method. First, explains that studying Qur'an is "easy" and "simplified". It is compatible with the commandment of Allah SWT in some surah of Qur'an eg. on QS. Al-Qamar; 17, 22, 32, 40, as follows :

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَيْسَ مِنَ الذِّكْرِ ﴿٣٦﴾

And We have certainly made the Qur'an easy for remembrance, so is there any who will remember? (32)

In Q.S. Yusuf; 2, that the Qur'an is revealed to be understood.

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١٦﴾

Indeed, We have sent it down as an Arabic Qur'an that you might understand

In Q.S. Al Ankabut; 49

بَلْ قُرْآنٌ مَجِيدٌ فِي سُنُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ ﴿١٩﴾

Rather, the Qur'an is distinct verses [preserved] within the breasts of those who have been given knowledge. And none reject Our verses except the wrongdoers.

After describing and explaining the verse as theological foundation of Tamyiz's learning, the participants are expected to be confident in their ability to read Kitab Kuning. Furthermore the instructor explains the vocabulary (*maufodat*) in the Qur'an or in Arabic which consists of three easy-to-learn word forms, because of the affirmation of Allah's Word. Then, explains and introduces about the learning process of Tamyiz method, explains about learning by "laduni" and "sentot" : activating all human potential by learning laduni (*lata kudu mami*), it means that participants have to speak loudly, singing and sentot (smiling and glaring face) to activate the left brain and right brain.

At the beginning taught tamyiz method "yel-yel", as motivator and spirit for learners, among the yel-yel for example, The instructor said: "learn tamyiz", then learners will answer, "Easy, steady, al-Hamdulillah" while holding up his thumb. Instructor said: "Santri Tamyiz al-Junaldiyah", then learners will answer, "Cool-cool, topnotch" while holding up his thumb. The instructor said again: "The translation of the Koran", then the learner will answer, "Uhhh ..... very easy". The instructor said: "Read kitab kuning", then the participant will reply: "Uhhh ..... who is afraid".

After briefly explaining learning principles, terms and objectives of Tamyiz and also "yel-yel", instructors always ask the participants as a form of learners evaluation, "how is it? Easy? "(If there are participants who can't understand it, there must be something wrong with teachers method), so if participants said that, "it is not easy". Then the error is not on the santri, but on how the teacher delivered the material.

After the opening, then the teacher / instructor starts by inviting the participants to reciting prayers together, with lafaz prayer as follows :

اَللّٰهُمَّ اِنشأْ بِمَدِينَتِنَا عِلْمًا وَعِلْمًا لِمَا يَنْفَعُنَا وَرَدِّدَا عَلَيْنَا

وَبِئْتِنَا لِيَسْتَفِيْدَ مِنْهُمُ الْمَرْءُ وَالْحَيَّةُ مِنْ اِنْسَانِيَّتِهِمْ يَوْمَ الْقِيٰمَةِ

At the end of learning process, the teacher will lead to reciting closing prayer "Kullarah al-majlis", as follows :

سَمِعْتُكَ يَا رَبِّمُحَمَّدُكَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

After the prayer, the instructor will begin Tamyiz learning materials stage which follows will be described below in detail the steps in question. Tamyiz method consists of two nahwu-saraf material. Tamyiz one, to improve the santri's ability on translating Qur'an, and Tamyiz two to build students ability on reading kitab kuning or Arabic books without lines and harakat.

Based on researchers' observation, Tamyiz 2 (two) includes five implementation steps. Below will be described in detail ;

#### Discussing /rab

First step, teacher discusses /rab, discuss /rab definition, source, signs, and sign for /rab which is specific to /rab isim and /rab Mudari'. Then the teacher explains the definition of /rab, as follows:

الإعراب : حركة الألف من الاسم والمضارع

Means: /rab is the final harakat of isim and mudari'.

Consequently, in this first step shows that in Tamyiz's learning, /rab's application is focus on understanding of /rab isim and /rab mudari'. Thus, there is affirmation in Tamyiz material, that /rab applied only on isim and mudari'. While the letters, amar and madî, the last vowel does not change, because it is considered as mabni. It is considered very easy for santri to understand and distinguish between /rab and mabni words.

#### Discussing 'Awamil

In the second step of Tamyiz Dua, namely: the application of al-'awamil. This step is related to previous /rab discussions. It means that there are letters that can change the /rab or the last harakat. 'Awamil includes two materials, the letters that can change the /rab isim, and the letters that can change the /rab mudari'. Both are termed 'awamil al-ism, and'awamil al-mudari'.

"قواعد الأسماء" : يعجزه كان وقع لعنته - إن لعنته وقع - لا لعنته للمكروه - إلا لعنته للمشتغل  
- يا لعنته يلتفتان

The process of applying 'awamil al-mudari' learning to know how to read 'mudari'. From the description of the second step above, shows the existence of material continuity between /rab and 'awamil. At last, santri easy to identify 'awamil-'awamil and their respective spouses

#### Discussing Syibh al-Jumlah

The third step, the teacher teaches about syibh al-jumlah, includes on the discussion of a combination of two words, which do not qualify as a jumlah or a sentence. in Tamyiz theory, there are six parts of Syibh Jumlah, namely : jar majzur, zaraf mazruf, isyarah musyar ikah, mausuf sifah, mudaf mudaf ikah (berupa; nakirah-damir, nakirah-nakirah, nakirah-al-ma'nifah), mausuf sifah (berupa; nakirah-nakirah sifah, al-ma'nifah al-ma'nifah).

Based on researcher observation, after learnt syibh al-jumlah, santri more easily identify the combination of words. Based on the observation of the researcher, after santri studied syibh al-jumlah, santri more easily identify the combination of words. This is a strong indicator that the students are able to read the combined pieces of the word with clear /rab.

### Discussing al-Jumlah al-f'iyyah

In Tamyiz learning, al-Jumlah al-f'iyyah is simply defined in Bahasa Indonesia, "jumlah starts with f'ā". In this discussion also discussed simply about fā' and maf'ul. In this discussion there is an explanation of the criteria of fā' and maf'ul.

In Tamyiz (2016), al-jumlah al-f'iyyah is divided into three (3) kinds namely; first, "فعل - مفعول", second, "فعل - فاعل", third, "فعل - فاعل - مفعول", fourth, "فعل - فاعل - مفعول - مفعول".

In Tamyiz material has been determined the form of any word that became maf'ul. This is the example of mufrad word : معرفة بالشارة , معرفة بالحكمة , معرفة بالحكمة , معرفة بالحكمة and sentences: الحارة حذاف مضاف اليه , الحارة حذاف مضاف اليه , الحارة حذاف مضاف اليه , الحارة حذاف مضاف اليه , الحارة حذاف مضاف اليه .

In this stage, it is expected that santri can already identify fā' with fā' and maf'ul at once. So the material Tamyiz remaining, is the last step, al-jumlah al-ibidaiyyah.

### Discussing al-Jumlah al-ibidaiyyah

Al-Jumlah al-ibidaiyyah, focus on the discussion of jumlah starts with isim; muftada' and khabar, and also , khabar muqaddam, and muftada' muakhhah. The steps of applying al-Jumlah al-ibidaiyyah, focus on two materi; 1. Jumlah group that transform into muftada', and khabar. 2. Jumlah group that transform into khabar muqaddam and muftada' muakhhah.

The application of al-jumlah al-ibidaiyyah, muftada' dan khabar. The discussion begin's with teacher's explanation of muftada' word group and phrase, with two forms ; mufrad and jumlah. Mufrad form that can changed into muftada' is nakish, ma'rifah, 'alam, damir, isyarah word. While, al-jumlah form that can changed into muftada' is mudaf mudaf lahi, isyarah-musyarah lah, mausuf siyah, mausuf-siyah, masdar muawwal. As stated in Tamyiz's manual book

There are two categories of khabar word group and sentences mufrad and jumlah. In Mufrad form includes: al-ma'rifah and nakrah. While in al-jumlah form includes: syikh al-jumlah, al-jumlah al-f'iyyah, al-jumlah al-ibidaiyyah, and masdar muawwal.

After teacher explains briefly about the meaning of al-jumlah al-ibidaiyyah above, then continued by singing the categories of discussion above together, led by teacher in a song lyrics Ill fuani.

### The Effectiveness of Tamyiz Method Implementation in Modern Boarding al-Junaidiyah Biru

The tamyiz method has been applied in Modern Boarding school al-Junaidiyah Biru after teachers and santri have conducted Tamyiz method training Masda Mahmud trainees gave an assessment on the effectiveness of applying Tamyiz method using song to memorize the nahwu-saraf:

"The application of song feels monotonous, because mostly uses children's songs. It should be added qasidah song as an Islamic nuanced musik. Tamyiz material is considered quite systematic and should have its own song (Mahmud, 2016)."

Similarly, Mastali Suhardi as teacher of boarding school also responded to the effectiveness of application Tamyiz method, she stated that:

"Using song to memorize nahwu-saraf material facilitate santri (student) to remember the material and also requires good teaching skills for teachers to who to face many santris (students) with different skill and ability in receiving Tamyiz materials (Suhardi, 2016)."

Researcher also conducted interviews with Mardiana Jamauddin one of Tamyiz method instructor. She gave an assessment of the effectiveness of application Tamyiz method, with the following explanation:

"Tamyiz method by singing is very effective but the rhythm of song is depend on santri (students). Memorize material by singing is very easy, quickly and very effectively applied but in

Modern boarding school al-Junaidiyah Biru, we are still constrained by the lack of teachers. Furthermore, addition of material Tamyiz method must be performed to reinforce the result eg: material that unpublished in Tamyiz book and reduce unnecessary material (Jamaluddin, 2016)."

Rosmita Syamsuddin one of female santri (student) instructor at modern boarding school Al-Junaidiyah Biru gave her opinion on the application of Tamyiz method using the song to memorizing and understanding nahwu-saraf subject. She stated that:

"Singing the material is a very good method because it can facilitate santri to memorize the lesson and more easily understand the material that given by teacher/instructor. Besides that, santri also know how to translate the Qur'an and Kitab Kuning (Syamsuddin, 2016)."

The researcher also interviewed Andi Asniar as a female santri instructor of modern boarding school al-Junaidiyah Biru. She is also a training alumni of Tamyiz Method, she said that:

"The application of Tamyiz method to memorize nahwu-saraf material by singing is very good method, because generally santri are young and they likes sing. It makes them easy to memorize the lessons. This method is very effective because students who difficult to memorize and understand the lesson, become easy to memorize it and easy to remember when it is applied. And in my opinion, it is necessary to add "Yuu nahwu" material especially on *lasraf* /*la-raf* sufasi *mazid* and *nubay* *mazid* (Asniar, 2016)."

Similarly, the view of Sumartina Nasir as a female santri (student) instructor at modern boarding school Al-Junaidiyah Biru. She is also a training alumni of Tamyiz Method. She explained that :

"The application of Tamyiz method using song to memorize nahwu-saraf material is very effective method because today's children love to sing so if applied also in learning it can helps them memorize the lesson easily. As a result, they easily memorize all the important mater al in nahwu-saraf learning. In fact, santri have different abilities in understanding nahwu-saraf lessons with Tamyiz method. Some of them understood well and the others still lacking in understand it because they only memorize the material, sometimes they do not understand how to use it in nahwu-saraf. A good strategy in learning Tamyiz method is provide the material, explain and give examples when used in nahwu-saraf (Nasir, 2016)."

Based on the opinions above about the implementation of Tamyiz Method to improve santris' ability in reading Kitab Kuning At Modern Islamic Boarding School al-Junaidiyah Biru, runs very effectively by using song or borrow the rhythm of existing song to memorize the material qadiah-qaedah nahwu -saraf. It is considered very relevant to the current conditions, as the result santri feels not bored and comfortable, because santri who difficult to memorize and understand the lesson, become easy to memorize nahwu-saraf material as a basis for use when they are reading the Arabic Kitab Kuning.

## Conclusion

Based on the results of this research, it can be concluded as follows Implementation of Tamyiz Method is a learning process of nahwu-saraf material developed with some innovations formulated with various forms of categories terms, so it becomes a compact learning materia and easily known, accompanied by a fun methodological system of instructional learning is considered to increase the ability of students to read Kitab Kuning at Modern Boarding School of Al Junaidiyah Biru Bone.

Tamyiz method has made several great innovations, both from material aspect and also methodological aspect by formulating categories and word groups. It also made methodological updating in nahwu-saraf learning which has been considered as "old fashion" or stagnant method. Therefore, Tamyiz method can facilitate teaching-learning Arabic and it can attract Muslims to learn Arabic especially santri.



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