
The Influence of the Qiyas Method on the Students' Ability to Understand the Book of Alfiyah Ibnu Malik at Islamic Boarding School

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Abstract: *This research aims to evaluate the impact of implementing the qiyas method at the Al-Hikamussalafiyah Islamic boarding school on students' understanding of the book Alfiyah Ibnu Malik. This research also aims to assess the relationship between the application of the qiyas method and the student's ability to understand the book Alfiyah Ibnu Malik, as well as identify the extent to which the qiyas method influences the students' understanding of the book. This research method involves a survey with a correlational approach and a quasi-experiment with a Nonequivalent Control Group Pre-Test-Post-Test design. The population and sample of this study consisted of all students at the Al-Hikamussalafiyah Cipulus Islamic boarding school. Research data was collected through observation and tests, and analyzed using SPSS version 16.0 software. The results of the research show that at the Al-Hikamussalafiyah Cipulus Islamic boarding school, the qiyas method is applied consistently in every study of the Alfiyah Ibnu Malik book, which is rated in the frequent/good category. The average student test result score is 50.8%. Apart from that, the student's ability to understand the book of Alfiyah Ibnu Malik has an average value of 86.83, with a median of 90.75, and a mode of 98.59, which shows a very good level of understanding.*

Keywords: *qiyas method, santri ability, alfiyah ibnu malik book, Islamic boarding school, student.*

INTRODUCTION

Islamic boarding schools are institutions that can be said to be a manifestation of the natural process of developing the national education system. From a historical perspective, Islamic boarding schools are not only synonymous with Islamic meaning but also contain the meaning of Indonesian authenticity [1]. This is because this institution, which is similar to a boarding school, has existed since the time of Hindu-Buddhist rule. So Islam just needs to continue and Islamize existing educational institutions. Of course, this does not mean minimizing the role of Islam in pioneering education in Indonesia [2].

Pesantren is a systematic educational institution. It contains goals, values and various elements that work in an integrated manner with each other and are inseparable [3]–[5]. Thus, the education system is the totality of the interaction of a set of educational elements that work together in an integrated manner and complement each other towards achieving the desired educational goals [6], [7].

Broadly speaking, Islamic boarding schools are divided into two; First, Salafy Islamic boarding schools, namely Islamic boarding schools still maintain the teaching of the Yellow Books as the core of Islamic boarding school education. Second, the Khalafy Islamic boarding school is a boarding school that includes general lessons [8]–[10].

Al-Hikamussalafiyah Cipulus Islamic Boarding School is one of the Islamic boarding schools that is still strong amid changes and demands of development. This Islamic boarding school, which is located in Cipulus village, Nagrog village, Wanayasa sub-district, Purwakarta district, is a Salaf Islamic boarding school which is still studying the Yellow Books, including Alfiyah Ibnu Malik's book which explains the rules of Nahwu-Shorof [11]–[14].

There are three meanings regarding the yellow book. First, the Yellow Book is a book written by classical Islamic scholars which are continuously used as a reference guide by Indonesian scholars. Second, the Yellow Book is a book written by Indonesian scholars as an independent written work. Third, the Yellow Book is a book written by Indonesian scholars as a commentator or translation of books by foreign scholars [15], [16].

The Yellow Book has a big role, not only in the transmission of Islamic knowledge, not only among the Islamic boarding school community but also among the Indonesian Muslim community as a whole. Furthermore, the Yellow Book, especially those written by Islamic scholars and thinkers, is a reflection of the development of intellectualism and Islamic scientific traditions in Indonesia [17].

Learning methods in Islamic boarding schools, especially Salafi Islamic boarding schools, use learning methods that are carried out according to habits that have long been implemented in Islamic boarding schools or can also be called original learning methods in Islamic boarding schools [18], [19]. Apart from that, there are also modern learning methods (*tajdid*). The *tajdid* learning method is a learning method resulting from renewal among Islamic boarding schools by incorporating methods that have developed in modern society, although it is not always followed by the application of modern systems, namely the school or madrasa system [20]–[23].

Islamic boarding school learning methods are given in the form of sorogan, bandongan, and rote memorization. Among the traditional learning methods that are a general characteristic of Salafiyah Islamic boarding school learning is the taqiriran method or what is called the qiyas method [24], [25].

The qiyas method is still often found in Salaf Islamic boarding schools in Indonesia, especially in West Java. Most of these Islamic boarding schools use the qiyas method because it makes it easier for students to understand the subject matter. Among the lessons that are still used is the book Alfiyah Ibn Malik, a classic book which explains Nahwu and Sharaf [26], [27].

The use of the qiyas method to date in Salaf Islamic boarding schools is proof that this method helps students understand the material in the book Manzhumah Alfiyah Ibn Malik, which has 1002 stanzas. However, there are quite a few students who have to spend years longer to understand it using the same method [28], [29].

This research has important value in overcoming the gap in the study of the development of the qiyasi method and nahwu-shorof learning competencies in the context of teaching by kyai/ustadz, which until now has not received an in-depth understanding [30]–[32]. This research also has the potential to provide insight into the role of kyai/ustadz in the learning process, the approaches used in nahwu-shorof learning, the teaching methods applied, the principles underlying learning methods that are in line with nahwu-shorof teaching, as well as the application of teaching techniques effective nahwu-shorof. In addition, this research aims to identify students' learning abilities as a result of the teaching provided by kyai/ustadz [33].

LITERATURE REVIEW

Previous research entitled *Alfiah Ibn Malik Memorization Method in Improving the Ability to Read and Understand the Yellow Book in Madrasah Aliyah Salafiyah Syafi'iyah Tebuireng Jombang*, this research was written by Shidqi Mudzakkir from Hasyim Asy'ari Tebuireng University [14].

The results showed that 1) The procedure of the remembrance strategy of Alfiah Ibn Malik consists of two stages, namely the planning stage consisting of; continued study, defense in the maqbaroh area, mementos in the Dalem Tebuireng mosque, and memorization, as well as stages of implementation and assessment, 2) how students can interpret Ibn Malik's Alfiah Book to the main level (deciphering) with excellent, great, and medium/sufficient grades and the next level (deciphering) where students can relate parts of the past to what is known directly or interface some material that has been studied [26]. has been checked. Alfiah Ibn Malik is a book of mandzumat consisting of 1002 verses and talks about nahwu and nerves is very difficult to understand, but it is clearer assuming that the learning uses repetition techniques [34]–[36].

The next research entitled *Nahwu Learning with Nazham Alfiah Ibn Malik Case Study at Baitul Hikmah Haurkuning Islamic Boarding School Tasik Malaya*, the research written by Pahri Lubis confirms that Nazham Alfiah ibn Malik in addition to functioning as a source of nahwu learning also functions as a learning method [26].

Nahwu learning with the nazham Alfiah approach at the Baitul Hikmah Haurkuning Tasik Malaya Islamic boarding school is quite encouraging, this is evidenced by the many achievements obtained by pesantren in the yellow book field competition. In addition, the presentation of nahwu with nazham Alfiah as applied in the Baitul Hikmah pesantren is such as Sorogan, Wetonan or bandungan, halaqah, memorization or tahfiz, hiwar or musyawarah, bahtsul masa'il (mudzakarah), fathu al-polar, muqaranah and muhawarah/muhadathah, the story of Qu'ani, 'ibrah mau'izah, tajribi, and uswatun hasanah. In general, there is no difference from those in other pesantren, but in particular, the use of some of the above approaches in the Baitul Hikmah pesantren has a uniqueness so that it becomes an innovation in learning Arabic, especially in the field of grammar [26].

The next research entitled *Nahwu Sharaf Learning Method at Hidayatullah Putri Kendari Islamic Boarding School*, the research written by Fitri, Abbas, Fatirah Wahidah, and Abdul Gaffar confirmed that the method used by teachers in learning nahwu Sharaf is divided into two, namely the Qawaid Wa Tarjamah method and the Inductive Method. The supporting and inhibiting factors in the nahwu Sharaf learning process are divided into two, namely internal factors in the form of motivation, interests and educational backgrounds of different students and ideals. The external factors are in the form of family and friend support, environmental factors, teacher methods, the existence of an Arabic dictionary, and learning time and hours that are so short [14].

Efforts made by teachers to overcome student inhibiting factors in learning nahwu Sharaf at Hidayatullah Putri Kendari Islamic Boarding School by providing motivation, improving the learning system, providing opportunities for students to improve their understanding of nahwu Sharaf, always conducting evaluations in learning and improving the process of delivering material that is so complex that it is easier for students to understand [14].

From the various references above, of course, this research has similarities and differences. The similarity lies in the discussion of pesantren and the method of discussion of nahwu-sharaf, while the difference is that this study is focused on the qiyas method on the ability of students to understand the book of Alfiah Ibn Malik, whose object of research is the Islamic Boarding School Al-Hikamussalafiyah Cipulus.

METHODOLOGY

The research method used in this study is an expository survey approach to the use of the qiyas method at the Al-Hikamussalafiyah Islamic boarding school in evaluating the learning outcomes of the book Alfiyah Ibnu Malik, especially in terms of students' understanding of the book. This research specifically adopts a quantitative approach to data collection and analysis [37]–[40].

The data collection method used to complete this research includes the following steps: (a) Literature review is used to obtain theoretical data about the qiyas method and the ability of students to understand the book Alfiyah Ibnu Malik. (b) Observation, where the researcher directly observes the learning process of Alfiyah Ibnu Malik's book, focuses on the method of learning, as well as the results achieved by the ustadz in teaching as a first step. (c) Test test, which involves collecting data by measuring the learning value of students in studying the book of Alfiyah Ibnu Malik at the Al-Hikamussalafiyah Cipulus Islamic boarding school [41]–[43].

RESULTS AND DISCUSSION

The research results, explain the influence of the qiyas method used at the Al-Hikamussalafiyah Cipulus Islamic boarding school in improving the student's ability to understand the book of Alfiyah Ibn Malik as follows:

The Influence of the Qiyas Method

Based on the results of the partial analysis in statistical calculations from data regarding the impact of the qiyas method as an independent variable (x), it was found that the mean value was 55.56, the median was 55.23, and the mode was 54.57. This indicates that the assessment category is good, with an average percentage of 50.8%.

The results of the normality test for the variable (x) data, as explained previously, show that the variable (x) follows a normal distribution with a significance level of 5% (0.95:3) and degrees of freedom (dk) of 3, where the chi-square value is table is 7.815. Based on the results of this normality test, the calculated χ^2 value of 239.1007 exceeds the χ^2 value in the table, so it can be concluded that this sample comes from a population that has a normal distribution.

So it can be concluded that the qiyas method can be implemented by kyai/ustadz at the Al-Hikamussalafiyah Cipulus Islamic boarding school with a good or frequently used category. In addition, the test results for the variable data requirements (x) show that the variable follows a normal distribution. This is also in line with Soedijarto's view, quoted by M. Hosnan, that the qiyas method has an important role in achieving good quality education. Therefore, the teacher's role in managing the learning process has a significant impact on the quality of learning outcomes [44]–[46].

Santri's Ability to Understand the Book of Alfiyah Ibnu Malik

The results of a partial analysis of the student's ability to understand the book Alfiyah Ibnu Malik showed an average value of around 86.83, a median of 90.75, and a mode of around 98.59. This indicates that the student's ability to understand the book of Alfiyah Ibnu Malik can be classified as very high or very good. The success of the student's ability to understand the Alfiyah Ibnu Malik book may be influenced by the effectiveness of the kyai/ustadz in providing explanations of the nahwu-shorof material during the learning process of the Alfiyah Ibnu Malik book, resulting in excellent test results for understanding the Alfiyah Ibnu Malik book [47]–[49].

The results of testing the normality of variable data (y) related to the student's ability to understand Alfiyah Ibnu Malik were carried out using the chi-square test, following the explanation of the research results. The results of this test show that with a significance level

of 5% (0.95:5) and degrees of freedom (dk) of 5, the chi-square value in the table is 11.070. Based on the results of this normality test, the calculated α^2 value is 454.8075, which exceeds the α^2 value in the table. Thus, it can be concluded that this sample comes from a population that has a normal distribution.

Therefore, the results of the partial test on variable (y) related to the student's ability to understand the book Alfiyah Ibnu Malik can be interpreted as very positive and supportive. However, further research is needed to test whether there is a significant relationship between the use of the qiyas method and the student's ability to understand the book Alfiyah Ibnu Malik. If the correlation test between the two variables shows that the relationship is not significant, then this indicates that other factors have a significant influence on the variable (y). Therefore, further research needs to be carried out to explore these factors [31].

The influence of the qiyas method on students' ability to understand the book of Alfiyah Ibnu Malik.

The results of hypothesis testing regarding the differences in the influence of the qiyas method on the ability of students to understand the book Alfiyah Ibnu Malik, which was carried out through pre-test and post-test on the student's abilities, showed that there was a correlation value of 0.219. Apart from that, the significance level is 0.244, and the t-test result (calculated t) is 8.20. On the other hand, the tt (t table) value obtained was 1.70. In this context, the calculated t is greater than the t table (th $8.20 > tt 1.70$), which indicates that there is a significant difference between variable (x) and variable (y). Thus, based on the calculations above, the null hypothesis (H_0), which states that there is no significant difference between variable (x) and variable (y), is accepted. In contrast, the working hypothesis (H_a),

Based on these findings, it was revealed that the influence of the qiyas method on the student's ability to understand the book Alfiyah Ibnu Malik showed a significant difference through the pre-test and post-test. This is reflected in the test result (t count) of 8.20, while the t-test value (t table) is 1.70. In other words, there is a significant difference between variable (x) and variable (y). Furthermore, the contribution of variable (x) in the influence of the qiyas method on variable (y) which describes the student's ability to understand the book Alfiyah Ibnu Malik is around 67.24%. However, the remaining 32.76% is influenced by other factors which are not the focus of this research [50].

So it can be concluded that the better the application of the qiyas method, the greater the ability of the students to understand the book Alfiyah Ibnu Malik, and conversely, the less effective the application of the qiyas method, the lower the ability of the students to understand the book Alfiyah Ibnu Malik. The results of this research indicate that the influence of the qiyas method has a positive and significant impact on the ability of students to understand the book Alfiyah Ibnu Malik at the Al-Hikamussalafiyah Cipulus Islamic boarding school [51].

CONCLUSION

After describing the data and analyzing the research results, it can be concluded that the application of the qiyas method in teaching the book of Alfiyah Ibnu Malik by kyai/ustadz at the Al-Hikamussalafiyah Cipulus Islamic boarding school is generally in the good or frequent category in the process of learning the book of Alfiyah Ibnu Malik. Based on the theory of the Qiyas method, the general assessment of this method is frequent/good, with an average percentage value of 50.8%. Meanwhile, the results of a partial analysis of the student's abilities in understanding Alfiyah Ibnu Malik's book show that their abilities can be categorized as very good or have a very high level of ability. However, the relationship between the use of the qiyas method and fluctuations in the students' ability to understand the book Alfiyah Ibnu Malik has a correlation level of around 0.01%.

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Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

Conflicts of Interest

All authors declare no conflict of interest.

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