

## LEARNING ARABIC THROUGH THE TAMYIZ ONLINE METHOD IN A PSYCHOLINGUISTIC PERSPECTIVE OF THE GENERAL SOCIETY

Moh. Fahmi Majid <sup>1</sup>, Achmad Tito Rusady <sup>1</sup>

<sup>1</sup> University of Muhammadiyah Malang, Indonesia

\*Corresponding Address: fahmimajid80@gmail.com

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**Abstract:** This study aimed to describe how the *tamyiz* method became one of the ideal possibilities for the general people as a means of learning Arabic, and interpreting the Qur'an and the yellow book more thoroughly. In this study, researchers employed a descriptive qualitative methodology based on several literature studies and grounded theory. Researchers are also directly involved in the intended chase. This research focuses on 3 things, namely: the *tamyiz* method via online, psycholinguistics, and digital learning. The results show that there are many basic psycholinguistic theories contained in the formation and application of this method. The reason why this *tamyiz* method is a choice in learning Arabic translation, is the hope that the participants of this method can understand more deeply the Qur'an in the era of digital learning that has been growing rapidly in recent years. Based on the findings, it can be concluded that the Tamyiz approach is a dynamic and student-centered method of active learning. With a uniform theoretical basis from the psycholinguistic side in various aspects of the learning system, this method can be the answer to various questions about how the general public can continue to learn and understand Arabic in this digital era.

**Keywords:** Al-Qur'an, Methods, Psycholinguistic, Tamyiz

## **INTRODUCTION**

Arabic is a language that is closely related to Muslims. Because Arabic is the main language of Islam. The Al-Qur'an as a way of life for Muslims is written entirely in Arabic. According to Mukroji (2014), Arabic in the sense of religious language means that all adherents must have a correct understanding of religious teachings. Because, how will a Muslim carry out his obligations if he does not know the teachings of his religion correctly, while the teachings of Islam are in the book of the Qur'an. Consequently, attempting to study Arabic for the benefit of the afterlife is currently widespread among common Muslims.

Arabic is also one of the most spoken languages in the world. With the spread of Muslims throughout the world, Arabic can be an effective bridge of communication between Muslims (Syathybie & Sauri, 2018). UNESCO has officially recognized Arabic as the sixth international language in various international institutions and organizations under its umbrella (Wildani, 2019).

Nevertheless, according to Raswan (2017) in his journal states that: "The problem that is obtained from the results of research on Muslims around the world is that there is a low percentage in terms of understanding Arabic and the Qur'an at the same time, which is around 0.4% of the world's Muslim population. It means, out of 1000 Muslims, there are only 3-4 people who can understand Arabic and the Koran." This shows that there are various difficulties faced by a Muslim either in learning Arabic or the Qur'an, despite the fact that Arabic is their "religious" language.

Meanwhile, learning Arabic in Indonesia is still considered more difficult than other foreign languages. This happens because there is a stigma that Arabic is very dependent on the mastery of *nahwu* and *sharaf* sciences, where these two core knowledge are still very difficult to formulate and present in easy learning (Rosilia & Abdullah, 2022). In universities, course institutions, madrasas, and schools alike. Apart from pesantren, which are also known as boarding schools, they are often regarded as more successful. However, they still face criticism due to unresolved deficiencies. In contemporary or semi-modern Islamic boarding schools, the focus is primarily on enabling students to speak Arabic, but their grasp of Arabic grammar is lacking. On the other hand, traditional Islamic boarding schools excel in grammar but struggle with active Arabic usage. Surprisingly, the importance of effective communication in spoken language seems to be overlooked, as language is not solely about following grammatical rules to the letter (Himam & Raswan, 2017).

Most language learners begin their introduction and language lessons by getting their own experience. As Dervish in Nasution (2019), that the learning process can be successful if students are invited to involve all of their senses, because the more senses that are used to receive and process messages or information, the more messages or information that can be understood and last a long

time in students' memories (Agustian et al., 2023). In addition, the advancement of science and technology today has changed the face of the world from the conventional era to the era of technology-based development.

Along with the development of technology, the development of education is also increasing rapidly thanks to the linkages between technology and education in this digital era. Even though the development of educational technology is developing in such a way as to open up opportunities for the creation of various new methods, language learning as a support for self-communication skills has unique features in its teaching (Kosareva, 2019). This teaching requires social interaction skills both between teachers and students and between students themselves. Therefore, in this digital era, language teachers are expected to be able to choose the right method and also have good social interaction skills.

There are various methods that have been developed recently, especially for learning Arabic. One of them is the *Tamyiz* Method. This method can be the answer to some of the field facts described above. Previous research in the area of discussing the *tamyiz* method has been carried out a lot, including Annisa Nurul Chanifah, who concluded that the *tamyiz* method in learning the yellow book at the Wali Candirejo Islamic boarding school, Semarang has special characteristics, namely “*laduni*” (*ilate kudu muni-bersuara lantang*), and “*sentot*” (*santri tot*). These two characteristics are implemented through four stages, namely: *tamyiz* 1 learns about sentences (*isim, fi'il, khuruf*), *tamyiz* 2 learn about *I'rab* (*jer, jazm, rofa', nashob*), *tamyiz* 3 learning about *tamyiz, badal*, etc., and *tamyiz* 4: learning about *tasrif*, while the application is carried out in two events namely *tamyiz* intensive and *tamyiz* inside (Chanifah, 2019).

Furthermore, research conducted by Fauziyyah et al. (2018) using the true-experimental method with a before-match-after design concluded that there is an influence of the *Tamyiz* Method on memory in studying the Quran. In this method there is a repetition process that is elaborative rehearsal and there is a mnemonic learning strategy by using imagination and words made using popular songs, making it easier for students to store information in long-term memory (Fauziyyah et al., 2018). Another study conducted by Rosilia & Abdullah (2022) concluded that this method really helped improve translation. Moreover, the research findings unveiled a compelling contrast between the exam results prior to and following the implementation of the *tamyiz* method. Astonishingly, a staggering 95% of students witnessed a remarkable surge in their scores.

The main distinction between this study and earlier research is the difference in the subjects who used the *Tamyiz* method and the conditions under which it was studied. If in previous studies, the *tamyiz* method was held offline and was held in Islamic boarding schools or high schools, this

research focuses on the implementation of the *tamyiz* method in the online domain and is attended by various ages, especially middle age to adulthood. Thus, the element of novelty that will result from this research is the field theory that exists in learning Arabic with the online *tamyiz* method, the suitability of learning with language acquisition abilities. This research was held thanks to the awareness of the researchers about the suitability of this method for ordinary people in the current era of digital learning when participating in online/virtual *tamyiz* learning.

This study aimed to describe how the *tamyiz* method became one of the ideal possibilities for the general people as a means of learning Arabic, and interpreting the Qur'an and the yellow book more thoroughly.

## **METHODS**

This research uses a qualitative approach with analytical descriptive type. This method/approach was taken by researchers with the consideration that this study aims to explain the harmony between this *tamyiz* method and the theory of language acquisition in a psycholinguistic perspective in the digital era. In line with the objectives of this research, qualitative research is essentially trying to gain enlightenment, understanding of a phenomenon, and exploration of the same situation. In contrast to the quantitative approach, the qualitative approach does not use statistics, but collects data, analyzes it, and then interprets it.

The data and data sources in this study were obtained from the Tamyiz online learning community. The data collection techniques used include field research and literature study. The data is taken from sources that are guaranteed originality. The steps taken in this research include:

1. Collecting data in the form of learning methods that take place in the Tamyiz Method.
2. Collecting print media used to support Tamyiz Method learning.
3. Collecting some previous research as reading material and comparison of gap analysis with research conducted by researchers.

The data analysis technique used in this research is descriptive analytical in qualitative approach. The researcher chose this approach because the purpose of the study was to explain the alignment between the Tamyiz method and the theory of language acquisition in a psycholinguistic perspective in the digital era. The qualitative approach aims to gain an in-depth understanding of the phenomenon under study through data collection, analysis, and interpretation, without using statistics as in the quantitative approach.

## RESULTS AND DISCUSSIONS

### Findings

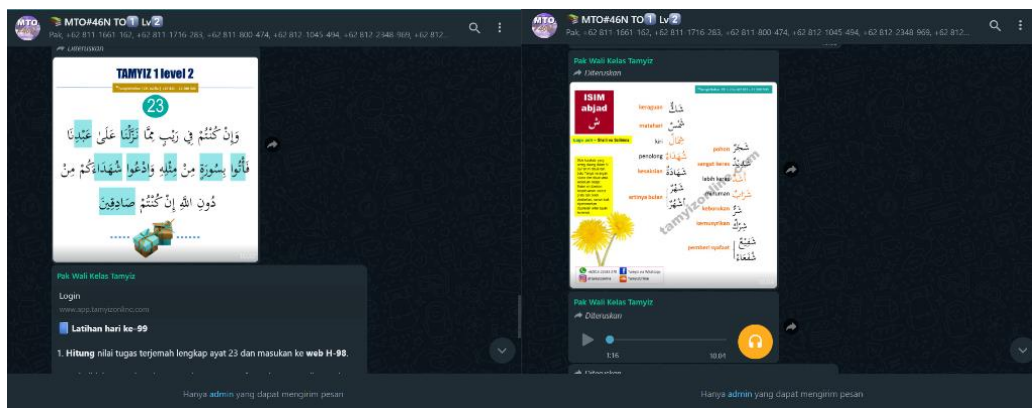
Based on the research conducted, researchers found interesting "findings" to be discussed in the realm of education and learning. Starting from how this *tamyiz* method is formed

#### *The Tamyiz method*

The *Tamyiz* method is a method developed by Abaza or also popularly known as Ustadz Zainal Fatin. He got this method of "holding" *Tamyiz* from his teacher and uncle, namely the late Kyai Anas *Tamyiz*. It all started when Abaza, a village elder, received a complaint from a father whose child did not want to go to formal school, even though the father wanted to see his child go to school and get a diploma. Then Abaza tried to joke by saying "OK, just tell your child to go to school at my house, I'll give you a diploma later". However, unexpectedly the father of a child took Abaza's joke earlier as serious. Abaza was confused and was forced to accept the father's child as his first student.

For the first few days, Abaza was confused about this situation he never expected to come. Abaza didn't know what to teach his student. With the sense of responsibility that he has, Abaza also tries to teach him how to translate the Qur'an using the method he got from his uncle when he was little. Even after 1 (one) month of study, this high school student who previously did not have a background in learning Arabic, turns out to be able to translate the Qur'an (Hairani et al., 2018). Meanwhile, there was another thing that amazed Abaza even more. Namely when Abaza discovered that even his 7-year-old son could translate the Koran. This is because his son always follows when his father teaches his students. Because of the unexpected circumstance, Abaza began to implement the method that he discovered in a more extensive manner.

The *tamyiz* method learning scheme via online WhatsApp, begins with the participants being gathered in 2 WhatsApp groups, one group for material, while the other group is for studying together. Lessons are held every Monday to Friday and holidays on Saturday and Sunday. The participants also pair up as study partners determined by the homeroom teacher. On each study day, the homeroom teacher starts learning by providing material to a special material group. The material presented is in the form of pictures of the verses to be learned, memorized vocabulary, and also examples of songs from memorized vocabulary.



**Figure 1.** The material is given to the students

After the homeroom teacher finished giving the material, the participants were given the opportunity to memorize the songs that would be deposited in the study group together, and also the participants corrected each other's written assignments in private chat. The input is then sent to the study group collectively.



**Figure 2.** Input collection by the student

In the development of learning Arabic the interesting aspect of *tamyiz* is that teaching *harf* and *isim jamid* takes precedence over learning others such as *nahwu* and *sharaf*, because in Arabic and any language the most commonly found are *harf* and *jawamid* (Himam & Raswan, 2017).

### **Psycholinguistics**

The concept of psychology as psychology was used when psychology was still or part of philosophy, even in our literature since the 1950s, psychology is often used as an analogy equivalent to psychology. Now, for various reasons (for example, the emergence of the notion that psychology directly studies the soul) the term psychology is no longer used. Clearly, the consequent change or shift in understanding for the object of psychology itself is based on the mental development of the devotee. (Setiadi, 2020) details the concepts of Psychology in three sections on interrelated principles. First, psychology is the study of the mind. Second, psychology is the science of spiritual life. Third,

psychology is the science of the behavior of organisms. The definition of psychology above is by current reality, in particular, that psychologists often focus on investigating human behavior, both physical (psychomotor aspects) and mental (cognitive and emotional). Psychomotor behavior (intention domain) is open, such as talking, sitting, walking, etc., while cognitive and affective behavior (creative domain and feeling field) is closed, such as thinking, believing, feeling, and others.

As for the understanding of Linguistics in the Oxford Advanced Learners Dictionary (Niklas 1988:10) it is stated that linguistics is the science of language, for example its structure, acquisition, relationship with other languages. For example, the structure of language, language acquisition and its relation to other forms of communication.

Based on the understanding of psychology and linguistics in the previous description, it can be concluded that psycholinguistics is the science that studies language behavior, both tangible and intangible behavior. Among the existing psycholinguistic studies, there are several theories that exist in this *tamyiz* method as follows.

#### ***Formatting of Mathematical Components (if any)***

Humans in their search for language cannot be separated from the way they acquire their first language as a child. The theory says that a child is always successful in acquiring a first language without the need for formal teaching for several years (Fatmawati, 2015). By listening and then repeating what is heard frequently and repeatedly, humans can have language. The *tamyiz* method is heavily influenced by behavioristic theory of language acquisition (Hairani et al., 2018). This can be found in this method at the beginning of learning. Participants will be presented with a topic along with audio in the form of a chant which will later be followed and repeated by the participants until the participants memorize the topic given. This treatment is in line with Skinner's theory that "Language behavior that can be directly observed and the relationship between stimulus and response. Effective language behavior is making the right reaction to stimuli" (Fatmawati, 2015).

In addition, this learning method has a slogan that is, "Even small children can, even those who were small can certainly do it". Aside from this slogan, this method's way of learning is based on the theory of how children learn their first language. This *tamyiz* method was made with a presentation that is almost similar to how a child acquires his first language, namely by relying on the sense of hearing and then the ability to memorize. This is based on a theory that many psycholinguistic experts agree on, namely that any child has the same strategy in acquiring his first language. This similarity is based not only on similar human biological and neurological systems but also on the psychiatric view that children are endowed with natural provisions at birth (Aziz et al., 2022; Kusuma, 2018).

Furthermore, in language, there are also universal concepts so that children automatically already know the universal essence. Chomsky compared the child to an organism whose entire body contains buttons and electrical wires: whenever button is pressed, a certain light bulb will light up (Kusuma, 2018). So which language and what form it takes are determined by the surrounding input. Another theory that supports this opinion is Skinner's theory about the acquisition or acquisition of mother tongue by children which reads "acquisition takes place gradually following certain events".

The phenomenon connected to this theory that occurs during the learning of the *tamyiz* method is that the learning system produced has a significant impact on the physical surroundings of the participants studying this method. As a result, participants will gain "language" through the offered learning system, with the added benefit of this *tamyiz* approach, which is based on how children acquire language.

### ***Language Learning and Learning Theory***

Apart from the theory of language acquisition, there are also other theories contained in the findings of researchers in this online *Tamyiz* method. The theory found is that there is a theory of Language Learning and Learning. Namely the theory that discusses how to teach students in learning. Of the several theories included in the theory of language learning and learning, there are several theories found by researchers that go straight with the learning in this *tamyiz* method. The theories in question are as follows.

#### **1. Stimulus Theories – Response**

Stimulus – response theories are a collection of several theories originating from the psychology of behaviorism. The theories contained in this section are (1) Pavlov's classical habituation theory, (2) Thorndike's linkage theory, (3) Watson's behaviorism theory, (4) Guthrie's immediacy theory, (5) Skinner's operant habituation theory, (6) Hull's drive-reducing theory (7) Osgood's mediation theory and (8) Mouwer's two-factor theory. Some of these theories have the basis of the view that every behavior, including language behavior, begins with a stimulus (stimulus, action) which inevitably causes a response (reaction, reciprocation). But there are also some of the theories above which are the cause of the emergence of cognitive theories (Rachmawati et al., 2021; Suharti et al., 2021).

As for its application to the *tamyiz* method, it can be seen from how this system tries to familiarize participants in learning Arabic by providing a stimulus in the form of memorization and assignments that are closely related to the Al-Qur'an, so that the expected response is that participants can correctly translate the meaning of verses / suras read.



## 2. Cognitive Theories

The cognitive theories are part of the learning theory in psychology. These theories emerged inseparable from the existence of stimulus and response theories. There are those that appear as a complement to the stimulus-response theories, and also those that emerge and stand against the opinions of the stimulus and response theories.

There are 5 theories included in this grouping, namely (1) the theory of purposive behaviorism from Tolman, (2) the gestalt field theory from Wertheimer, (3) the field theory from Lewin, (4) the cognitive development theory from Piaget, and (5) theory Cognitive genetics by Chomsky. From some of these clustered theories, one can draw a line of understanding that is in line with each of these cognitive theories. Scientists in each theory have the same focus, namely trying to study the intellectual and mental processes that occur when the learning process takes place. In other words, in these theories, scientists try to find out how perception influences behavior and how experience influences perception. The biggest difference between cognitive theories and stimulus-response theories lies in taking "consciousness" as an object of study. Consciousness included in this context is reason or mental, which is useful for obtaining, storing, acquiring and changing knowledge (Aziz et al., 2022; Rachmawati et al., 2021; Suharti et al., 2021).

Hence, in its application to online *tamyiz* learning, according to researchers, it plays a role in influencing the perceptions of learning participants, both in terms of understanding or knowledge and learning objectives from the point of view of learning participants. Consequently, participants will be affected, one of them in terms of learning motivation. The motivation to learn from some of the older participants is more motivated than the participants who are younger. This is because some participants aged 40 years and over have more insight that influences perceptions about this learning.

### ***Digital/Virtual Learning***

Digital learning is something that has been developed as an alternative to active learning in the last 2 years. Digital learning refers to the utilization of digital technology in the field of education, aiming to foster active learning, knowledge building, inquiry, and exploration among students. It also facilitates remote communication and data sharing between teachers and students across various classes (Hidayat & Khotimah, 2019). The realm of digital technology encompasses a wide range of innovative information and communication technologies. From the vast expanse of the Internet to immersive online game worlds, from the wonders of artificial intelligence to the marvels of robotics and 3D printing, this digital landscape demands a new kind of literacy. In today's knowledge society, digital competence has emerged as a crucial concept, highlighting the essential skills and

understanding that students must possess to thrive in this rapidly evolving digital era (Hidayat & Khotimah, 2019).

Along with the growing role of virtual learning, one of the reasons is: “learning a foreign language is becoming more and more important every day in this digital era”, the virtual learning environment is also in the spotlight for the convenience of its use. Then many virtual learning communities were created. Virtual learning communities are also becoming widespread within higher education institutions (Jurayeva & Gofforova, 2022). Today, digital education is widely implemented in many classroom settings. This is due to the pandemic that began to hit the world at the end of 2019 (Al-Jaber & Al-Ghamdi, 2020). In addition, this also shows the influence of scientific and technological advances in the field of education (Oktaviani et al., 2020). Virtual or digital learning has emerged as a pivotal force in propelling research, education, energy, and the environment. Its significance has been further underscored by the current pandemic, which has disrupted the global energy ecosystem. The adoption of virtual learning has become imperative, highlighting its crucial role in navigating these challenging times (Al-Jaber & Al-Ghamdi, 2020). One of the widely used and developed virtual learning environments is the Moodle platform. The Moodle platform is a learning environment and education system management in the form of open source software that we can use to make online learning flexible (Saini & Goel, 2019). Apart from the Moodle Platform, there are many other accesses that can be used to help sustain virtual learning.

In this study, the *Tamyiz* method employs WhatsApp as a virtual or digital learning environment. This popular chat program in Indonesia is incredibly useful for virtual learning processes like the *Tamyiz* Learning Method. With the number of program downloads in the third most popular category of chat applications in Indonesia in 2022, this approach will likely continue and grow significantly in terms of participants. This *tamyiz* method is easily accessible to the general public who wish to learn more about the Arabic language and Al-Qur'an translation due to the widespread availability of digital platforms and the general public's digital activity habits.

## **Discussion**

The utilization of suitable methods is essential in the process of attaining a learning objective. The selection of a method should be tailored to the objectives and other components of the KBM (Teaching and Learning Activities) system (Jaladri & Syafiâ, 2019). This is because there exists an ideal and operational correlation between learning methods and learning objectives in the teaching process (Himam & Raswan, 2017). A method is considered effective if it successfully accomplishes the intended goal. The achievement of Arabic learning goals is contingent upon the method employed (Qudsi & Anugrah, 2021).

There are instances where non-Arabic learners of Arabic frequently encounter errors when they begin speaking the language. These errors can be attributed to various factors, including internal factors such as motivation and anxiety, as well as external factors like teachers, the environment, and even the language itself. The mistakes made by Arabic learners can stem from a combination of intrinsic and extrinsic factors:(Hasan, 2018)

1. Errors in the selection of learning strategies, which only focus on memorizing vocabulary and language rules without regard to the function and use of words both in oral and written. This can result in:
  - a. Students find it difficult to pronounce and distinguish the sounds of letters that are close together, such as ط and ه, ت and ح.
  - b. Tend to generalize in language methods, such as pluralizing all words with the plural qiyasi (muzdakkar salaim or muannats salim), for example رجل becomes رجلون should be رجال.
2. Language intervention, namely the influence of the first language on the second language (Arabic), both in aspects of voice, intonation, language style and sentence structure.
3. The limited command of active vocabulary in Arabic frequently results in the blending and utilization of certain words or phrases from the native language when using Arabic as a second language. Furthermore, the mistakes made by speakers are often attributed to psychological burdens on students, including feelings of anxiety, fear of making mistakes, and hesitation while speaking, which primarily revolves around grammatical rules, thus giving rise to the fear of making errors. Psycholinguistics can be employed to identify the factors contributing to students' failures and errors in learning Arabic, as well as serve as a tool to address the challenges encountered in the process of Arabic language acquisition (Hasan, 2018).

In the realm of the Tamyiz Online Method from a broader perspective of General Psycholinguistics, research findings have showcased the efficacy of this method in facilitating Arabic language acquisition and comprehension of the Qur'an. Among the pertinent theories, the theory of first language acquisition delves into the process by which individuals acquire and enhance their initial language abilities. Within the framework of the Tamyiz Method, the research outcomes that highlight the enhancement of Qur'anic comprehension through this approach can be correlated with the theory of first language acquisition, as learners can enhance their Arabic language proficiency through a methodical and well-organized approach.

Furthermore, the relevance of psycholinguistic theory in language learning extends to the Tamyiz Online Method. This theory delves into the understanding, production, and utilization of language within the learning context. By examining the study's findings, which demonstrate the Tamyiz Method's efficacy in enhancing Qur'anic comprehension and Arabic language proficiency, we can interpret these results through the framework of psycholinguistic theory. The method is specifically designed to foster Arabic language comprehension and learning by aligning with the learners' psychological processes.

Considering psycholinguistic theories indicates that this technique has the potential to be a successful strategy for acquiring Arabic language skills and understanding the Qur'an, particularly in the expanding realm of online education. By incorporating psycholinguistic theories into the creation and execution of the Tamyiz Method, the overall efficacy of Arabic language learning can be enhanced for a wider audience.

The development of a methodology for learning Arabic language should be the outcome of interdisciplinary scientific discussions, one of which involves the interaction between linguistics and psychology, commonly referred to as psycholinguistics. The role of psycholinguistics in language learning is highly significant, as language learning encompasses various language activities (Yusuf, 2019). These language activities extend beyond mechanical aspects and also involve cognitive aspects (Buhori, 2017). In accordance with this, Syahid (2015) argues that psycholinguistics in language learning for non-native speakers plays a crucial role in understanding how language functions and how learners acquire it, and subsequently express themselves through communication. From the perspective of (Zulhannan, 2017), Arabic and psycholinguistics are closely related. The presence of psycholinguistics can be effectively incorporated into the Arabic language learning methodology. Additionally, according to (Hasan, 2018), the importance of psycholinguistics and Arabic language becomes evident when teachers analyze the challenges faced by students in their language usage and learning, and provide effective solutions to address these issues.

Psycholinguistics plays a crucial role in the Arabic learning methodology in the post-method era. It serves as a foundation for enhancing the learning process in the classroom, creating an environment conducive to learning. Functionally, psycholinguistics aids in the selection of appropriate learning materials that align with the students' mental development stage. Additionally, it guides teachers on how to effectively teach Arabic language materials based on the students' psychological development stage. In the post-method era, the teacher's integrity holds immense importance, given their strategic role in the learning process. The teacher's expertise in utilizing the Arabic language learning process in the classroom is essential (Yusuf, 2019).

This field of psycholinguistics has played a significant role in enhancing the Arabic language learning journey. Specifically, it has given rise to various Arabic learning models such as active learning models, cooperative learning models, and pakem learning models. Prior to implementing these models, it is essential to engage in academic reading guided by psycholinguistic principles. Identifying the learning process through psycholinguistic theory is a prerequisite for effectively and efficiently applying these Arabic learning models. This involves determining suitable language learning materials, teaching methods that captivate students' interest, addressing any neurological issues students may have, and creating a learning formula that aligns with the functioning of the student's brain (Wahyudi & Ridha, 2017).

According to a study conducted by Fauziyyah et al. (2018), it was discovered that the Tamyiz Method has a positive impact on memory when learning the Qur'an. The Tamyiz Method is a learning approach that focuses on comprehension and memorization of the Qur'an by analyzing and separating words within the text. The findings of this research indicate that utilizing the Tamyiz Method can enhance students' ability to retain and comprehend the contents of the Qur'an. Furthermore, research conducted by Rosilia & Abdullah (2022) also demonstrated the advantages of the Tamyiz Method in translating Arabic texts. This study revealed that incorporating the Tamyiz Method into Arabic translation learning can lead to improved exam results for students. By employing the Tamyiz Method, students can more easily grasp the meaning of words in Arabic texts and effectively apply them in translation. These findings align with previous research that also highlights the enhancement of translation skills through the utilization of the Tamyiz Method. The Tamyiz Method aids students in comprehending Arabic sentence structure and identifying word meanings more efficiently. Therefore, the Tamyiz Method can serve as an effective alternative in the process of learning the Arabic language.

Nevertheless, a study conducted by Chanifah (2019) shed light on the disparities in the utilization of the Tamyiz Method for teaching the classical YellowIslamic classic Book in traditional Islamic boarding schools. Unlike previous research that primarily examined the conventional application of the Tamyiz Method, this study specifically focuses on its implementation in the online domain, catering to diverse age groups, particularly adults. The findings of this investigation demonstrate that the Tamyiz Method can be successfully employed in online education by leveraging existing digital technologies and platforms.

Hence, this research presents a novel addition to the comprehension of the efficacy of the Tamyiz Method in the realm of Arabic language acquisition during the digital age, while considering pertinent psycholinguistic theories. Furthermore, the study showcases the significance of adapting the

Tamyiz Method within the online learning environment to cater to the requirements of the wider population in comprehending the Qur'an and Arabic language.

## **CONCLUSION**

Based on the research and analysis of the findings obtained, the *Tamyiz* method is an active learning method centered on learning participants (students) - Student Center. This method was born out of an effort to adapt the "*Tamyiz* Method" to digital developments. With unified theoretical foundations from the psycholinguistic side in various aspects of the learning system, it can be an answer to various questions about how the general public can continue to learn and understand Arabic in this digital era. This is because this method is perfect for beginners who have no foundation in Arabic. The approaches, strategies, models, methods developed in this lesson try to find ways to make learning Arabic fast and easy.

There are a number of research development suggestions that can be made so that future study can also assess the efficacy of the *Tamyiz* method in terms of in-depth public comprehension. In addition, future research can examine additional psychological variables, including motivation, emotions, and cognitive processes, that are believed to have changed with the application of the *Tamyiz* method to the Al-Qur'an learning process.

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