

## Relevance Of The Tadarruj Method Towards Students Learning Success In The Book Awaiq Al-Thalab

Afro' Anzali Nurizzati Arifah<sup>1\*</sup>, Budi Ichwayudi<sup>2</sup>

Universitas Islam Negeri Sunan Ampel, Surabaya<sup>\*1, 2</sup>

<sup>\*1</sup>email: [afroanzali@gmail.com](mailto:afroanzali@gmail.com)

<sup>2</sup>email: [budi.ichwayudi@gmail.com](mailto:budi.ichwayudi@gmail.com)

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### *Abstract*

This study aims to determine the tadarruj method in the learning process based on the Book of Awaiq al-Thalab by Sheikh Abdussalam bin Barjas. Tadarruj is understood as a learning approach that is carried out in stages, paying attention to the readiness and cognitive capacity of students to achieve understanding and success in learning. The tadarruj method is considered very relevant in overcoming various learning obstacles that often arise due to being in a hurry or not systematic in understanding knowledge. Success in learning will occur if there is a good contribution between educators and students in implementing the tadarruj method in the learning process. This study uses qualitative research with the type of library research. In addition, this study uses John Sweller's Cognitive Load theory which discusses the influence of cognitive load in the learning process. The results of the study indicate that the application of the tadarruj method can help minimize students' cognitive load, accelerate understanding of the material, increase learning motivation, and form a disciplined and patient learning character. So the tadarruj method is an effective strategy to support student learning success at various levels of education.

**Keywords:** Learning; Tadarruj Method; Students

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### *Abstract*

Penelitian ini bertujuan untuk mengetahui metode *tadarruj* dalam proses belajar berdasarkan Kitab *Awaiq al-Thalab* karya Syekh Abdussalam bin Barjas. *Tadarruj* dipahami sebagai pendekatan pembelajaran yang dilakukan secara bertahap, memperhatikan kesiapan dan kapasitas kognitif siswa untuk mencapai pemahaman dan kesuksesan dalam belajar. Metode *tadarruj* dinilai sangat relevan dalam mengatasi berbagai hambatan belajar yang sering timbul akibat terburu-buru atau tidak sistematis dalam memahami

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ilmu. Kesuksesan dalam belajar akan terjadi apabila terdapat kontribusi yang baik antara pendidik dan siswa dalam melaksanakan metode *tadarruj* pada proses belajar. Penelitian ini menggunakan penelitian kualitatif dengan jenis penelitian *library research*. Selain itu, penelitian ini menggunakan teori *Cognitive Load* John Sweller yang membahas pengaruh beban kognitif dalam proses pembelajaran. Hasil penelitian menunjukkan bahwa penerapan metode *tadarruj* dapat membantu meminimalisir beban kognitif siswa, mempercepat pemahaman materi, meningkatkan motivasi belajar, serta membentuk karakter belajar yang disiplin dan sabar. Sehingga metode *tadarruj* merupakan strategi yang efektif untuk menunjang kesuksesan belajar siswa dalam berbagai tingkat pendidikan.

**Kata Kunci:** Belajar; Metode Tadarruj; Siswa

#### A. Introduction

The essence of success in learning goes through a different process at different times because of the differences in the acceptance of cognitive systems in each student. Success in learning can be seen from the changes that occur in students, such as exchanging ideas, being able to do assignments or questions getting satisfactory grades, and so on. Thus, success in learning can be interpreted as a change in learning patterns for the better. Another main thing that is a bridge in achieving student learning success is manners and the presence of teachers. The position of manners which is higher than knowledge, makes manners the main bridge in achieving success in learning

and the benefits of the knowledge obtained. At the same time, the teacher becomes the student's *center icon* in the teaching and learning process. Therefore, success in learning is one of the learning achievements for teachers and students in understanding something being learned.

The emphasis on the position of manners in seeking knowledge or studying scholars has often been conveyed. Scholars also summarize the manners of seeking knowledge in a book or book based on Islamic law. The main goal is for someone seeking knowledge or studying to know what tips should and should not be done to achieve success and benefit. (Lestari, 2021) Some books written by scholars include the book

*Awaiq al-Thalab* by Sheikh Abdussalam bin Barjas bin Nashir Alu 'Abdul Karim, the book *Ta'lim Muta'allim fi Thariq al-Ta'allum* by Imam al-Faqih al-'Alim Burhanuddin or Imam al-Zarnuji, the book *Tanbih al-Muta'allim fi Adab al-Ta'allum* by KH. Ahmad Mansur Sindi Syarbini al-Thursyidi, the book *Tadzkiratus Sami' wal Mutakallim* by Ibnu Jamaah, the book *Adabul Alim wa Muta'allim* by KH. Hasyim Asy'ari, and so on. (Abdillah, 2023) The book contains manners or procedures that must be carried out by someone who seeks knowledge or learns to achieve a position of learning success so that the knowledge obtained becomes useful knowledge.

The book *Awaiq al-Thalab* by Sheikh Abdussalam bin Barjas bin Nashir Alu 'Abdul Karim is one of the books that explains the obstacles in the learning process. The obstacles in learning that are explained contain how the stages of learning must be carried out by *the muta'allim* along with the manners or behavior that must be considered. So indirectly, the book *Awaiq al-Thalab* provides awareness for someone who is studying or seeking knowledge about the failure to

understand or obtain the knowledge being studied. One of the discussions in the book *Awaiq al-Thalab* is about not *tadarruj* or gradual in learning and the feeling of rushing in taking the results. *Tadarruj* is one of the main methods in the teaching and learning process (Ja'far, 2022) because many people are hindered from success because they leave the basis and goals of achieving knowledge. In addition, the increasingly rapid development of technology is one of the impacts of the gradual disappearance of the learning process, one of which is the existence of AI (*Artificial Intelligence*) (Naila, Atmoko, Dewi, & Kusumajanti, 2023) whose position is in fast learning, not gradual learning.

From the explanation above, this article conducts further research on the meaning of *tadarruj* as one of the methods of learning success in the book *Awaiq al-Thalab* and its relevance to student learning outcomes which are the formulation of the problem in this study. Previous studies related to the meaning of *tadarruj* have been carried out quite a lot and are related to the fields of education, law, preaching, social society, banking, and so on. Some related studies

include: *first*, Muhammad Khoirul Abidin and Sedy Santosa with the title *Arabic Language Learning Through the Tadarruj, Tikrar, and Tadrib Ibnu Khaldun Methods at the SMPIT Yogyakarta Boarding School. This study uses a qualitative approach with data collection techniques being interviews, observation, and documentation. The results of this study reveal the effectiveness of the tadarruj, tikrar, and tadrib learning methods as methods that do not burden students by considering the limits of their intellectual abilities. In addition, this study also explains the advantages and disadvantages of each method when applied to Arabic language learning at SMPIT Yogyakarta. (Abidin & Santosa, 2024)*

*Second*, there is research conducted by Noraini Mohamad, Mariam Abdul Majid, and Badlihisham Mohd Nasir with the title *Application of al-Tadarruj Elements in the New Brother Teaching Module. This research explains tadarruj as a da'wah approach that uses gradual or gradual rules. Apart from that, this research also explains several factors that influence the understanding, appreciation and practice of new brothers or converts in*

*understanding the religion of Islam. The focus of this research is on the tadarruj mechanism in forming teaching modules for new brothers or converts which involve modules on aqidah, shari'a and morals which are analyzed based on the approach used by the Prophet Muhammad. (Mohamad, Majid, & Nasir, 2017)*

*Third*, research conducted by Muhammad Haqiqi, Muhammad Ikhsan, Sehillana Fahruli, and Yusuf Nur Mahfudz with the title *Tadarruj di at-Tasyri' The Prohibition of Usury in Tafsir al-Misbah with a Linguistic Approach. In this research, tadarruj plays a role as one of the processes or stages in establishing Islamic law. Apart from that, this research also explains the workings or stages of tadarruj fi at-Tasyri' in understanding the verses of the Koran regarding the prohibition of usury in the interpretation of al-Mishbah combined with a linguistic approach. This research uses the library research method with a qualitative approach which produces research that shows the process of prohibiting usury along with indications from each verse that discusses tadarruj fi at-Tasyri, the*

prohibition of usury. (Haqiqi, Ikhsan, Fahruli, Mahfudz, & Saputra, 2022)

Fourth, research entitled *Implementation of the Principle of Tadarruj in the Conversion of Conventional Banks into Sharia Banks* written by Mu'tashim Billah and Abdul Mughits in the journal *al-Musthafa: journal of research on sharia economic law*. This study examines the meaning of *tadarruj* as one of the stages in the banking world, namely changing from a conventional bank to a sharia bank. *Tadarruj* in this study focuses on the status of conventional bank capital converted into sharia bank capital, so that *tadarruj* tries to describe the problems of transforming conventional banks into sharia banks. This research is a library research with a qualitative approach and the method chosen is normative-judicial by using the meaning of *tadarruj* as a way of analyzing. (Rahma, Mughits, Suryani, & Billah, 2023)

From several previous studies presented above, there are differences between this study and other studies. Therefore, this study discusses the *tadarruj method* in the book *Awaiq al-Thalab* as one of the methods of student

learning success. So that the added value that is the formulation of the problem of this study is to find out the *tadarruj method* in the book *Awaiq al-Thalab* as one of the methods of student learning success and to see how far its relevance.

## B. Methods

This study uses qualitative research with the type of *library research*. In addition, this study also uses John Sweller's *Cognitive Load theory* which is divided into three types of problems, including: *Intrinsic Cognitive Load (ICL)* related to the difficulty of learning materials, *Extraneous Cognitive Load (ECL)* occurs due to poor instructions or explanations from educators, and *Germane Cognitive Load (GCL)* is efforts made to understand by creating new things in the learning process. (Sweller, Ayres, & Kalyuga, 2011) Therefore, Sweller's *Cognitive Load theory* used by researchers to analyze the relevance of the *tadarruj method* in learning with all its conflicts and their resolution in order to achieve learning success for students.

### C. Results and Discussion

#### Biography of Sheikh Abdussalam bin Barjas

Sheikh Abdussalam bin Barjas bin Nashir Alu 'Abdul Karim is a young cleric from Riyadh, Saudi Arabia. Sheikh Abdussalam bin Barjas was born in 1387 H/1967 AD in Riyadh and lived in a family with high Islamic values. Under the direct care of his parents, Sheikh Abdussalam bin Barjas grew into an intelligent figure and was able to memorize the Qur'an and several books in various fields, such as the book *Bulughul Maram* by Ibn Hajr al-Asqalani (d. 825 H/1449 M), the book *Zadul Mustaqni* by al-Hajjawi, the book *al-Qashidah an-Nuniyah* by Ibn al-Qayyim (d. 751 H/1350 M), and the book *Alfiyah fin Nahwi* by Ibn Malik (d. 672 H/1274 M). (Karim, 2017) Sheikh Abdussalam bin Barjas studied at Imam Muhammad Ibn Su'ud University which was then continued to Ma'had al-'Ali lil Qadha until he received a master's and doctoral degree. (Karim, 2017) From here, Sheikh Abdussalam bin Barjas got to know many teachers and became increasingly active in writing works in various scientific fields.

Sheikh Abdussalam bin Barjas was a scholar who was also known as an expert in hadith, *fiqh*, *da'wah*, and served as an assistant professor until his death. Before this, Sheikh Abdussalam bin Barjas had taught at Ma'had al-'Ali and was appointed as a *qadhi* at the ministry of justice. Some of the works of Sheikh Abdussalam bin Barjas include: the book *Awaiq al-Thalab*, the book *al-Hujjah al-Qawiyah 'ala Anna Wasa'ilad Da'wah Tauqifiyyah*, the book *Mu'amalatul Hukkam fii Dhau'il the Book was Sunnah*, the book *Minhaj Ahlil Haq wal Ittiba'*, the book *al-Hadis an-Nabawiyyah fi Dzamm al-Unshuriyyah al-Jahiliyyah*, the book *al-'Ilam bi Ba'dhi Ahkam al-Salam*, the book *al-Amru bi Luzumi Jam'atil Muslimin wa Imamihim wa Tahdzir min Mufaraqatihim*, the book *Ushul al-Dakwah al-Salfiyah*, and several other books. Sheikh Abdussalam bin Barjas died on Friday, 12 Shafar 1425 H/2004 M at the age of 38 and was buried in Riyadh. (Karim, 2017) Until now, Sheikh Abdussalam bin Barjas is known as a scholar who has a great influence on the development of Islamic science.

#### The Book of Awaiq al-Thalab

The book *Awaiq al-Thalab* written by Sheikh Abdussalam bin Barjas is a book that focuses on the field of Islamic education which explains obstacles or barriers in learning. Systematically, this book is written in Arabic which contains around 106 pages with nine chapters in it. The dynamics of the book-making process of the book *Awaiq al-Thalab* began when part of the contents of the book *Awaiq al-Thalab* was published in *al-Mujahid* magazine in 1988/1989 AD in Riyadh. Then the book *Awaiq al-Thalab* received special attention so that it was re-arranged sequentially and published in 1412 H/1992 AD in Dar Ahl al-Hadis, Riyadh. (Karim, 2017) In the book *Awaiq al-Thalab*, in addition to providing an explanation, Sheikh Abdussalam bin Barjas provides reinforcement with verses of the Qur'an and the hadith of the Prophet SAW. to the topics discussed at each point. In addition, the book *Awaiq al-Thalab* clearly explains the obstacles or barriers for students in learning both from *internal* and *external factors*, so that what is learned is difficult for students to accept and understand. The book *Awaiq al-Thalab* is also one of the books

studied regarding the discussion of manners in seeking knowledge.

The systematics of writing in this book are not much different from other books which start from the *introduction page* which contains the background of the writing of the book *Awaiq al-Thalab*. In *the introduction section*, it is explained that the reason this book was written was because of Sheikh Abdussalam bin Barjas's concern about the existence of *al-Dakhil* which could damage and hinder students or someone from learning. In the book *Awaiq al-Thalab* there are two main topics, namely regarding obstacles in learning and the adab *mu'alimin wa al-Muta'allimin* with quotes from the Qur'an, hadith, and quotes from scholars as reinforcement for each statement conveyed in the book. (Firmansah, 2022) As written in the book *Awaiq al-Thalab*, Sheikh Abdussalam bin Barjas in each chapter explains several behaviors that can hinder success in learning. In the *first chapter*, it discusses the pursuit of knowledge which is not done because of Allah SWT, which is related to the concepts of intention, sincerity and piety. Then the *second chapter*, *Third*, and *fourth*, Sayyid Abdussalam bin Barjas

included a discussion of knowledge, its benefits and the basis for obtaining it. (Karim, 1992)

Next, in the *fifth chapter* to the *last chapter*, it discusses the attitudes of students specifically that can hinder acceptance or success in learning, such as not *tadarruj* in learning, *ujub*, rushing, no enthusiasm, and so on. On the last page there is a table of contents of the book *Awaiq al-Thalab* which is written complete with sub-chapters and page numbers. From the chapters that have been explained above, the book *Awaiq al-Thalab* not only explains the obstacles in learning or understanding knowledge, but also *implicitly* teaches the manners of teachers and students towards knowledge. The book *Awaiq al-Thalab* provides a new understanding of things that can thwart students in learning, both from the way they learn or some bad attitudes that exist in students of knowledge. Of course, this failure will not reach the point of success and understanding in learning. In accordance with the main purpose of writing the book *Awaiq al-Thalab* which refers to Islamic education, so that the discussion of learning is always directly related to Islamic teachings and has religious

values. Therefore, the book *Awaiq al-Thalab* is intended for anyone who is studying to know the causes and effects and good manners in studying in order to achieve success in learning.

### Definition of Tadarruj

*Tadarruj* is a method that is relatively used in all life processes because it means a stage or process. This statement is supported by Sheikh Yusuf al-Qaradhawi in his book *al-Khoshhoish al-Ammah lil Islam* which explains that *tadarruj* is a gradual or gradual approach (Al-Qaradhawi, 1977) according to each person's ability so that it produces satisfactory results. (Astuti, 2023) The word *tadarruj* comes from the Arabic *darija-adroja-darrojatan* which means gradually, (Munawir, 1997) gradually, or slowly. (Sugono, 2008) In terms of language, *tadarruj* is *al-Iqtirab Syai'an Fasyayi'an*, which means little by little. *Tadarruj* is often based on the context or positive activities that are being carried out, such as preaching, studying, determining judicial law, and so on. (Astuti, 2023) Apart from that, the word *tadarruj* is also related to the word *darajah* which linguistically means one level of stairs. The aim of *bertadarruj* is

to make it easier to understand something that is being studied, discussed or explained. (Astuti, 2023) Basically, *tadarruj* can be a science or method for all processes or stages carried out to understand something in order to achieve a goal perfectly.

*The historicity of tadarruj* which is always associated with the process of the revelation of the Qur'an makes the meaning of *tadarruj* even stronger. If interpreted further, the process of the revelation of the Qur'an which took quite a long time is one of the reasons so that what is conveyed can be understood and absorbed. (Ishak, Robbi, & Nasir, 2021) According to the word of Allah SWT. in Surah *al-Furqan* 18: (23) which explains that the Qur'an was revealed to the Messenger of Allah. gradually so that it can be determined in the heart of what is conveyed. The context that is the point in the verse is about gradually or gradually being able to bring determination to the human heart, so that the meaning of *tadarruj* towards something will get satisfactory results. (Ishak et al., 2021) Meanwhile, the general meaning of *tadarruj* in Islam is studying Islam from its basics then reaching the highest point by studying it

and reaching the point of perfection in understanding the teachings of Islam. (Mohamad et al., 2017) Basically, *tadarruj* aims to ensure that Muslims have the ability to follow their obligations in implementing Islamic religious law with a calm heart.

The meaning of *tadarruj* is not only based on the issue of the revelation of the Qur'an, but also on several other things, such as in the fields of da'wah, Islamic law, various societal conflicts, learning, and so on. In the field of da'wah, *tadarruj* is a manhaj that discusses the sirah of the Prophet Muhammad. which intends to convey something important that must be conveyed to humans accompanied by strengthening the beliefs and recommendations of the Shari'a. (Al-Qami, 2007) Meanwhile, in the field of Islamic law, *tadarruj* is often referred to as *tadarruj fi al-Tasyri'*, which contains the processes or stages carried out in determining the law from existing problems or simply as a process in improving laws. (Haqiqi et al., 2022) Likewise, *tadarruj* in several community conflicts is used to examine more deeply what is happening while still looking at aspects of the practice of Islamic

teachings. (Jaenudin, 2020) This proves that *tadarruj* has a *flexible nature* in any discussion, even though it has a different focus, the true meaning of *tadarruj* is gradual, gradual, and a process.

### **Tadarruj in Learning**

*Tadarruj* is also one of the preferred methods in learning to gain perfect understanding in order to meet learning outcomes. In *the Big Indonesian Dictionary*, learning means practicing, an effort to gain intelligence or knowledge, and a change in behavior caused by experience. (Sudirman, Buhanuddin, & Fitriani, 2024) Meanwhile, in terms of terms, learning is an activity carried out individually or in groups to produce a new understanding of what has been conveyed. In addition, learning also provides *output* from interactions carried out in the surrounding environment so that it will indirectly shape the personality of each individual. (Sudirman et al., 2024) The true nature of learning is to make someone from not knowing to knowing and in it there is a communication process. (Akhiruddin, Sujarwo, Atmowardoyo, & H, 2020) Therefore, learning is one of the processes to obtain

motivation in knowledge, skills, habits, and behavior that tends to be positive and involves *cognitive processes*.

According to James O. Wittaker, learning is a process that creates or changes behavior through practice and experience. (Rosyid, 2021) Meanwhile, according to Ben Witherington, learning is more about changes in personality that are managed into a response in the form of skills, attitudes, habits, knowledge, and abilities. (Nurhasanah, 2022) In the Islamic perspective, according to Imam al-Ghazali (d. 505 H/1111 M), learning and learning have a full influence on behavioral changes that aim to form noble morals. In addition, Imam al-Ghazali also emphasized that learning is a process of the soul based on the nature of *humility*, learning must be fully concentrated, able to exchange opinions by understanding the basics, and learning to focus on the process or stages not the results. (Wulandari & Hoer, 2025) Learning must start from a sense of curiosity about new things and having a desire to master knowledge. In addition, learning activities must always be motivated and innovative so as not to give rise to laziness in learning.

In accordance with its meaning, learning is a process of change that takes time to reach the point of success and perfection. It requires tenacity, patience, persistence, regularity and good behavior which are summarized in the meaning of *tadarruj* in learning. *Tadarruj* in learning is one of the best ways to gain an understanding of knowledge, as explained in the book *Awaiq al-Thalab* that no scholar violates the principle of *tadarruj* in learning because *tadarruj* is one of the successful ways to gain knowledge and understand it. (Karim, 1992) In addition, the meaning of *tadarruj* in learning must also be adjusted to the abilities of students or children. (Astuti, 2023) So, indirectly the meaning of *tadarruj* carried out in the learning process also looks at the psychological side of the student. *Tadarruj* in learning will run very well if there is cooperation from several main parties, namely teachers, students, and parents.

The previous statement was also conveyed by Ibn Khaldun (d. 1406), that *tadarruj* is one way to convey knowledge gradually according to its sequence and see the abilities and readiness to learn in students. In

addition, *tadarruj* must be in the soul of educators, both teachers or parents and students. In educators, *tadarruj* is used to see and understand students' readiness to learn and see their thinking power. While in students, *tadarruj* is used to understand one by one the material taught in sequence and in detail. (Astuti, 2023) Therefore, the innovation and creativity of teachers or parents also affect the sustainability of the *tadarruj process* in student learning. However, in essence *tadarruj* in learning means gradually understanding something that is being studied without moving on to other material before understanding and success in learning are obtained.

If drawn into the world of educational psychology explained by Ibn Khaldun, *tadarruj* is one part of human habits that places the position of learning as a form of reality which then gives birth to a cognitive potential in understanding the material when the learning process takes place. (Syafaatunnisa, Syah, & Arifin, 2024) The advantages of the meaning of *tadarruj* as one of the methods of student learning success, include: *first*, making it easier for students to understand the material being studied or taught. *Second*,

making it easier for teachers in the teaching and learning process because they pay attention to students' abilities in learning readiness. Then *third*, students not only understand but are also able to memorize and remember the material they are studying. (Aryanti, 2019) While on the other hand, the meaning of *tadarruj* in learning can give rise to a feeling of boredom or boredom in students if when learning there is no innovation or creativity to attract interest in learning.

Several stages of the *tadarruj method* in learning as proposed by Ibn Khaldun, include: *First*, the initial stage. In the first stage, learning materials are given simply by conveying the main topic of a chapter to be studied while paying attention to students' ability to understand the general material presented. Then *second*, the repetition stage. Educators or teachers repeat the material from the previous chapter by improving and expanding the description to make it more focused. Furthermore, in the *third stage*, the stage of mastery and understanding of the material by students from the explanation that has been delivered. The role of educators or teachers is only to re-explain some

learning materials so that they are more in-depth by providing evaluations in them to determine the extent of students' understanding of the material explained. (Khaldun, nd) From the first to the third stage, as educators, they must provide general and comprehensive explanations of the material while still paying attention to the readiness and ability of students' minds to understand the material.

Ibn Khaldun's three stages regarding the *tadarruj method* in learning are the main points to achieve student understanding. It becomes a good method in the learning process if the educator or teacher does not combine two sciences at once in his learning and guides students fully in understanding without any demands to solve their own problems. If an educator or teacher does this, then students will find it difficult to learn, causing difficulties in understanding the learning. In addition, students' focus will also be divided by several other sciences. (Khaldun, nd) Therefore, understanding the condition of students must also be considered by every educator. If there is a problem in understanding learning, according to the method used, namely the *tadarruj*

*method*, then educators and students must contribute to each other to increase interest in learning and be patient in the learning process in order to achieve understanding and success in learning.

In the implementation process, the *tadarruj method* is also developed into current learning theories that include learning stages. One of them is Robert M. Gagne's learning stage theory which has nine learning stages, including gaining attention (*inform learners of objectives*), activating previous knowledge (*stimulate recall of prior knowledge*), delivering stimulus (*present the content*), providing learning guidance (*provide learning guidance*), encouraging performance (*elicit performance*), providing feedback (*provide feedback*), evaluating (*assess performance*), and enhancing retention and transfer (*enhance retention and transfer*). (Gagne, 1985) Then there are the learning theories of Ausubell, Piaget, and Bruner which explain the stages of learning and what must be considered to achieve student learning understanding and success. Some of the theories explained are the stages that must be passed which implicitly *implement* the

*tadarruj method in learning*. So that the *concept of the tadarruj method* depends not only on educators, but also on students.

### **Tadarruj Method in the Book *Awaiq al-Thalab***

*Tadarruj* in the book *Awaiq al-Thalab* is explained by Sheikh Abdussalam bin Barjas in detail supported by verses of the Qur'an and the opinions of scholars who have contributed to the world of science or education. Systematic in learning is another sentence that refers to the meaning of *tadarruj* as a student learning method. The *tadarruj method* which has a *background* with the process of the revelation of the Qur'an shows how important *tadarruj* is in everything to achieve the desired goal. In the book *Awaiq al-Thalab*, *tadarruj* is one of the methods used in learning by not moving from something that is being studied before understanding it. In addition, the process of learning must also be in accordance with the sequence that has been adjusted to the material and age. Sheikh Abdussalam bin Barjas also explained from Imam al-Zabidi that someone who is studying must master

the field of knowledge before moving on to other fields of knowledge (Karim, 1992) to match the sequence and make it easier to understand.

The purpose of studying in sequence is gradually from the most basic to the next level if you have gained an understanding of the knowledge being studied both in terms of theory and practice. This is also explained by Sheikh Abdussalam bin Barjas in his book *Awaiq al-Thalab*, according to Sheikh Abdussalam bin Barjas the meaning of *tadarruj* is divided into two things, including: *first*, gradually between one field of knowledge and another, and *second*, gradually with one field of knowledge. However, some scholars also have other opinions regarding *tadarruj* in understanding knowledge. So that the two meanings can change and affect the efforts of each teacher or other environmental factors, such as differences *in schools of thought* in understanding the meaning of *tadarruj*. The book *Awaiq al-Thalab* provides an example of the story of Ibn Juraij's (d. 150 AH) process in seeking knowledge. (Karim, 1992) This story is also explained in the book *Siyar A'lam Nubala* by Imam al-Dzahabi (d. 748 H)

that Ibn Juraij met 'Attha' and Abdullah bin Ubaid bin Umair who wanted to learn about reading, memorizing the Koran and then studying the parts explained in the Koran, such as inheritance law, and so on. (Al-Dzahabi, 1431)

*Tadarruj* is always associated with the term 'orderly' which means regular or systematic in carrying out something including in terms of teaching and learning. So that learning becomes fun and there is no sense of burden for students. The opposite of *tadarruj* is *isti'jal al-Tsamar*, which is rushing to want results from learning so that it causes a sense of arrogance and not wanting to continue learning because they feel they have understood it well. According to Sheikh Abdussalam bin Barjas in his book, he explains that some of the seekers of knowledge think that knowledge is obtained as easily as swallowing food and a glass of water and then feeling full. (Karim, 1992) In essence, this view is a wrong and damaged view because it will cause many falsehoods in explaining knowledge so that it leads to bad public opinion, especially regarding religion. So that the meaning of *tadarruj* as one of

the methods of student learning success must be used as a principle in learning in order to get perfect understanding.

### **Formation of the Tadarruj Method as a Method for Student Learning Success**

Regarding success, Sheikh Abdussalam al-Syuwa'ir explained that there are three things that a student must fulfill in order to achieve success, including: studying with the intention of worshipping Allah SWT, good intentions in studying, and *istiqomah*. From these three things, it is further expanded in terms of being confident, patient, focused, never giving up, *tadarruj*, surrendering, respecting and glorifying teachers, not being arrogant, and several other commendable attitudes. (Nawawi, 2021) Tips for success in studying must also be based on enthusiasm in studying by setting study targets, taking breaks in study time, studying in groups, and so on. In addition, success in studying is also carried out by memorizing *the mukhtasar* in it, checking memorization with expert teachers as a form of evaluation, not moving from reading to reading before understanding, curiosity, and many more. (Lestari, 2021) Success in learning can be achieved if done with

good intentions and earnestly in it. Everything that is done as a form of effort in learning and seeking blessings in seeking knowledge. One of them is by *tadarruj* in learning to be one of the methods that is quite relevant in the teaching and learning process to achieve the process of understanding and success in learning and the usefulness of knowledge.

The position of *tadarruj* for students requires them to choose and start some materials to be studied gradually by continuing from one material to another. Meanwhile, for teachers, *tadarruj* is used as one method in delivering material in stages and repetition. *Tadarruj* is one of the relevant methods in the teaching and learning process, especially in shaping students' understanding, both independent and collaborative learning. In addition, *tadarruj* has the same path as modern teaching theory in educating students gradually by looking at the development and readiness of each child in learning. (Assingkily, 2021) Ibn Khaldun also emphasized that in addition to being a method used by the Prophet Muhammad SAW. in conveying something, *tadarruj* is also a method in

learning that is considered effective because the substance of the material is not too much and is divided into several meetings. (Ahmad & Hori, 2020) This proves that *tadarruj* in learning is one of the relevant methods for achieving student learning success, especially for children who are new to the world of education because *tadarruj* which focuses on the meaning of 'gradual' also looks at students' cognitive abilities.

One example of using the *tadarruj method* is the process of memorizing the Qur'an which starts from reading one verse over and over again then continuing to the next verse in stages. In the process of memorizing the Qur'an so that it really sticks, you should not rush, but can target it as a form of achievement in a process or stage of memorizing the Qur'an. Also with *tadarruj* in learning, one by one the letters are introduced slowly to children or students who are innovated with parables so that they are easy to remember and see the cognitive process, as well as in other learning processes without exception. If the student is able and understands what is being taught, an evaluation can be carried out first before continuing to the next material. Thus,

*tadarruj* in learning becomes a successful method in shaping students' understanding and the benefits of knowledge.

*Tadarruj* method which is a method taught by the Prophet Muhammad SAW is one of the methods used to deal with problems in the learning process. In this study, the theory used as a form of analysis is John Sweller's *Cognitive Load theory*. This theory sees that human cognitive capacity is limited and that limitation plays a full role in understanding and absorbing new information. (Sweller et al., 2011) *First, Intrinsic Cognitive Load (ICL)* in learning occurs at its own level of difficulty so that it can cause confusion for students. The *tadarruj method* focuses on a slow process in understanding the lesson so that ICL can be overcome by providing learning materials slowly and adjusted to the level of student understanding. In the learning process, the position of ICL cannot be avoided but can be easily actualized into the *tadarruj method* by providing a more concise explanation or in other ways that can attract students' attention in order to create understanding and success in learning.

Then the *second*, *Extraneous Cognitive Load* (ECL) the influence of the explanation of learning materials from educators can become one of the cognitive burdens of students. As educators, the connections conveyed must be in accordance with the learning material and not convoluted in the delivery of words because it can destroy the process of understanding students learning. The *tadarruj method* as a gradual process also provides a narrowing in the explanation of the material delivered so that it is easier for students to understand. In addition, in the ECL position if educators use the *tadarruj method* while still paying attention to the division of material and student abilities, then ECL can be reduced and eliminated. Finally, *Germane Cognitive Load* (GCL) is needed to provide effective learning. The *tadarruj method* is one way out of GCL by re-explaining the material that has been delivered, providing a trigger before starting learning such as quizzes or *games*, providing responses to student success in answering questions, evaluations, or several other things as stages of learning and solving problems that occur in the learning process.

*Tadarruj* method is a relevant method as a means and problem solving during the learning process. From the *tadarruj method*, it can produce a complete understanding in students because the stages that are passed are carried out gradually according to the sequence. In addition, the *tadarruj method* also provides a sense of love in students for the subject and educators so that students enthusiasm for learning interests increases. In the application of the *tadarruj method*, many concerns individual problems from two parties, both in terms of religion, *biology*, *sociology*, and *psychology*, which in their use pay attention to the general basics of learning methods. Not rushing to achieve learning objectives and the gradual process that is carried out impressively certainly has a positive impact as a path to realizing student learning success. Related to the *tadarruj method* which almost completely influences educators, it gives points to educators to direct the learning process, so that when students learn at large they feel happy without any confusion. In this case, the application and relevance of the *tadarruj method* in supporting student learning success will be achieved.

Therefore, *tadarruj* is considered a method that is easy to innovate with other things, and is able to see the condition of students from various sides. Therefore, the relevance of *tadarruj* in teaching and learning requires contributions from teachers and students who are supporting factors for the sustainability of the *tadarruj method*. The relevance of *tadarruj* in learning will be increasingly visible when it has a positive impact on student understanding which indirectly shapes the development of these students. The application of the *tadarruj method* can be carried out in various fields, especially as one of the methods in the teaching and learning process which is considered a gentle method in understanding student stimuli. (Astuti, 2023) In addition, the *tadarruj method* is considered relevant to the teaching and learning process because in the *tadarruj method* it can adjust to the stages of student development so that repetition of previous material is also needed if it has not reached the point of understanding and success in learning.

#### D. Conclusion

*Tadarruj (gradual)*  
method of learning explained in the

Book of *Awaiq al-Thalab* by Sheikh Abdussalam bin Barjas, is a very relevant and important method in the process of achieving student learning success. *Tadarruj* encourages students to understand the material gradually and systematically, adjusting to the level of cognitive ability of each individual without rushing. This book emphasizes that learning success does not only depend on hard work, but also on the application of manners, sincerity, patience, and respect for teachers. In its application, *tadarruj* helps overcome students' cognitive load based on John Sweller's *Cognitive Load theory*, both in terms of *Intrinsic Cognitive Load*, *Extraneous Cognitive Load*, and *Germane Cognitive Load*. The *tadarruj method* has been proven effective in increasing understanding, interest in learning, and forming a stronger and more diligent student character. The application of the *tadarruj method* is not only relevant for basic education, but also in various other fields of learning, including in the process of memorizing the Qur'an, learning Islamic law, and preaching. Thus, *tadarruj* is not only an educational method, but also a universal

principle in achieving success and the usefulness of knowledge in life.

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