



## **IMPLEMENTATION OF AMTSILATI AS A METHOD OF TEACHING ARABIC AT DARUL FALAH AMTSILATI IN JEPARA AND ALWASILAH LILHASANAH ISLAMIC BOARDING SCHOOLS IN SUKABUMI**

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### ***Abstract***

*The emergence of the Arabic language teaching method known as Amtsilati is aimed at improving students' ability to read Arabic texts. In this journal, the author will present the results of the research on the implementation of Amtsilati using the case study method. The results of this study explain that the implementation of Arabic language learning through the Amtsilati method is carried out through practice, meaning assignment, memorization, and word-by-word application in practical classes at the Darul Falah Amtsilati Islamic Boarding School in Jepara and the Alwasilah Lilhasanah Islamic Boarding School in Sukabumi.*

*Keywords: Amtsilati, Learning Method, Arabic Language.*

### **INTRODUCTION**

In the world of pesantren education today, there is still a gap in the skills that should be possessed, particularly in relation to the ability of santri to read Arabic texts without vowel marks (harakat). This issue requires serious efforts from all parties to address the shortcomings in the implementation of education, especially regarding the ability to read Arabic texts.

Darul Falah Amtsilati Jepara Islamic Boarding School is an educational institution under the guidance of KH. Taufiqul Hakim, which has been operating since 1996. Based on the author's initial observations, it is clear that the primary objective of establishing Darul Falah Amtsilati Jepara was to develop students' skills in reading Arabic texts using Amtsilati. Meanwhile, at the Alwasilah Lilhasanah Islamic Boarding School, the main focus since its establishment and even until now is to

facilitate its students to become hafidz or hafidzoh, but there is still Arabic language learning using the amtsilati learning method.

Amtsilati is the name of a book containing a method to quickly read Arabic texts without vowel marks (harakat), formulated by KH. Taufiqul Hakim. He is the founder and director of the Darul Falah Islamic Boarding School in Jepara, Central Java. (Fikri 2018, 126–37). Linguistically, the word “amtsilati” means “my examples,” indicating that the method he devised is presented in the form of a book with several examples. This is to facilitate learners in understanding the “kitab kuning.” Taufiqul Hakim wrote amtsilati for three reasons:

1. There is an opinion that reading Arabic books, especially Arabic books without punctuation (harakat), is not easy and requires Arabic language skills.
2. The Qira’ati method of reading the Quran inspired Taufiqul Hakim, so he believed that a method was needed for reading Arabic books.
3. There is a need for simple Arabic grammar instruction. (Fikri 2018, 126–37).

Based on the above background, as an effort to achieve what has been outlined above or an ideal world for Arabic language learning, it is necessary to conduct research that addresses this issue. Therefore, the author needs to conduct further research on the implementation of Amtsilati as a method of Arabic language learning at the Darul Falah Amtsilati Islamic boarding school in Jepara and Alwasilah Lilhasanah in Sukabumi.

## METHODS

The method used in this study is a case study, a method for carefully

investigating a program, event, activity, process, or group of individuals limited by time and activity (Kusumastuti and Khoiron 2019, 8–9).

There are three types of case study methods: intrinsic case study, instrumental case study, and collective case study. (Denzin and Lincoln 2017, 557).

The type of case study chosen in this research is an intrinsic case study. In this intrinsic case study research method, the researcher examines in detail one case to be studied, namely the implementation of amtsilati as a method of learning Arabic at the Darul Falah Amtsilati Islamic Boarding School in Jepara and the Alwasilah Lilhasanah Islamic Boarding School in Sukabumi.

Darul Falah Amtsilati Islamic Boarding School, commonly known as Pondok Amtsilati, is recognized as the pioneer of Arabic language learning using the Amtsilati method. It is located at Dukuh Sidorejo, Jalan Kenanga II, RT 03 RW 12, Bangsri Village, Bangsri District, Jepara Regency, Central Java. This boarding school is situated on a 4,000 square meter plot of land, with the official name Darul Falah Islamic Boarding School. However, it is more commonly referred to by the community as Pondok Amtsilati.

Alwasilah Lilhasanah is an Islamic boarding school located in Kp. Sukaresmi, RT 01 RW 04, Bojongkerta Village, Warungkiara District, Sukabumi Regency, West Java Province, 43362.

Alwasilah Lilhasanah was established on May 10, 2017, under the auspices of the Alwasilah Lilhasanah Foundation, currently chaired by Siti Hilmiati Fauziah. The Alwasilah Lilhasanah Foundation focuses on both formal and non-formal education, currently operating a junior high school (Madrasah Tsanawiyah), a senior high school (Madrasah Aliyah), and an Islamic boarding school (Pondok Pesantren).

Alwasilah Lilhasanah is committed to providing quality education and adequate religious instruction, aiming to nurture a generation of morally upright, outstanding, accomplished, and independent individuals. [Documentation of the Brochure for the Admission of New Students at Alwasilah Lilhasanah Boarding School. September 6, 2022.] Regarding Arabic language instruction to enhance students' ability to read classical Islamic texts, Alwasilah Lilhasanah adopts the amtsilati teaching method.

## RESULTS AND DISCUSSION

### Definition of Amtsilati

Etymologically, amtsilati (أمثلي) is a plural noun, while its singular form is mitsal, which means example. The word أمثلي amtsilati has the suffix “ti” like the qiro'ati method. This method is named amtsilati because it is inspired by the qiro'ati method of quickly learning to read the Qur'an. Just as the qiro'ati method enables people to quickly learn to read the Qur'an, the amtsilati method also enables people to quickly read and understand Arabic texts without harakat. Thus, the name amtsilati, meaning “my examples,” was coined. (Fikri 2018, 126–37).

Terminologically, the amtsilati method can be defined as a way or tool for reading and understanding Arabic books, where the book is systematically programmed and represents a new breakthrough in facilitating the reading of Arabic books, created by KH. Taufiqul Hakim, the founder and supervisor of the Darul Falah Islamic Boarding School in Jepara, Central Java. (Hakim 2004, 3).

The basic concepts of amtsilati include: method, evaluation system, approach, objectives, and systematic discussion of the material. This method is easily accepted when taught to

beginners. The amtsilati method is not purely a method. Amtsilati can be said to be a method that is integrated with the teaching material to be conveyed to students. In other words, the material in amtsilati directly becomes a guide for educators in teaching or a method of conveying material. It also contains moral messages conveyed through examples. (Hidayah 2018, 224–47).

The primary objective of the amtsilati method is that within six months, students will be able to master Arabic texts without vowel marks (harakat), provided they focus on amtsilati learning. (Hidayah 2018, 224–47).

Thus, it can be concluded that amtsilati is a practical method for learning and reading classical texts, emphasizing examples and memorization practices. In other words, the material in amtsilati directly serves as a guide for educators in teaching or delivering material.

There are five volumes that must be mastered for someone to complete their study of amtsilati: one volume on Khulasoh (a summary of the essence of Alfiyah ibn Malik, whose original text consists of 1,000 verses); two volumes on Mutammimah (before delving into grammatical rules such as the discussion of nashab, rofa', and others); One volume on Qo'idati (containing the rules of Arabic grammar) and one volume on Shorfiyah (additional rules in the form of words, past tense, present tense, commands, and so on). Each volume has its own criteria for completion, namely:

1. Volume 1 covers five chapters: jer letters, dlomir nouns, isyaroh nouns, and maushul nouns.
2. Volume 2 consists of five chapters: noun markers, types of nouns, forms of fa'il nouns, forms of maf'ul nouns, and forms of mashdar.
3. Volume 3 consists of six chapters, namely: mubtada', al-awamil al-

nawasikh (words that affect the muftada'), isim ghoiru munshorif (nouns that cannot accept tanwin), isim al-musytaq (nouns formed from other words), nouns ending with illat letters and the four tawabi', namely: na'at / attribute, taukid / intensifier, athaf / conjunction, and badal / substitute).

4. Volume 4 consists of four chapters, namely: fi'il madli (past tense verb), fa'il (subject), forms of fi'il madli that receive additional letters, and maf'ul bih, maf'ul fih, maf'ul muthlaq, maf'ul li ajlih, hal, and tamyiz (complements).
5. Volume 5 consists of six chapters, namely: fi'il mudhori' (present or future tense verbs), forms of fi'il mudhari' that receive additional letters, words that make fi'il mudhori' nasab, words that make fi'il mudhori' jazam, fi'il amar (imperative verb), and finally muhimmaat (important rules). (Sholehuddin and Wijaya 2019, 47-64).

In the amtsilati method, a specific nadzom is used to make it easier to memorize, especially in the books Khulashoh and Mutammimah (volumes one to three). The structure of the nadzom is given meaning in Arabic script with italics, as is common in books in Islamic boarding schools, so that by reading the Arabic script, the reader is already being taught to read Arabic books. (Rohman 2018, 78-93).

#### *Implementation of Arabic Language Learning Through the Amtsilati Method*

The implementation of Arabic language learning through the Amtsilati method in this study took place at the Darul Falah Amtsilati Islamic Boarding School in Jepara and the Alwasilah Lilhasanah Islamic Boarding School in Sukabumi.

In terms of time, the implementation of Arabic language learning through the Amtsilati method at Pondok Pesantren Darul Falah Amtsilati Jepara took between three to six months, but the standard for volume 1 was one week to move on to the next volume. Volume 2 took one week. Volume 3 took two to three weeks. Volume 4 took one week. And volume 5 took one week. The longest is Volume 3, as it involves a lot of memorization, so the average per volume is one week. After that, the children move on to the practical class, where they discuss all volumes and how to understand Arabic text without vowel marks (harakat). (Khoirul Hadi, 2022).

Similarly, one of the Amtsilati instructors at Pondok Pesantren Darul Falah Amtsilati Jepara stated that the target to complete all volumes is between three to six months, so the average learning time per volume is one week. After that, the students will enter the practical class, which will cover all volumes, focusing on how children understand Arabic script without vowel marks (harakat). The practical class is recommended to last one month, but if the students grasp the material quickly, it can be completed in one or two weeks. After a month in the practical class, a comprehensive selection process is conducted, which is the final Amtsilati graduation selection. This selection is held every two weeks, so each student has an equal opportunity. (M. Aftina Fie Nurik, 2022).

The activities of the students at the Darul Falah Amtsilati Islamic Boarding School in Jepara will be presented in the following table:

Table 1. Daily Schedule of Darul Falah Amtsilati Jepara Students Time Activity

No.	Time	Daily Task
1	03.00-04.00	Night prayer (tahajjud, tasbih, hajat, and witr)
2	04:00-05:30	Morning prayer (yasinan and

		waqiah) – book study
<b>3</b>	06:00-06:45	Teaching and learning activities (Amtsilati, Madin Amtsilati)
<b>4</b>	06:45-07:30	Dhuha prayer
<b>5</b>	07:30-08:30	Rest
<b>6</b>	08:30-11:00	Teaching and Learning Activities (Amtsilati, Madin Amtsilati)
<b>7</b>	11:00-13:00	Break
<b>8</b>	13:00-16:30	Teaching and Learning Activities (Amtsilati, MTs, MA)
<b>9</b>	16:30-17:30	Break
<b>10</b>	17:30-21:00	Maghrib Prayer–General Recitation–Isha Prayer–Deposit
<b>11</b>	21:00–22:00	Break
<b>12</b>	22:00–23:00	Amtsilati Teaching and Learning Activities
<b>13</b>	23:00-03.00	Sleep

The implementation of Arabic language learning through the amtsilati method at the Darul Falah Amtsilati Islamic Boarding School in Jepara was also explained by one of the students, who said that the students first prepare a place for the teacher, then each student reads their own volume or material. The scheme consists of four stages: first, at dawn, after dawn, each student recites their memorized material; second, from 8:30 AM to 11 AM, they prepare and understand their respective materials; third, after Maghrib, they prepare their memorized material; fourth, after the hajat prayer at 10 PM, for approximately one hour. Each learning session involves reviewing the formulas and principles from the previous lesson contained in the volume currently being studied by the students, then learning new material, and finally memorizing the formulas and

principles that have been studied. (Faisal Musyaffa, 2022).

The implementation of the use of the Amtsilati textbook is as follows: the five volumes of Amtsilati are used sequentially or in order. After completing Volume 1, students move on to Volume 2, and so on until Volume 5. However, to move on to the next volume, students must first take a written test consisting of questions from the volumes they have already completed, along with learning from the five volumes, accompanied by an understanding of the rules contained in the Qo'idati volume, as well as memorizing the principles from the Alfiyah summary found in the Khulashoh Alfiyah Ibnu Malik volume. The final stage is a test, evaluation, or practical session using the two Tatimmah volumes. The use of sharfiyah begins when students start the fourth volume of Amtsilati. (Hawari Anshorulloh, 2022).

This differs from the implementation of Arabic language learning at the Alwasilah Lilhasanah Sukabumi Islamic Boarding School, as explained by its teacher (Ustadz Ahmad), who stated that the learning schedule does not follow the central amtsilati curriculum (Darul Falah Amtsilati Islamic Boarding School in Jepara), meaning that there can be multiple sessions in a day, with each session lasting up to two and a half hours. At the Alwasilah Lilhasanah Sukabumi Islamic Boarding School, the maximum duration is 1.5 hours per day, and the standard graduation requirement for all volumes (volumes 1-5) is 2 years, unlike at the central school where graduation can be achieved in six months. The implementation of the Amtsilati method at the Alwasilah Lilhasanah Islamic Boarding School is because it helps children read Arabic texts more quickly and easily. Interestingly, when Alwasilah was established, an Arabic language

learning program already existed, but it did not use the Amtsilati method. However, there were no teachers willing to specialize in the field of Arabic grammar (nahwu-shorof). From the beginning, Alwasilah Lilhasanah had been using textbooks like Jurumiyah, but the issue with Jurumiyah is that students must first understand the dialect, and learning the dialect alone takes a long time. However, with the Amtsilati method, there is no need for dialect, as it is already in Indonesian. The issue with Amtsilati is that there are no teachers yet, but it is seen as a way to simplify the process of learning to read Arabic texts without punctuation marks. Finally, a teacher training program was held in December 2020 in Mangkalaya Sukabumi for two days. Since then, the Amtsilati method has been implemented at Alwasilah Lilhasanah, and to date, only one graduate has emerged, who is a boarding school student from an MTs (Junior High School).

The implementation of the learning process is the same as at the center, which involves repeating memorization and practice. However, the learning technique is different from that at the center (Darul Falah Amtsilati), which can be completed in 3-6 months. At Alwasilah Lilhasanah, the target is to complete all volumes in two years. The primary focus of the program at Alwasilah is memorization, followed by its flagship program, Amtsilati. The third component is the mandatory language program that all students must complete. Like Amtsilati, memorization is optional, and students may choose to complete it before the three-year school curriculum, allowing them to advance. For example, school typically lasts three years, and after three years, students graduate from Tsanawiyah or Aliyah. If a student completes the two-year tahfidz program, they may move on to amtsilati. Conversely, if a student starts with

amtsilati and completes it in two years, they may move on to tahfidz. However, if a student has been in the program for three years and has not graduated, they may not transfer and must remain in the program. The duration of Amtsilati learning is 1.5 hours after Ashar prayer. (Ahmad Satibi, 2022).

The author describes from field research findings that amtsilati learning at the Center (Darul Falah Amtsilati Jepara) differs from that at the Alwasilah Lilhasanah Islamic Boarding School in Sukabumi in terms of time. At the Darul Falah Amtsilati Islamic Boarding School, learning is conducted four times a day, while at the Alwasilah Lilhasanah Islamic Boarding School, it is only once a day.

So, the focus of the amtsilati method is to understand and study nahwu shorof and the Quran. New students entering the boarding school will first be tested on their ability to read and write the Quran. If they pass the test, they will immediately join the amtsilati program. The amtsilati method is taught four times a day until the students have mastered all the material. As is well known, the primary focus of the Amtsilati method is on linguistic tools, specifically Arabic grammar, but it is also possible to use it as a method for translating the Quran. The process of Quran translation becomes evident during exercises in interpreting meanings, submitting interpretations, and applying these interpretations to understanding specific verses and passages of the Quran.

Based on research findings, students are indirectly trained from the beginning of Volume 1 to translate Quranic verses by reading excerpts of verses and their translations, which are aligned with the material being studied.

This process of translating the Quran is known as the exercise of giving meaning. By translating a portion of one of the Quranic verses, it is accompanied

by Indonesian, Javanese, and Pegon script for each word. The exercise of giving meaning is usually located at the end of each chapter of the lesson. As the material increases, there will be many examples of exercises in giving meaning, such as the table below, in each chapter and volume. Here is an example of the meaning-giving exercise for Surat Al-Fath verse 4: (Hakim 2003, 15).

Table 2. Example of Volume 1 Amtsilati Exercises

هُوَ • الَّذِي • أَنْزَلَ • السَّكِينَةَ • فِي قُلُوبِ الْمُؤْمِنِينَ		
He is Allah,	<i>Utawi Allah</i>	هُوَ
the One	<i>iku zat</i>	الَّذِي اتوي الله اكو ذات
who has bestowed	<i>kang nurunake sopo alladzi</i>	أَنْزَلَ كع نور و نكي سافا الذي
tranquility	<i>ing ketenangan</i>	السَّكِينَةَ اع كتنا غان
upon the hearts of the believers.	<i>ing ndalem atine piro-piro wong mukmin</i>	فِي قُلُوبِ الْمُؤْمِنِينَ اعدالم اتيني فيرا ووخ مؤمين
"Remember Allah often, and your heart will find peace"		

Thus, based on the author's research and analysis at the Darul Falah Amtsilati Islamic Boarding School in Jepara and the Alwasilah Lilhasanah Islamic Boarding School in Sukabumi, the implementation of Arabic language learning through the amtsilati method is carried out through practice, interpretation, memorization, and application of words in the classroom. The translations applied in the amtsilati method vary in type. Exercises in assigning meaning and memorizing interpretations are categorized as literal and interpretive translations. Meanwhile, breaking down words one by one in practical classes is generally categorized as literal translation, after which the teacher guides the students in developing their reasoning so that it

becomes interpretive translation. However, it should be noted that the Amtsilati method is a beginner's method, especially for those who have never studied nahwu and shorof.

1. The implementation of the amtsilati learning technique is as follows:  
Within three to six months, students are expected to complete all volumes. If a student struggles to complete the amtsilati in a particular volume, they remain in that volume until they pass the amtsilati test for the volume they are studying.
2. Each session involves reviewing the rules and principles from the previous lesson contained in the volume being studied, then learning new material, and finally memorizing the rules and principles that have been studied.
3. There are four sessions per day at Darul Falah, while at Alwasilah Lilhasanah there is only one session per day.

## CONCLUSION

The implementation of amtsilati as a method of teaching Arabic at the Darul Falah Amtsilati Islamic boarding school in Jepara and Alwasilah Lilhasanah in Sukabumi is carried out through practice, giving meaning, memorization, and application of words in class. The teaching techniques of the Amtsilati method are as follows: first, within three to six months, students are expected to complete all volumes at Darul Falah, while at Alwasilah Lilhasanah it takes two years. If a student struggles to complete the Amtsilati in a particular volume, they remain in that volume until they pass the Amtsilati test for the volume they are studying. Second, each session involves reviewing the formulas and principles from previous lessons contained in the volume currently being studied, followed by

learning new material, and then memorizing the formulas and principles that have been studied. Third, there are four sessions per day at Darul Falah, while at Alwasilah Lilhasanah there is only one session per day.

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