



## Implementation of the Amtsilati Method in Improving the Reading Ability of Santri's Yellow Books

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### ABSTRACT

This study aims to analyze the implementation of the Amtsilati method in improving the reading skills of yellow books of students at the Al Falahiyah Islamic Boarding School, Batanghari, East Lampung. The approach used in this study is a qualitative method with data collection techniques through observation, interviews, and documentation. The analysis was carried out using data reduction techniques, data presentation, and verification of findings based on triangulation of sources and methods. The results of the study indicate that the Amtsilati method is effective in improving students' understanding of Nahwu & Shorof. This method provides a more systematic learning structure, makes it easier for students to memorize Arabic language rules, and improves their skills in reading and understanding yellow books independently. However, this study also found that the main challenges in implementing this method are the limited resources of competent teachers and the lack of consistency of students in practicing the material that has been learned. Thus, this study recommends strengthening learning strategies based on the Amtsilati method with a more interactive and adaptive approach, as well as improving the quality of teachers to support the effectiveness of this method in the long term).

Keywords : Amtsilati Method, Yellow Book, Nahwu, Shorof, Santri.

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## INTRODUCTION

Hadratussyekh KH Hasyim Asy'ari opened the discourse in the book Adab al-Alim wa al-Muta'allim by elaborating on the greatness of knowledge, religious scholars, learning activities, and the practice of teaching knowledge. In his treatise, he put forward various arguments sourced from the Qur'an and Hadith. (Kefi, 2023), including the views of the companions of the Prophet Muhammad SAW and the scholars who have deepened the discussion (Judge, 2019). Regarding the glory of knowledge and the position of ulama, one of the arguments he quoted was the holy verses of the Koran.

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Meaning: "Allah raises the rank of those who believe among you and those who are given knowledge" (QS Al-Mujjadi verse 11).

KH Hasyim Asy'ari expressed the view that Allah SWT's justification in elevating the status of the intellectual group lies in their ability to apply the knowledge they have to the reality of life. The interpretation he conveyed regarding the verse is as follows:

أي ويرفع العلماء منكم درجات بما جمعوا من العلم والعمل

Meaning: "What is meant by Allah is that He elevates the status of scholars among you because they are able to combine knowledge and good deeds."

As the most noble of creations, humans have the main goal of worshiping Allah SWT, but this worship will be meaningless without being based on knowledge.(Kahar, 2019). In Islamic teachings, worship is divided into mahdhah and ghairu mahdhah, where mahdhah worship such as prayer, zakat, fasting, and hajj, the procedures for implementation of which have been determined, are the main obligations, but their implementation, including ghairu mahdhah worship such as seeking knowledge, giving alms, and working positively, requires knowledge to be meaningful and provide priority.(Shihab, 2020), as emphasized in the book Ta'limul Muta'allim and the words of the Prophet Muhammad SAW regarding the urgency of knowledge and fiqh:

وَقَالَ صَلَّى اللَّهُ وَ سَلَّمَ : طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ

Meaning: *And said the Prophet shallallahu 'alaihi wa sallam; "Seeking knowledge is fardhu for every Muslim, both male and female."*

In the tradition of Islamic boarding school education, the science of Nahwu and Shorof plays a central role. Both are likened to the main foundation, the "father and mother" of Islamic religious sciences. Without mastery of Nahwu and Shorof, understanding religious texts becomes difficult, even potentially causing fundamental errors of interpretation. These two disciplines are important pillars in building a solid understanding of Islamic teachings, which ultimately lead to the validity of a Muslim's worship as mentioned in the book ta'limul muta'allim, a poem that was said to Muhammad bin Hasan(Burhanul Islam Al-Zarnuji, 2017):

كما قيل لمحمد بن الحسن رحمة الله عليهما شعرا

as Muhammad ibn Hasan said: a syiir

تعلم فإن العلم زين لأهله ❁ وفضل وعنوان لكل محامد

Learn because knowledge is an adornment for its owner and a virtue and a sign for every praiseworthy person.

وكن مستفيدا كل يوم زيادة ❁ من العلم واسبح في بحور الفوائد

Be a person who seeks additional benefits of knowledge every day, and swim in the ocean of benefits

تفقه فإن الفقه أفضل قائد ❁ الى البر والتقوى وأعدل قاصد

Learn the science of fiqh, because fiqh is the best guide to goodness and piety, and the best goal.

هو العلم الهادى الى سنن الهدى ❁ هو الحصن ينبجى من جميع الشدائد

Fiqh is what shows the path of guidance, fiqh is a fortress that saves from every difficulty

فإن فقيها واحدا متورعا ❁ أشد على الشيطان من ألف عابد

because one expert in jurisprudence who keeps away from the world is more difficult for Satan than a thousand experts in worship.

Nahwu science, etymologically, means 'path' or 'rule'. In the context of science, Nahwu is a set of rules formulated based on ideal sentence patterns (phrase models). The goal is to guide readers and listeners in understanding the structure of Arabic correctly, both in pronunciation and meaning, so as to avoid mistakes. (Jamaludin et al., 2021). More technically, the science of Nahwu studies changes in the final vowels of words (i'rab) which have a great influence on the meaning of a sentence, as well as the structure and form of the sentence as a whole. (Baliyya, 2019). Meanwhile, the science of Shorof or Tashrif, as defined by Shaykh Musthafa al-Ghulayaini, is a science that studies changes in the form of words and everything related to their letters, such as the origin of words, the addition of letters, the validity of words, changes in sound (i'lal and ibdal), and other morphological aspects (Rambe, 2016). In short, Shorof focuses on the changes in word forms in Arabic.

From these definitions, it can be concluded that the science of Shorof is a discipline that specifically discusses changes in the form of words in Arabic, either through the addition or reduction of letters, without considering changes in i'rab or sentence structure. A deep understanding of Nahwu and Shorof is an important prerequisite for students of Islamic boarding schools, especially in their efforts to read and understand yellow books, namely classical books in Arabic which are the main references in Islamic studies.

However, the reality in the field shows that learning Nahwu and Shorof is not an easy matter for most students. Traditional learning methods that are often considered complicated and theoretical, coupled with very broad material, often make students feel difficult, less interested, and even bored. Although various methods have been attempted, including the Amtsilati method designed by KH.

Taufiqul Hakim from PP. Darul Falah Bangsri-Jepara as a practical and systematic solution, the challenge in mastering these two sciences remains a crucial issue.(Rahma, 2020). The Amtsilati method, which is a systematic summary of Ibn Malik's Alfiyyah book, offers a more concise and applicable approach.(Mustafa, 2021), but its implementation in various Islamic boarding schools still requires further study.

Research conducted in various Islamic boarding school educational institutions shows that, although the Amtsilati method has been introduced as a solution to facilitate the understanding of Nahwu and Shorof, many students still face obstacles in their learning process. Complaints about boring and too much material, as well as the lack of focus of students in learning, are indications that the implementation of the Amtsilati method has not been fully optimal. Therefore, in the midst of the demands of the modern era which is practical and efficient, the effectiveness of the Amtsilati method in improving the ability to read yellow books in Islamic boarding school students is a relevant question for further research. The rest is related to how researchers consider that this is important to be studied, that every Islamic boarding school educational institution has a complete identity to dive into the vast ocean of Islamic religious knowledge and very structured general knowledge, plus the existence of Islamic boarding school educational institutions is believed not only as an institution of religious education, but also as a social and da'wah institution, even recently several Islamic boarding schools have developed an entrepreneurial spirit in students in an effort to equip them with the ability to live life in society.(Hayati et al., 2023)

Based on these problems, this study focuses on efforts to understand more deeply about the implementation of the Amtsilati method in improving the ability to read yellow books of students whose research objects are at the Al Falahiyah Batanghari Islamic Boarding School, East Lampung. The main focus of this study is to comprehensively examine how the Amtsilati method is applied in the Nahwu and Shorof learning process, and to what extent the implementation of this method can improve the ability of students to read and understand yellow books.

Many Islamic boarding schools in Lampung whose integrity and loyalty are recognized by the surrounding community, especially in the teachings of Islam Aswaja An-Nahdliyah, one of which is the Al Falahiyah Batanghari East Lampung Islamic Boarding School, this Islamic boarding school is able to provide a new breakthrough in the field of extracurricular education in the field of nahwu shorof, namely the amtsilati method. This Islamic boarding school is able to implement this method consistently and is able to make this method a role model for anyone who wants to study the science of nahwu shorof.

The researcher also read how previous research (thesis) on the amtsilati method, the aim is to make it easier for researchers to understand literacy between researchers. The relevant thesis written by Fahmi Fachrudin Abdul Ghoni, a student of the Islamic Religious Education study program, Faculty of Tarbiyah and Teacher Training, Maulana Malik Ibrahim State Islamic University of Malang entitled Implementation of Amtsilati Learning as a Practical Method of Reading Yellow Books (learning at the Nurul Ulum Islamic boarding school, Jl. A. Satsui Tubun 17 Kebonsari Sukun,

Malang City) The design of this study is a Data Collection Technique with Observation and In-depth Interviews as the main data and data sources. The results of this study, namely the implementation of the *amtsilati* method, can be said to be successful in the program of reading yellow books properly and correctly. The similarity of this study with the researcher is that both use the *amtsilati* variable, reading yellow books as the second variable, the same research method, while the difference is the location of the study and the indicators of the Islamic boarding school. In addition to the thesis written by Aminudur Yusuf Putra, Islamic Religious Education Study Program, Faculty of Tarbiyah and Teacher Training, UIN Syarif Hidayatullah Jakarta entitled *Application of the Amtsilati Method in the Formation of Islamic Character of Students at PP. Darul Falah Bangsri Jepara*. This research is Library Research, Field, In-depth Interviews and Documentation Studies. The results of the study are able to find observation results about thinking space, subject problems about related titles, and can measure feedback on the method. The similarity of this study is that both use the *amtsilati* variable while the difference is the variable of Islamic character formation, data collection, and research location while the researcher focuses more on the ability to read yellow books.

## **METHOD**

This research method uses a qualitative approach with a field research type, which aims to deeply understand the implementation of the *Amtsilati* method in improving the ability to read yellow books of students at PP Al Falahiyah Batanghari East Lampung. This qualitative field research was chosen so that researchers can go directly to the research location, observe, and understand the phenomena that occur naturally and contextually. The data collected is descriptive, in the form of observation notes, interview transcripts, documentation, and field notes that are not measured quantitatively (Amini et al., 2021), but rather interpreted narratively to describe the implementation of the *Amtsilati* method and its impacts. This study was conducted at PP Al Falahiyah Batanghari East Lampung for two months, from December 2024 to January 2025. The research subjects were determined using a purposive sampling technique (Firmansyah, 2022), with subject criteria including parties directly involved and having relevant information related to the implementation of the *Amtsilati* method, such as Islamic boarding school caretakers, teachers, and students who follow the *Amtsilati* program. The object of the research is the implementation of the *Amtsilati* method itself in the context of improving the ability to read yellow books of students at the Islamic boarding school.

Data collection was done through three main techniques: observation, interviews, and documentation. Observation (Salim, 2019) used to observe the *Amtsilati* learning process, student activities, and interactions in the Islamic boarding school environment. In-depth interviews (Fadhallah, 2021), with semi-structured guidelines, conducted to caregivers, teachers, and students to explore information related to their experiences, views, and understanding of the *Amtsilati* method. Documentation is used to collect documents related to Islamic boarding schools and the *Amtsilati* method as supporting data. The main research instrument is the researcher himself, assisted by observation guidelines, interview guidelines, and documentation formats. The validity of the data is tested through triangulation of sources and methods, to ensure the credibility and validity of the research findings. Data analysis is carried out interactively and continuously from data collection to

drawing conclusions, following the Miles and Huberman model which includes data reduction, data presentation, and drawing conclusions, to produce a comprehensive understanding of the implementation of the Amtsilati method in the context of the research.

## RESULTS AND DISCUSSION

### Implementation of the Amtsilati Method

The implementation of the Amtsilati method at PP Al Falahiyah Batanghari East Lampung is carried out systematically and gradually, in accordance with the principles of learning Arabic grammar which emphasizes mastery of the basics of Nahwu and Shorof. (Mahrus & Wijaya, 2024). The learning process begins with the introduction of basic materials through a series of books that have been arranged in such a way as to contain basic rules. As expressed by the caretaker of the Islamic boarding school, "Every student is required to follow Amtsilati learning which is divided into several books containing basic rules in the science of nahwu and shorof" which indicates that the initial stage of introducing the material is carried out comprehensively and in stages. The implementation of the Amtsilati method at PP Al Falahiyah Batanghari Lampung Timur is carried out systematically and structured, with adjustments to the learning stages according to the level of understanding of the students. Based on the results of interviews with caretakers and teachers, this method is implemented through several main stages designed to optimize the understanding of the basics of Nahwu and Shorof in reading yellow books.



Figure 1. Documentation of the Amtsilati Learning Process at PP Al Falahiyah Batanghari East Lampung



Figure 2. Documentation with the Caretaker of PP Al Falahiyah Batanghari East Lampung

In the initial stage, students are introduced to basic sentence structures through the use of tables and simple sentence patterns. Teaching is carried out classically using the talaqqi method, where the teacher directly guides students in understanding Arabic grammar. A teacher explained that "The application of the Amtsilati method at the Al-Falahiyah Islamic Boarding School is carried out systematically and gradually," so that each material taught can be absorbed sequentially according to the abilities of each student. (Hamdani, 2018). In the early stages, students are introduced to the basic concepts of Arabic through a visual and practical approach. Teaching begins with an explanation of basic rules through the use of sentence pattern tables and concrete examples from yellow books. This is done

so that students can easily understand the Arabic grammatical structure hidden in bare texts (without harakat). The teacher uses the talaqqi method, which is a direct approach in which the teacher personally guides students in reading and identifying important elements, such as the introduction of mubtada', khabar, and fi'il patterns. As expressed by the teacher, "Every student is required to follow Amtsilati learning which is divided into several books containing basic rules in the science of nahwu and shorof, so that this method can be adjusted to the level of understanding of each".

The second stage focuses on direct practice. After the introduction of theory, students are given the opportunity to apply the rules that have been learned through repeated reading of the yellow book text. In this session, the teacher conducts direct evaluation by providing feedback and correcting reading errors. The approach used emphasizes learning through direct experience, where students not only memorize formulas, but also understand the context and application of the rules. The teacher stated that "this method helps students understand Arabic sentence structures systematically and shortens the time needed to master grammar". Furthermore, this method integrates the memorization approach with direct practice through repeated exercises. Students are invited to actively read the yellow book text without harakat, apply the rules that have been learned, and conduct periodic evaluations. This practical approach has proven effective because, as stated in the interview, this method "accelerates understanding of sentence structures" and "makes it easier for students to memorize the rules of nahwu and shorof systematically".

In addition, the implementation of this method integrates the use of simple language of instruction, such as Indonesian or Javanese, to explain complex concepts in Arabic. This approach has proven effective in bridging the gap in understanding, especially for students with diverse educational backgrounds. The use of this familiar language, along with visual media such as tables and diagrams, facilitates the learning process and reduces the burden of heavy memorization. The use of simpler languages, such as Indonesian and Javanese, in explaining Arabic concepts is also an advantage of this method. This helps overcome the differences in the educational backgrounds of students, which vary in their understanding of Arabic. Although challenges such as time constraints and differences in individual abilities remain, the gradual approach and use of supporting media have had a positive impact on improving the skills of reading yellow books.

All stages of learning are carried out gradually and continuously, with an emphasis on regular evaluation and repetition of materials. This allows teachers to adjust teaching strategies based on the responses and level of progress of each student. Despite challenges such as differences in background and time constraints, consistency in the application of methods and direct assistance from teachers have shown positive results. Teachers observed that, through the Amtsilati method, students were not only able to recognize sentence patterns quickly, but also more confident in reading and understanding the text of the yellow book. Overall, the learning stages begin with an introduction to basic material, followed by application through practical exercises and structured evaluations. This consistent and systematic process allows students to gradually improve their ability to read and understand classical Arabic texts, thus creating a strong foundation for the development of yellow book literacy skills. The implementation of the Amtsilati method not only increases the speed and accuracy of students' understanding, but also fosters learning motivation through a more applicable and interactive approach.

Overall, the implementation of the Amtsilati method in this Islamic boarding

school shows that a systematic, practical, and adaptive approach plays a very important role in improving the skills of reading yellow books. Interview data and documentation indicate that this method is effective in overcoming the traditional challenges of learning nahwu and shorof, as well as providing a strong foundation for students to develop deeper Arabic literacy skills.

### **Ability to Read Yellow Books**

Yellow books are a collection of classical Arabic books that discuss various branches of Islamic science, such as fiqh, tafsir, hadith, aqidah, and tasawwuf. The name "yellow" comes from the color of the paper often used in printing, namely yellow or brownish, although currently many are printed on white paper. Most yellow books are not equipped with harakat (punctuation), so reading them requires a deep understanding of Nahwu Science, Sharaf Science, Balaghah, and other tool sciences. This book is widely studied in traditional Islamic boarding schools, especially in Indonesia, as the main source in deepening Islamic teachings. Some examples of famous yellow books; Fathul Mu'in (fiqh), Tafsir Jalalain (interpretation of the Qur'an), Shohih Bukhori (hadith), Hikam (tasawwuf).

Then how to understand the yellow book can be seen from the ability to read it, reading in general there are two methods, namely reading aloud and reading silently. These two methods can also be applied in reading the yellow book, either by reciting it verbally or reading it silently. Many people think that understanding the yellow book is quite difficult. This is because someone needs to master the basics and special techniques in reading the yellow book in order to pronounce Arabic texts that do not have harakat or punctuation correctly.

Here are some ways that can be applied to be able to read the kuning book, the method is: a). Must master the science of nahwu. Nahwu is a science that studies changes in harakat (punctuation) and the final line of a word, and the position of each word contained in an Arabic sentence. This science also discusses the consequences that can arise from the position or position of the letter. b). Must master the science of sharaf. Sharaf is a science that studies the change in the form of a word that follows the existing word pattern. The core of the discussion focuses on the form of the word and is also not related to the sentence structure. c). Using the right learning method such as the sorogan method (students read the meaning of the book in front of the teacher and get direct correction), the bandongan/wetonan method (the teacher reads the book, explains its meaning, and students take notes), the pesantren meaning method (using translations between words with pegon meaning or gandul meaning to understand the meaning of the book). d). Memorize as much Arabic vocabulary as possible and use reference sources. The most important thing to do in order to be able to read the yellow book is to memorize as much Arabic vocabulary as possible while continuing to use the books of the Salaf such as Hasyiyah Bajuri, Tausyeh Ibn Qosim, I'natutholibin, Minhaujul Abidin, Syarh Shobban, Khudlori and so on as a form of reference source. e). Practice reading consistently. Regular practice aims to get us used to the distinctive style of the yellow book, followed by discussing with friends or teachers then recording the results of the discussion so that our understanding continues to develop and is not lost in time.

Based on the theories above, there are five (5) types or ways of reading yellow books that are easy to do, namely mastering the science of nahwu, mastering the science of sharaf, using the right method, memorizing a lot of Arabic vocabulary and using the books of the Salaf as reference sources, practicing reading consistently. Applying the methods of reading yellow books diligently and consistently, then

reading yellow books can be fluent and precise.

### **Level of Understanding of Students Before and After the Amtsilati Method**

Before the implementation of the Amtsilati method, observations and interview data showed that many students had serious difficulties in reading yellow books. Students who did not yet have a basic understanding of the rules of Nahwu and Shorof expressed that they often found it “difficult to recognize sentence patterns in Arabic texts that do not have vowels” and felt burdened by the many memorizations that had to be mastered. This caused the learning process to be slow and ineffective, where these basic difficulties resulted in a low level of understanding of the structure of classical Arabic.

Analysis of interview and observation data showed a significant difference between the ability to read the yellow book of students before and after the application of the Amtsilati method. Before this method was applied, many students had difficulty in understanding sentence structures and the rules of Nahwu and Shorof. Teachers revealed that previous learning tended to rely on memorization without a practical approach, causing confusion in applying grammar formulas to the yellow book text. One teacher stated, "Before the application of this method, many students had difficulty recognizing sentence patterns and memorizing rules that were delivered monotonously."

Before the implementation of the Amtsilati method, the level of understanding of students in reading yellow books was relatively low. Based on interview data, many students had difficulty identifying sentence structures and applying the rules of Nahwu and Shorof consistently. The caretaker of the Islamic boarding school said that "before this method was implemented, students tended to rely on limited memorization so that their understanding of sentence patterns and Arabic grammar in yellow books was still minimal." This caused the process of reading yellow books to be slow and ineffective, where students often felt burdened by the many theories that had to be memorized without being followed by direct practice.

After the implementation of the Amtsilati method, there was a significant increase in the ability to read the yellow book. This method, which is arranged systematically and gradually, with an emphasis on direct practice exercises, has helped students to recognize and understand sentence structures more quickly. For example, one of the teachers said, "This method accelerates the learning process because students are invited to directly practice Arabic language rules through repeated exercises, so they can recognize sentence patterns in the yellow book text more quickly."

After the implementation of the Amtsilati method, there was a marked increase in the ability to read and understand the yellow book. This method was implemented systematically with a gradual approach, starting from the introduction of the basics of nahwu and shorof using a sentence pattern table, followed by direct practice through the talaqqi method. The teacher explained, "After the Amtsilati method was implemented, the students showed a significant increase in understanding—they were able to read the text without having to rely on pure memorization, but rather understand the structure of the Arabic language as a whole."

After the implementation of the Amtsilati method, there was a significant increase in the ability to read and understand the yellow book. This method, which is arranged systematically and gradually, allows students to learn the basics of Nahwu and Shorof through a visual approach and direct practice. A teacher stated, "This method helps students understand the yellow book more quickly and systematically because they can directly apply the rules that have been taught through repeated practice." This increase can be seen from the students' ability to identify sentence patterns, for example in recognizing components such as *mubtada'* and *khabar*, and in translating texts more accurately.

Interview data also showed that after participating in learning with the Amtsilati method, students not only improved in terms of reading speed, but also in their in-depth understanding of the text. Many students who initially felt overwhelmed were now able to identify important elements such as *mubtada'* and *khabar*, and apply the *i'rab* rule more accurately. One student stated, "After implementing this method, I feel more confident and am able to understand the meaning of the text better," indicating a significant increase in the quality of understanding.

Interviews with students also confirmed the changes. One student said, "This method has helped me a lot; I no longer just memorize, but also understand the logic behind each formula, so I can read the yellow book faster and more accurately." This improvement can be seen from their speed in recognizing sentence components such as *mubtada'* and *khabar*, as well as their ability to translate texts accurately.

Further analysis shows that the application of the Amtsilati method not only increases reading speed, but also fosters students' self-confidence. By using the *talaqqi* approach and practical exercises, students can conduct periodic self-evaluations which then motivate them to improve their reading skills. Interview data revealed that "after following the Amtsilati method, many students feel more confident and are able to translate yellow book texts without having to constantly rely on conventional memorization."

In addition, this method emphasizes repeated practice and periodic evaluation that makes students more accustomed and confident in reading classical Arabic texts. Observations during the learning process showed an increase in reading speed and a decrease in errors in the application of rules, which is an indicator that the Amtsilati method is effective in improving literacy of yellow books.

Overall, the comparison of the ability to read yellow books before and after the application of the Amtsilati method shows a real increase. Students are not only faster in recognizing Arabic grammatical structures, but also more skilled in translating and understanding the meaning of the text, which is the main indicator of the success of this method in the context of learning at PP Al Falahiyah Batanghari East Lampung.

Overall, the comparison between the conditions before and after the application of the method shows that the Amtsilati method has had a positive impact on the ability to read yellow books. This improvement is reflected not only in the mechanical aspects (speed and accuracy of reading), but also in the ability to analyze sentence

structures and understand the context of classical Arabic. This finding confirms that the systematic and practical approach applied in the Amtsilati method is effective in overcoming the challenges of traditional learning in Islamic boarding schools. (Fikri, 2016), and provide a strong foundation for the development of yellow book literacy among students.

Thus, the comparison between the conditions before and after the application of the method shows that the Amtsilati method has succeeded in significantly increasing the level of understanding of students, not only in reading speed but also in the quality of understanding and application of Arabic language rules. These results indicate that the systematic and practical approach carried by this method is an effective solution to overcome the obstacles of learning yellow books at PP Al Falahiyah Batanghari East Lampung.

### **Supporting and Inhibiting Factors in the Implementation of the Amtsilati Method**

The implementation of the amtzilati method faces challenges in practice in the form of supporting and inhibiting factors. First, in the implementation of the amtzilati method there are two influencing factors, including:

#### **1. Internal Supporting Factors**

- 1) Systematic and gradual learning structure. The Amtsilati method is applied with a systematic and gradual learning structure, starting from basic to advanced levels. The material is arranged in stages to ensure that students master the rules of Nahwu and Shorof gradually. This approach is adjusted to the level of understanding of students, allowing them to build a strong understanding from a solid foundation.
- 2) Practical approach with direct practice. This method emphasizes direct practice through the application of sentence patterns and the use of tables. This practical approach helps students not only memorize the rules, but also understand their application contextually.
- 3) Simple language of instruction. Using a simpler language of instruction, such as Indonesian or Javanese, makes it easier for beginning students to absorb the material. This reduces the linguistic barriers that might arise if classical Arabic were used entirely from the start.
- 4) The learning system is gradual and consistent. Learning begins with the introduction of the basic rules of Nahwu and Shorof through materials arranged in levels. This makes it easier for students to gradually understand the structure of the Arabic language.
- 5) Discipline and consistency of learning. This method emphasizes discipline and consistency in the implementation of learning, including periodic evaluations and repeated exercises to strengthen students' understanding.

#### **2. External Supporting Factors**

Conducive Pesantren Environment: Support for a conducive pesantren environment, including the presence of competent teachers and direct classical guidance (talaqqi), creates an interactive and adaptive learning atmosphere. This guidance allows students to get in-depth explanations and regular

evaluations, so that difficulties in understanding the yellow book text can be minimized.

*Second*, In the application of the Amtsilati method in the field, there are inhibiting factors that are challenges in implementing this method, including:

#### 1. Internal Inhibiting Factors

- 1) Differences in the educational background of students. Students have diverse educational backgrounds, causing differences in the level of understanding of Arabic. This is a challenge because not all students have the same foundation, so some beginner students find it difficult to follow the rhythm of intensive learning.
- 2) Dependence on memorization. Methods that rely heavily on memorization are a challenge, especially for students who are not yet accustomed to the intensive rhythm of Islamic boarding school learning and for those who prioritize deep understanding over memorizing rules.
- 3) Focus on less in-depth memorization. The tendency of methods that prioritize memorization of rules compared to in-depth understanding can be an inhibiting factor. This has the potential to reduce students' flexibility in applying rules contextually.

#### 2. External Factors

- 1) Limited study time. Limited study time and tight schedules in the pesantren environment are external obstacles. Limited time, often divided between other academic and religious activities, can hinder the optimal implementation of the Amtsilati method.
- 2) Lack of interactive learning media. The minimal use of interactive learning media and variations in teaching methods can make some students feel bored, so that their motivation to learn decreases. The use of lecture or talaqqi methods purely without the support of visual aids can make students less motivated.
- 3) Diverse student motivations. Diverse learning motivations among students also become an inhibiting factor. Students with high motivation tend to absorb the material more quickly, while those who are less motivated may have difficulty remaining consistent.
- 4) Differences in the educational background of students (External). Differences in the educational background of students are also a significant external challenge. Some students may already have an adequate foundation in Arabic, while others are just starting out, requiring more personalized adjustments to teaching strategies.

- 5) Limited supporting learning media. Limited supporting learning media, such as visual aids or digital technology, also affect the effectiveness of the method. Innovation in presenting materials through interactive media can be the key to overcoming boredom and increasing students' interest in learning.

The success of the application of the Amtsilati method in learning yellow books is largely determined by the balance between supporting and inhibiting factors. The internal supporting factors of this method lie in the structured teaching system, direct teacher guidance, and the use of language that is easy for students to understand. This internal strength is the main capital in improving the ability to read yellow books. However, the effectiveness of the Amtsilati method is not only determined by internal factors.

External constraints such as differences in basic student abilities, limited learning time, and lack of variation in teaching methods are inhibiting factors that need to be overcome. The basic differences in student education require more intensive mentoring and the provision of more diverse and supportive learning media. In addition, innovation in teaching strategies and the use of additional learning media are important to maintain the enthusiasm of students to learn and optimize the implementation of the Amtsilati method in the Islamic boarding school environment.

To maximize the potential of the Amtsilati method, synergy between internal and external factors is the main key. The advantages of this method, such as a systematic learning structure and practical approach, need to be optimized with the adaptation of more varied and interactive teaching strategies. Identification and adjustment to external factors, such as the readiness and background of students, as well as adequate learning media support, will strengthen the effectiveness of the internal factors of the Amtsilati method.

By balancing supporting factors and overcoming inhibiting factors, the application of the Amtsilati method has great potential to increase the effectiveness of yellow book learning. Increasing the success of this method depends not only on its methodological strength, but also on the internal readiness of educational institutions and adaptive responses to external dynamics. Thus, through adaptation, innovation, and synergy of internal and external factors, the Amtsilati method can make a significant contribution to improving the quality of understanding of yellow books among students.

### **Implications of Research Results**

The results of this study consistently show that the application of the Amtsilati method provides a significant increase in the ability to read and understand yellow books at PP Al Falahiyah Batanghari East Lampung. This finding not only confirms the effectiveness of the Amtsilati method in the Islamic boarding school, but also opens up broader implications for the development of yellow book learning in Islamic boarding schools in general.

One of the main factors of the success of the Amtsilati method is its systematic, gradual, and practical learning approach. The planned learning structure, starting from the introduction of the basic rules of Nahwu and Shorof to direct practice, is the key to improving students' understanding. A pesantren caretaker emphasized, "The Amtsilati method is applied systematically with a gradual approach that is adjusted

to the level of students' understanding," which underlines the importance of a structured learning framework in this method (Interview). The practical approach also plays a crucial role. An Amtsilati method teacher explained, "This method accelerates the learning process because students are invited to directly practice Arabic language rules through repeated exercises, so that they can recognize sentence patterns in the yellow book text more quickly" (Interview).

The practical implication of this finding is that other Islamic boarding schools can adopt the Amtsilati method as an alternative or complement to existing learning methods. The use of a simpler language of instruction, such as Indonesian or Javanese, can minimize linguistic barriers for students, especially those who are just starting to learn classical Arabic. Islamic boarding schools that want to implement this method are also advised to provide intensive training for teachers. This training aims to ensure that teachers are able to deliver material adaptively and effectively, according to the characteristics and needs of various students.

Furthermore, this study indicates the need for innovation in teaching strategies for yellow books. Increasing intensive mentoring and providing more varied learning media are important aspects to consider. The development of visual aids or the use of digital technology, for example through e-learning platforms, can accommodate differences in students' learning styles and optimize the learning process. These innovations will not only strengthen the implementation of the Amtsilati method, but also enable other Islamic boarding schools to adapt more interactive and responsive learning strategies to current developments.

From a broader perspective, the findings of this study provide direction for policy makers in the pesantren environment. The results of this study can be the basis for optimizing the yellow book teaching program through the use of innovative approaches that have proven effective. Thus, this study not only provides theoretical contributions to the development of Arabic language science, but also provides a practical model that can be adapted and adjusted by other pesantren, with the ultimate goal of improving yellow book literacy as a whole in various pesantren. Another aspect, this study implies that the Amtsilati method has great potential as an innovative and effective yellow book learning strategy. Its success emphasizes the importance of structured material preparation, practical learning approaches, intensive mentoring, and the use of supporting learning aids. Other Islamic boarding schools can imitate and adapt this approach to improve the quality of Islamic boarding school education as a whole, thus producing a generation of students who are more competent in understanding and applying religious knowledge deeply and independently.

## CONCLUSION

This study concludes that the implementation of the Amtsilati Method at the Al Falahiyah Batanghari East Lampung Islamic Boarding School has had a significant positive impact on improving the ability to read and understand yellow books. With a systematic learning structure and practical approach, this method is able to facilitate the mastery of the rules of Nahwu and Shorof in stages, so that students become faster in recognizing sentence patterns and applying i'rab correctly. Although there are obstacles such as limited teaching resources and differences in the educational backgrounds of students, the adaptation of more interactive and intensive teaching strategies has been proven to help reduce these obstacles. These findings imply that optimizing the use of the Amtsilati Method through innovation of learning media

and intensive training for teachers can be used as an effective model to improve yellow book literacy in other Islamic boarding schools. Thus, this study not only provides theoretical contributions to the development of Arabic language science, but also provides a practical, applicable model to improve the quality of yellow book education as a whole in the Islamic boarding school environment.

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