

The Implementation of the Amtsilati Method in Reading the Book Safinatun Najah to Improve Students' Motivation in Learning Arabic at MTs Hidayatus Syubban, Karangroto, Genuk, Semarang

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ABSTRACT

Amtsilati learning is an additional program conducted outside regular class hours to improve students' ability to read Safinatun Najah. The Amtsilati method is a fast and practical approach to understanding basic Arabic grammatical rules (nahwu and sharaf), enabling students to read classical Islamic texts without vowel marks. Developed by Taufiqul Hakim from Pondok Pesantren Darul Falah, this method emphasizes systematic and gradual mastery of Arabic linguistic principles. This study aims to examine the implementation of the Amtsilati method in learning to read Safinatun Najah at MTs Hidayatus Syubban, describe the learning process, and identify supporting and inhibiting factors, including its impact on students' motivation in learning Arabic. The research uses a qualitative field approach with data collection techniques such as observation, interviews, and documentation. Data analysis is conducted through data condensation, data display, and conclusion drawing, while validity is ensured through triangulation of sources and methods. The findings show that learning planning includes formulating objectives, selecting materials, and determining teaching methods. The program is intended for non-boarding students using materials from Amtsilati volumes I–V, Tatimmah, Qaidah Amtsilati, and Nadzom Amtsilati, delivered through a classical classroom model. Learning activities include opening (prayer and nadzom recitation), core activities (material explanation and reading practice), and closing (evaluation and prayer). The results indicate that the method is implemented systematically and effectively, improving students' ability to read Safinatun Najah and increasing their motivation in learning Arabic. This is reflected in students' confidence, active participation, and willingness to advance. However, obstacles include limited teacher creativity, differences in student abilities, and discipline issues. These are addressed through training, adjusted memorization schedules, and educational sanctions.

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Introduction

Learning activities are an educative interaction process between teachers and students aimed at transforming knowledge, attitudes, and skills. In this process, the teacher acts as a facilitator who manages instruction, while students actively strive to understand and master the material being taught (Sanjaya, 2016). The success of learning is strongly influenced by the teacher's accuracy in selecting and applying instructional methods that align with the objectives, the characteristics of the material, the environmental conditions, and the developmental level of the learners (Uno, 2011).

The use of appropriate teaching methods enables the teaching–learning process to run

effectively and efficiently, thereby improving students' learning outcomes and the teacher's success in instruction (Djamarah & Zain, 2010). Therefore, teachers are required to possess adequate pedagogical competence, particularly in choosing methods that are relevant to the needs and backgrounds of their students.

In the context of Islamic education, especially in Islamic boarding schools and madrasah diniyah, the study of *kitab kuning* is an inseparable hallmark. These classical texts are generally written in Arabic without vowel marks, requiring mastery of auxiliary sciences such as *nahwu* (Arabic grammar) and *sharaf* (morphology) to understand them correctly (Bruinessen, 1999). However, learning *nahwu* and *sharaf* is often perceived as difficult and time-consuming, which becomes an obstacle for students, particularly those from non-pesantren educational backgrounds.

Intrinsic motivation, such as the desire to understand Arabic structures and master classical texts, as well as extrinsic motivation, including teacher support, the pesantren environment, and academic rewards, plays an important role in increasing students' perseverance in reading and understanding *kitab kuning* despite various learning limitations (Aquil et al., 2025).

Departing from these problems, Muslim scholars and pesantren education practitioners have sought to develop learning methods that are more practical and easier to understand. One method that has developed and is widely implemented today is the Amtsilati method, a technique for reading and understanding *kitab kuning* quickly and systematically. The Amtsilati method was inspired by a rapid Qur'anic reading approach, the Qira'ati method, which emphasizes gradual, structured, and applicative learning (Hakim, 2004).

The Amtsilati method is designed so that students are able to read and comprehend unvowelled texts, both basic books such as *Safinatun Najah*, intermediate-level books, and classical works with higher levels of difficulty. Although it is based on the principles of *nahwu* and *sharaf*, the method is arranged concisely and practically, making it easier for beginners to learn (Hakim, 2010). Its main characteristic lies in the use of simple and systematic grammatical formulas, as well as an emphasis on memorizing two core books, *Qaidati* and *Khulashah*, which function as anchors for understanding Arabic grammar in the practice of reading texts.

Number of previous studies indicate that the Amtsilati method contributes positively to improving the ability to read *kitab kuning*. Research by Sulaiman (2018) concluded that the implementation of the Amtsilati method significantly improved students' understanding of *nahwu* and *sharaf* in Islamic boarding schools. Another study by Rahmawati (2020) found that the method effectively accelerated beginner students' ability to read unvowelled texts. Furthermore, research by Hidayat (2021) showed that the use of Amtsilati increased motivation to learn Arabic in pesantren environments.

However, these studies were generally conducted in the context of Islamic boarding schools and focused on the general effectiveness of the Amtsilati method, without specifically examining its application at the junior secondary madrasah level or emphasizing the learning of particular books such as *Safinatun Najah*. In addition, studies that specifically investigate the implementation of the Amtsilati method among students with heterogeneous educational backgrounds in formal madrasahs remain relatively limited.

Thus, there is a research gap in terms of institutional context (formal madrasah), object of study (*Safinatun Najah*), and research subjects (MTs students from non-pesantren backgrounds). Previous studies have not widely explored how the Amtsilati method is practically implemented in learning basic fiqh texts in madrasahs, nor how it helps overcome students' difficulties in reading *kitab kuning* for those who do not yet possess foundational knowledge of the auxiliary sciences.

Based on this gap, the novelty of this research lies in an in-depth study of the implementation of the Amtsilati method in learning to read *Safinatun Najah* within the madrasah tsanawiyah environment, particularly at MTs Hidayatus Syubban. This study not only examines the effectiveness of the method but also describes the implementation process, the obstacles encountered, and its impact on students' ability to read and understand classical Islamic texts among learners with diverse educational backgrounds.

Reading skills in Arabic language learning refer to the ability to recognize, pronounce, and comprehend the meaning of written texts accurately. The primary objective of reading skills is to understand the content of the text, which requires mastery of grammar, sentence structure, and accuracy in assigning vowel marks, because errors in reading may lead to changes in meaning (Tarigan, 2008). Therefore, learning to read Arabic texts cannot be separated from mastery of *nahwu* and *sharaf*.

Nevertheless, the reality at MTs Hidayatus Syubban shows that many students experience difficulties in learning to read *kitab kuning* fluently. This is due to differences in students' educational backgrounds, as most have never studied the auxiliary sciences before. Consequently, learning *kitab kuning* through conventional methods requires a relatively long time, ranging from three to five years. However, with the implementation of the Amtsilati method developed by KH. Taufiqul Hakim, the learning period can be shortened to around three months to one year, without reducing the quality of students' understanding of the texts (Hakim, 2015).

Based on these various problems, the principal of MTs Hidayatus Syubban decided to implement *nahwu* and *sharaf* instruction using the Amtsilati books as an effort to improve students' ability to read and understand Arabic texts, including the Qur'an and classical Islamic books. Therefore, the researcher is interested in conducting a study entitled, "The Implementation of the Amtsilati Method in Reading *Safinatun Najah* to Improve Motivation in Learning Arabic at MTs Hidayatus Syubban, Karangroto, Genuk, Semarang."

Theoretical Framework

1. The Amtsilati Method

The Amtsilati method is a fast and systematic approach to learning how to read *kitab kuning* initiated by KH. Taufiqul Hakim, the caretaker of Pondok Pesantren Darul Falah Bangsri (Hakim, 2003). Conceptually, this method aims to facilitate students in understanding Arabic grammar, particularly *nahwu* and *sharaf*, which serve as the primary tools for reading unvowelled texts (Hakim, 2005). The term Amtsilati is derived from the Arabic word *amtsilah*, meaning examples, indicating that instruction is focused on the use of practical examples as the medium for understanding grammatical rules.

The Amtsilati method emerged from KH. Taufiqul Hakim's personal experience of finding it difficult to study classical texts through traditional methods that emphasized comprehensive memorization of the *Alfiyah Ibn Malik*. According to him, not all verses of the *Alfiyah* need to be mastered in depth; rather, it is sufficient to focus on the essential parts most frequently used in practical Arabic structures (Hakim, 2006). This idea formed the foundation for the birth of the Amtsilati method in the early 2000s, after which it spread widely across many Islamic boarding schools and madrasahs in Indonesia (Muttamaqin, 2014).

Structurally, the Amtsilati method consists of several volumes, including five main Amtsilati books, two volumes of *Tatimmah* as exercise books, and supporting texts in the form of *Qaidati* and *Khulashah*, which students are required to memorize (Hakim, 2005). The learning materials contain *nahwu*–*sharaf* principles presented in a concise, systematic, and applicative manner. The primary target of the method is for students to be able to read unvowelled Arabic texts independently within a relatively short time, approximately six months to one year (Hakim, 2006).

The strengths of the *Amsilati* method lie in its systematic grammatical formulas, the use of examples derived from the Qur'an and Hadith, and a learning process that is active, communicative, and dialogical (Hakim, 2005; Rosyad, 2016). In addition, the method is considered time-efficient and effective in helping learners grasp Arabic structures. Nevertheless, the method also has limitations, particularly its dominant focus on *nahwu* and *sharaf*, which may lead to boredom among students who already possess a foundation in these sciences. Therefore, teacher creativity is crucial to ensure that learning remains engaging and instructional objectives are achieved optimally (Hidayatulloh, 2018).

2. Safinatun Najah

Safinatun Najah is a basic Shafi'i school fiqh manual widely used in Islamic boarding schools and madrasah diniyah, especially for beginners. The full title of the book is *Safīnat al-Najāh fīmā yajibū 'alā al-'abdi li mawlāh*, meaning "The Ship of Salvation in Learning the Obligations of a Servant to His Lord." It is written in a concise (*mukhtashar*) format and discusses essential Islamic teachings related to ritual worship (*ibadah mahdhah*) (Al-Hadhrami, 2011). The author of *Safinatun Najah* is Shaykh Salim bin Abdullah bin Sa'ad bin Sumair Al-Hadhrami Asy-Syafi'i, a Shafi'i jurist from Hadhramaut who has had significant influence on Islamic scholarly traditions, particularly in Southeast Asia. The book was composed with the aim of helping Muslims, especially beginners, understand the fundamentals of fiqh in a practical, systematic, and applicable way (Al-Hadhrami, 2011).

In terms of content, *Safinatun Najah* covers the pillars of faith, the pillars of Islam, signs of puberty, purification, prayer, and funeral rites. Later scholars complemented it with discussions on fasting and zakat. Its simple and well-ordered presentation makes it highly relevant as an introductory reference for fiqh studies in *pesantren* and madrasah diniyah. However, due to its brevity, the book provides limited legal argumentation; therefore, it is ideally used as a foundation before studying more comprehensive works such as *Fathul Qarib* or *Fathul Mu'in* (Dimiyathi, 2010).

3. Arabic Learning Motivation in Theoretical Perspective

In educational psychology, motivation is a determining factor in learning success. Hamzah B. Uno (2011) explains that learning motivation consists of internal and external drives within students that initiate learning activities, sustain the process, and provide direction so that learning objectives can be achieved. When students experience ease and success in understanding the material, their intrinsic drive to continue learning becomes stronger.

A similar view is expressed by Sardiman (2014), who places successful experience as an essential element in building interest and enthusiasm for learning. Students who feel capable tend to demonstrate greater persistence, attention, and participation compared to those who frequently encounter failure. In the context of Arabic learning, the ability to read unvowelled texts represents a tangible achievement that can stimulate sustained motivation.

From a behavioristic perspective, B. F. Skinner emphasizes that reinforcement in the form of praise, recognition, or promotion to a higher level will increase the likelihood of positive learning behaviors reappearing. This means that when students receive appreciation after successfully applying *nahwu* and *sharaf* rules, they are encouraged to repeat and even intensify their learning efforts.

Meanwhile, the theory of mastery learning popularized by Benjamin Bloom (1976) highlights the importance of gradual achievement. Success at one level builds self-confidence to proceed to the next. The tiered volume system in *Amsilati* is theoretically aligned with this principle because it provides clear and measurable targets of accomplishment.

Furthermore, Robert M. Gagné (1985) states that instructional effectiveness increases

when learners understand the direct benefits of what they are studying. The integration between memorizing grammatical rules and practicing the reading of classical texts enables students to recognize the practical function of the linguistic tools they learn, thereby fostering more meaningful learning awareness.

Based on these theories, the Amtsilati method can be understood not merely as a strategy for accelerating the reading of classical Islamic texts, but also as a pedagogical approach that provides experiences of success, positive reinforcement, and staged targets. These three elements constitute the primary foundation for developing strong and sustainable motivation in learning Arabic.

Research methodology

This study employs a qualitative approach using a descriptive qualitative method, which aims to understand and describe phenomena in depth based on the natural conditions of the research object. A qualitative approach is used because this research seeks to uncover the processes, meanings, and social realities involved in the implementation of the Amtsilati method in a comprehensive and contextual manner (Moleong, 2017).

The research was conducted at MTs Hidayatus Syubban, located in Karangroto, Genuk District, Semarang City. The selection of this site was based on the consideration that the madrasah has actively implemented the Amtsilati method in teaching students to read *Safinatun Najah*, making it relevant to the focus and objectives of the study.

The data sources in this research consist of primary and secondary data. Primary data were obtained directly from the field through interviews, observations, and documentation related to the implementation of the Amtsilati method. Secondary data were collected from supporting sources such as books, scientific journals, and previous studies relevant to the research topic. The informants included the head of the madrasah, teachers of the Amtsilati method, and students as the subjects of learning (Sugiyono, 2019).

The focus of the study is directed at the implementation of the Amtsilati method in reading *Safinatun Najah* at MTs Hidayatus Syubban. This focus encompasses the learning implementation process, students' responses, and its implications for improving the quality of instruction. Improvement in learning quality includes the cognitive domain—covering the ability to remember, understand, and apply Arabic grammatical rules within the text—as well as the affective domain, which relates to students' attitudes, interests, and engagement during the learning process (Anderson & Krathwohl, 2001).

Data collection techniques in this study include interviews, observation, and documentation. Interviews were conducted using a semi-structured format, meaning that the researcher used an interview guide while still allowing informants the freedom to express their opinions and experiences openly (Sugiyono, 2019). Observation was carried out through passive participation, where the researcher was present at the research site to observe the learning process without being directly involved in the activities (Moleong, 2017). Documentation was used to complement the data, including the madrasah profile, organizational structure, conditions of teachers and students, and learning facilities and infrastructure.

Data validity was ensured through triangulation techniques, namely checking data across various sources, methods, and times in order to enhance the credibility and trustworthiness of the findings (Sugiyono, 2019). Through triangulation, the results from interviews, observations, and documentation were able to reinforce one another.

Data analysis was conducted interactively and continuously, starting from data collection to the drawing of conclusions. The analysis technique followed the model of Miles and Huberman, which consists of three main stages: data reduction, data display, and conclusion drawing or verification. Data reduction was carried out by selecting and focusing on information relevant to the research objectives. The data were then presented in narrative

form, while conclusions were drawn based on findings supported by valid and consistent evidence through ongoing processes of reduction, presentation, and verification (Miles, Huberman, & Saldaña, 2014).

In the context of Islamic education, research ethics are not merely related to fulfilling administrative requirements but also involve the internalization of moral values such as honesty and responsibility toward research participants. Researchers are expected to respect and safeguard the dignity of participants and to ensure that the research process is conducted fairly and transparently, from data collection to the reporting of results (Aliwan, 2024).

Discussion

This discussion is based on field findings obtained through direct observation of the learning process, in-depth interviews with the head of the madrasah, the Amtsilati teachers, and the students, and strengthened by documentation studies in the form of instructional materials and the textbooks used. The data were analyzed descriptively and qualitatively and then confirmed against the research focus and relevant theories concerning the Amtsilati method and the teaching of *kitab kuning*. This approach was employed to obtain a comprehensive picture of the implementation of the Amtsilati method in teaching *Safinatun Najah* at MTs Hidayatus Syubban, Karangroto, Genuk District, Semarang City.

1. Implementation of the Amtsilati Method in Reading *Safinatun Najah*

The findings indicate that the implementation of the Amtsilati method in learning *Safinatun Najah* at MTs Hidayatus Syubban is carried out systematically and in a well-structured manner. The method is designed as a compulsory supplementary program for students who have passed the BTAQ requirement. The primary objective of applying the Amtsilati method is to equip students with the ability to read *kitab kuning* independently through mastery of basic *nahwu* and *sharaf* as instrumental sciences. This finding is consistent with the concept of the Amtsilati method, which was designed to facilitate students in understanding Arabic sentence structures quickly and practically (Hakim, 2003).

Observations reveal that Amtsilati instruction is organized into six levels: five core volumes and one post-Amtsilati program. Each volume has a graded and interconnected material focus. The early volumes emphasize the introduction of fundamental elements of Arabic grammar, while subsequent volumes guide students toward understanding more complex sentence constructions. After completing all volumes, students proceed to the post-Amtsilati program using the books *Sharfiyah* and *Tatimmah* to deepen their practice in word transformation and the application of grammatical rules within textual readings.

Interviews with teachers show that *Safinatun Najah* is considered highly compatible with the Amtsilati method because its linguistic structure is simple and appropriate to the students' proficiency level. Teachers directly connect the memorized formulas with passages from *Safinatun Najah*, ensuring that learning does not stop at theoretical mastery but continues into practical reading and comprehension. This pattern reinforces the function of Amtsilati as an applicative method in the study of classical texts.

Furthermore, the instructional model is classical and group-based according to each student's level. This grouping aims to create a conducive learning atmosphere and assist teachers in classroom management. Observational data also indicate that such grouping allows students to progress gradually according to their individual capacities, thereby reducing excessive pressure, particularly for slower learners. In general, the implementation of the Amtsilati method in learning *Safinatun Najah* demonstrates effectiveness in improving students' ability to read unvowelled texts. Students show greater competence in identifying sentence structures, determining grammatical positions, and reading texts more confidently. These findings strengthen the view that systematic and

practice-oriented instruction significantly contributes to enhancing *kitab kuning* reading competence.

2. The Learning Procedures of the Amtsilati Method

The instructional process of the Amtsilati method at MTs Hidayatus Syubban consists of three major stages: opening, core, and closing activities. In the opening stage, the teacher begins with greetings, prayers, and collective recitation of *nadzam*. Observations suggest that this activity functions to build students' mental readiness while maintaining retention of previously learned rules. During the core stage, the teacher reviews prior material before presenting new content according to the level being studied. Grammatical principles are explained concisely, followed by applicative examples directly linked to passages from *Safinatun Najah*. Students are required to memorize the formulas before applying them. This model reflects a balance between conceptual understanding and practice, in line with effective learning principles that emphasize integration between theory and application (Majid, 2014).

Student interviews indicate that Amtsilati learning demands discipline and consistency in memorizing *nadzam*. Although memorization is not submitted at every meeting, students remain responsible for completing it prior to evaluation. This system trains independent learning and cultivates academic responsibility. At the closing stage, the teacher summarizes the lesson, conducts brief questions and answers, and repeats the *nadzam*. This is intended to reinforce comprehension and ensure that the material has been well understood. The session ends with prayer as a form of internalizing religious values within the learning process.

Overall, the implementation of the Amtsilati method reflects a planned and consistent pattern. Each stage is conducted systematically, supporting the achievement of the ultimate objective: enabling students to read classical texts independently and sustainably.

3. The Impact of the Implementation of the Amtsilati Method on Students' Motivation in Learning Arabic

In addition to improving students' ability to read classical Islamic texts, field findings also indicate that the implementation of the Amtsilati method has a significant influence on students' motivation to learn Arabic at MTs Hidayatus Syubban. This motivation appears in the form of both intrinsic and extrinsic drives that develop throughout the learning process.

Based on observations, students demonstrated high enthusiasm when participating in the lessons. This could be seen from their readiness to bring the book, their active involvement in repeating the *nadzam*, and their courage in attempting to read the text of *Safinatun Najah* without vowel marks. The self-confidence that emerged after students were able to apply the memorized formulas became a trigger for intrinsic motivation. This condition is in line with the view of Hamzah B. Uno (2011), who states that learning success strengthens students' internal drive to continue achieving higher performance.

Interviews with students revealed a change in their perception of the Arabic language. Before participating in Amtsilati, some students considered unvowelled texts to be difficult material. However, after the learning was carried out in a gradual and applicative manner, they felt more capable and challenged. This change in perception aligns with motivational theory, which places successful experience as an important factor in building learning interest (Sardiman, 2014).

From the extrinsic aspect, learning motivation grew through the teacher's role in providing guidance, correction, and appreciation for students' achievements. Praise and recognition given when students succeeded in reading the text correctly fostered enthusiasm and healthy competition. This is relevant to the reinforcement theory of B. F. Skinner, which emphasizes that learning behavior can increase when it receives positive

responses from the environment.

The volume-level system in Amsilati also proved to be a motivational stimulus. Advancement to a higher level is seen as tangible success, encouraging students to study harder. Such a model is consistent with the concept of mastery learning, which emphasizes gradual achievement to build learners' self-confidence (Bloom, 1976).

Furthermore, the integration between memorizing grammatical rules and practicing reading *Safinatun Najah* enables students to feel the direct benefits of learning. When students understand the function of the knowledge they are studying, their motivation will increase. This view is in accordance with Robert M. Gagné (1985), who argues that learning becomes more effective when students understand the objectives and usefulness of the material.

Nevertheless, motivation can decline when students fall behind in memorization or find it difficult to follow the class rhythm. In such situations, personal support from the teacher becomes decisive. Additional assistance, attention, and remedial strategies help restore learning enthusiasm. Sardiman (2014) emphasizes that the teacher's role as a motivator is crucial in maintaining the continuity of students' passion for learning.

Overall, the implementation of the Amsilati method not only enhances linguistic competence but also builds positive attitudes toward learning Arabic. The habits of disciplined memorization, the courage to read, and the experience of successfully understanding texts create sustainable motivation.

4. Supporting and Inhibiting Factors in the Implementation of the Amsilati Method

The study identifies several supporting factors in implementing the Amsilati method at MTs Hidayatus Syubban. The primary factor is the systematic, concise structure of the method, which focuses on essential *nahwu* and *sharaf* principles. The gradual organization of materials helps students grasp Arabic concepts logically and practically. Another supporting factor is the availability of complete textbooks and instructional tools, including *Amsilati*, *Khulashah*, *Qaidati*, *Sharfiyah*, and *Tatimmah*. Documentation shows that these resources assist teachers in designing lessons and providing varied exercises, thereby enhancing instructional quality and effectiveness.

From a pedagogical perspective, the Amsilati method promotes active and interactive learning. Observations demonstrate that students participate directly through memorization, dialogue, and reading practice. This condition aligns with active learning concepts emphasizing learners' mental and physical engagement (Sudjana, 2010).

The inhibiting factors include differences in student ability, limited teacher creativity, and uneven discipline levels. Because Amsilati requires strong memorization and concentration, students with weaker foundations need more intensive assistance. Moreover, insufficient variation in teaching strategies can make lessons feel monotonous. To address these challenges, the madrasah undertakes several initiatives, such as providing special coaching for teachers, offering more flexible memorization schedules for students, and implementing educational *ta'zir* to reinforce discipline. These efforts demonstrate the institution's commitment to maintaining the quality of Amsilati implementation so that the objectives of *kitab kuning* learning can be achieved optimally.

Conclusion

Based on the results of the research and discussion concerning the implementation of the Amsilati method in teaching the book *Safinatun Najah* at MTs Hidayatus Syubban Karangroto Genuk, Semarang City, it can be concluded that:

1. The Amsilati method is implemented systematically and in a structured manner as a compulsory learning program for students who have passed the BTAQ level. This method is oriented toward mastering the basic principles of *nahwu* and *sharaf* as

- essential linguistic tools for reading classical Islamic texts, enabling students to read unvowelled Arabic texts independently and applicatively.
2. The implementation of the Amtsilati learning process follows complete instructional stages, including opening, core, and closing activities. The learning emphasizes memorization of grammatical formulas, the provision of practical examples, and direct application to the text of *Safinatun Najah*. This pattern reflects an integration between theoretical mastery and practice, helping students understand Arabic sentence structures more effectively and sustainably.
 3. The application of the Amtsilati method is supported by several factors, including a concise and well-organized material system focused on core rules, the availability of complete instructional books, and a learning atmosphere that encourages student activeness and participation. However, several obstacles are also encountered, such as differences in students' abilities, relatively high memorization demands, and the need for teacher creativity in maintaining a conducive classroom environment.
 4. The Amtsilati method has proven effective not only in improving students' ability to read *Safinatun Najah* and understand basic Arabic structures, but also in enhancing their motivation to learn Arabic. Students' success in applying memorized rules, their courage in reading unvowelled texts, and their experience of progressing through each level contribute to the growth of self-confidence and stronger learning interest. With good learning management, consistent teacher assistance, and educational reinforcement of discipline, the Amtsilati method can serve as a strategic alternative for teaching classical Islamic texts at the secondary madrasah level while simultaneously fostering sustainable learning motivation.

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