

**Learning Arabic For Children (Analysis of the Application of the
Amtsilati Method to MIT Nurul Islam Semarang)**

Moh Syakur¹, Ach. Hasymi Hashona²

UIN Walisongo Semarang

moh.syakur@walisongo.ac.id¹, Hasymi_nilfanin@walisongo.ac.id²

ABSTRACT

Arabic language learning for children in urban areas is far from ideal. Arabic in Indonesia is commonly identified with Pesantren and does not receive enough attention in urban areas. However, at MI Nurul Islam Semarang City, Arabic language learning for children gets enough attention from the founding father. Parents through committees often hold meetings to discuss children's learning achievements, including Arabic. One of the forms of attempt is to apply the Amtsilati method in Arabic language learning. The Amtsilati method is an alternative for Arabic teachers to make it easier for children to understand grammatical and word form in Arabic. To find out the information, researchers use field-based qualitative research methods with a descriptive approach. The required data is obtained by observation, interview, and documentation. The study found that the Amtsilati method is based on memorizing Arabic rules through song verses that are equipped with examples and adjusted to the level of children's abilities. Using this method, students who are able to learn Arabic well can even explain the arrangement and position of words in Arabic sentences. So that this finding becomes a recommendation for Arabic teachers so it can be used in Arabic learning, especially for learning Arabic grammar.

Keywords: Arabic, Children, Amtsilati

ABSTRAK

Pembelajaran bahasa Arab bagi anak di daerah perkotaan masih jauh dari ideal. Bahasa Arab di Indonesia biasa didentikkan dengan Pesantren, dan tidak mendapat perhatian yang cukup di daerah perkotaan. Namun di MI Nurul Islam Kota Semarang, pembelajaran bahasa Arab bagi anak mendapatkan perhatian yang cukup dari para pengelola. Orang tua melalui komite sering mengadakan pertemuan untuk membahas pencapaian belajar anak tak terkecuali adalah bahasa Arab. Salah satu bentuk upaya tersebut adalah dengan menerapkan metode Amtsilati dalam pembelajaran bahasa Arab. Metode Amtsilati menjadi alternatif bagi para pendidik bahasa Arab untuk memudahkan anak-anak memahami secara gramatikal dan susunan kata dalam bahasa Arab. Dalam memperdalam informasi tersebut, peneliti menggunakan metode penelitian kualitatif berbasis lapangan dengan pendekatan Deskriptif. Data-data yang dibutuhkan diperoleh dengan observasi, wawancara, dan dokumentasi. Dari penelitian tersebut ditemukan bahwa metode Amtsilati berbasis hafalan kaidah bahasa Arab melalui bait lagu yang dilengkapi contoh dan

disesuaikan dengan tingkat kemampuan anak. Dengan menggunakan metode tersebut, parasiswa yang mampu mempelajari bahasa Arab dengan baik bahkan dapat menjelaskan susunan dan posisi kata dalam kalimat bahasa Arab. Sehingga temuan ini menjadi rekomendasi bagi pengajar bahasa Arab agar dapat digunakan dalam pembelajaran bahasa Arab khususnya untuk pembelajaran kaidah bahasa Arab.

Kata kunci: Bahasa Arab, Anak, Amsilati

Introduction

In general, the condition of Arabic language learning in Indonesia is still experiencing various obstacles and challenges. Arabic can also be said to have no role and position in society, so many people think there is no need to study it in depth. So far, the results of intensive Arabic learning seem to have only been used in the context of sending migrant workers to Arab countries, but even that has not been maximized (Nuruddin, 2016).

In learning Arabic, a teacher plays an important role because teaching and learning activities are complex. Teaching is not only delivering lessons but also required to be able to make students understand the knowledge they provide and are expected to be able to use it in everyday life (R. R. Sari, 2020a) (Mahmud & Hamzah, 2020; Muzaffar et al., 2020; R. R. Sari, 2020b).

However, there are many obstacles that arise in learning or understanding Arabic, for students, among others, they do not understand Arabic grammatical (Hafidah, 2020) like *Nahwu* (syntax) (W. S. Sari, 2017) and *Sharf* (morphology) (Naseha & Muassonah, 2018) which served as the main basis for reading Arabic texts. So in the learning process, the experience delays with their friends, thus they cannot understand Arabic well.

In urban life, Arabic language learning does not receive serious attention. The majority of linguistic material is developed and taught in *madrasah*. So that Arabic learning in the city, in general, does not develop.

This is different from learning Arabic at MIT Nurul Islam in Semarang. To improve the quality of learning, the School coordinates with committees and parents to be the key to successful learning. *The Amsilati* method was initiated by one of the students' parents to improve Arabic learning for their children. Because many parents expect their

children to be able to continue their studies at Islamic boarding schools and one of the requirements for entering Islamic boarding schools is basic mastery of Arabic.

MIT Nurul Islam is the first formal school institution in Semarang that uses the *amtsilati* method in learning Arabic. In practice, the institution recruits graduates of the Darul Falah Bangsri Jepara Islamic boarding school as Arabic language teachers. Therefore, the methods and practices applied have a scientific pedigree directly from the Islamic boarding school that gave birth to the *Amtsilati* method.

The *Amtsilati* method presents in the middle of the city is a solution to the challenges of the times to the assumption that *nahwu* and *shorf* knowledge are difficult to learn (Rahmatullah, 2022). Especially with the typology of urban people who are not interested in Arabic studies and science that uses the language.

The *Amtsilati* method itself is a technique used to study the Arabic language order, which has been systematically programmed through modules that are made tiered according to the level of the reader's subject (Fikri, 2018). This is also a new breakthrough in learning *nahwu* and *sharf*.

Thus, researchers are interested in seeing in depth the application of the *Amtsilati* method in elementary schools, namely MIT Nurul Islam Semarang. The application of the *Amtsilati* method to learning Arabic, in general, is widely applied in madrasas with intermediate, and upper levels. Therefore, the application of the *Amtsilati* method at MIT Nurul Islam Semarang city has its own uniqueness, because it is the only school in the city of Semarang with an elementary school level that uses the *Amtsilati* method.

Research Methods

Researchers use qualitative research methods with a descriptive approach to explain their findings. Qualitative research is based on efforts to build views that are researched in detail, formed with words, and holistic and complicated images (Moh Nazir, 2005). Researchers think that if the issues raised are studied using a qualitative type of research, they will be better able to achieve completeness and perfection.

In searching for data, researchers use observation, interviews, and documentation. This is done as a step to maintain the validity of the data to be presented. The three sub-materials obtained from the steps mentioned above become a whole part to become scientific information.

Data analysis in field qualitative research goes through several stages, namely; Data reduction, Data Presentation, and Verification by summarizing field records by sorting and compiling the main matters related to research systematically, thus ensuring the significance or meaningfulness of research results.

Result and Discussion

Amtsilati Method

As we know, learning Arabic in madrasahs and Islamic boarding schools takes a long time to reach the level of *Madrasah Aliyah*. Therefore, learning Arabic through *qawa'id* using the *Amtsilati* method is a learning that has been chosen in an effort to develop Arabic language learning for effective children. So that the main principle of learning is to increase the effectiveness of learning by studying grammar.

Taufiqul Hakim said, "*Why is the method of learning used to be so slow? Because, among other things, the discussion is not focused or long-winded*". Therefore, in an effort to realize the renewal of a method called *the Amtsilati* method. The *Amtsilati* method focuses on how to read Arabic writing without *harakat* or with *harakat* can already be understood the meaning and meaning of the sentence. Thus, the *Amtsilati* method is the latest method which is a quick way to learn and understand the Arabic language as well as the yellow book (Taufikul Hakim, 2004).

In compiling the material and time that has been determined by Gus Taufiq, there are 5 (five) volumes, namely, *first*, volumes 1 - 3 discussing *Isim*, *second*, volumes 4 - 5 discussing *fi'il*. Furthermore, the practice of studying the five volumes is compiled with *Tatimmah*, namely mastering the material within ten days of each volume with a minimum of 3-4 meetings. Each meeting is 45 minutes. In the first 10 minutes repeat the *grammatical formula* of the lesson that has been given before, in the next 25 minutes add the material, and in the last 10 minutes memorize the newly taught lesson. If it goes well, students can take both written and oral tests.

In addition to the main books above, there are also other books as companions and supporters of *Amtsilati* are *Qaidati (Formulas and Rules)* and *Sharfiyah (Practical Methods of understanding Shaaf and I'lal)*. *Qaidati* is a staple of *Amtsilati* from chapter one to chapter five and is complemented by the rhythm found in the book of *Kholasoti*. The book aims to make it easier for students to memorize all *Amtsilati* material in 5 chapters, without reopening the book one by one.

Meanwhile, the book of *Sharfiyyah* is used as a companion to *Amtsilati* starting chapter 4, which is used as a table when students encounter difficult words by analogizing similar words. The main target of this book is to know every word change, both linguistically (*Lughowiyah*) and in Terms (*Istilahy*). *Lughawiyah* is used to find out the number and type of perpetrators, while *Istilahy* is used to find out other types that are often used.

The ultimate book of the *Amtsilati* method learning series is the *Tatimmah or Muhimmah* book and is even better known as the book of application of the *Amtsilati* method formula. The book consists of two volumes and this is the most important book because it contains concepts about how to apply the formulas that have been learned in the *Amtsilati* method to every word encountered.

The Formulation of Learning

The various differences that appear between *Amtsilati's* books and other *Nahwu* books are that there is a breadth of material that must be learned for beginners. In *Amtsilati's* book, it is focused and simple in providing examples, while other books are broader, the study is not uncommon for students to experience burnout. Thus, in this study, *Nahwu's* other books can serve as a consummation of knowledge.

The steps that must be considered in using the *Amtsilati* method are: 1) The teacher reads out the theme or topic of the problem to be discussed; then followed by all other learners, 2) after that, the Teacher reads the subtropics to be reviewed and provides sufficient information including the meaning of the subtopic in question (if any). The provision of information about points and verses that do not have dignity should be filled with oral rather than written, 3) then the learner reads the existing example 2 times (in the first reading complete without *waqf* according to the *Nahwu* reading, the second reading is recited according to the *tajwid*), 4) the learner repeats on the information below it and reads the base of the stanza (*Nadzam*) by looking at the book of *Khulashati*, 5) students read the examples in a downward order and after each time they finish reading the examples, the underlined words are immediately read according to the instructions that have been taught (repetition of information is carried out), 6) after finishing reading the examples, then continued with the practice of giving meaning, 7) At the end of the meeting, the reading and memorization of formulas and

rules according to the meeting material (as well as at the beginning of the next meeting reading formulas and material rules at the first before).

The following is an example of *Nahwu-Sharf* learning with the *Amtsilati* method taken from the *Amtsilati* book volume I, with the hope that it can be implemented in other Nahwu learnings so that the surprise of being able to understand and read Arabic (including the Arabic book) can be achieved. The steps that can be taken are as follows; The theme that will be discussed is read by the teacher as a whole then followed by students with a loud voice, then continued with the reading of the sub-theme that will be discussed by the teacher. Furthermore, number one is read by the teacher with sufficient information, including explaining the meaning of Number 2. While Number 3 is read by learners, each sentence is read 2 times (the first reading is complete without *waqf* according to *Nahwu*, and the second reading is read with *waqf* according to tajwid) for letters not given *harakat*. As for Number 4, it is a description that must be read by students repeatedly when encountering the letter in question by referring to the book of *Khulashati (Fi Khulashah Alfiyah Ibn Malik)*. For Number 5, is a statement that must be read by the teacher and then followed jointly by students which is the *stressing* of readings Number three and number six. Number 7 and number 8 are exercises of meaning by the learners. Number 9 is a description of how to read number 8. For number 10 is a description of the min when it meets other letters.

From these learning steps, the *Amtsilati* method can be seen that the active role of students in the learning process is very necessary. This is in accordance with the concept of a competency-based curriculum, where students are expected to be active in the learning process.

In principle, providing varied examples for one sub-theme of discussion followed by repeated readings of the basic rules makes it easy for students to understand. Similarly, the omission or non-display of *harakat* in a letter (sentence). This will result in little by little it will lead students to be able to read Arabic sentences correctly.

Implementation at MIT Nurul Islam

Integrated Islamic Madrasah (MIT) Nurul Islam Ngaliyan Semarang is one of the *madrasahs* that applies Arabic language learning for children with the *Amtsilati* method. This is an attraction for researchers to dig deeper, considering that MIT Nurul Islam is one of the leading *madrasahs* in the city of Semarang. In addition, MIT Nurul Islam also

provides guarantees for its students to be fluent in reading and memorizing juz 30 and Memorizing 20 Hadiths to attract parents who want their children to have skills in the field of Islam

According to data in the field, the time available for learning the *Amtsilati* method at MIT Nurul Islam is as much as 60 minutes a week scheduled between learning other subjects. This is actually far from ideal, but with the provision of patience and perseverance by the teacher, it will make a concept to minimize the impact of the lack of time allocation used in the *Amtsilati* learning method.

Competence in the field of *Amtsilati* method owned by MIT Nurul Islam which is in accordance with the field and also who has a diploma from the Darul Falah Bangsri Jepara Islamic boarding school, is only 1 person. Therefore, in every spare time, MIT Nurul Islam conducts independent training which is guided directly by *Amtsilati* teachers by providing integrated understanding and practice according to the discipline of the subject being mastered.

Thus, this will be able to minimize HR problems found in the *Amtsilati* learning process at MIT Nurul Islam. The results can be easily and quickly felt by all students because of the even distribution of human resources in learning *Amtsilti* at MIT Nurul Islam.

The learning method used (chosen precisely according to the objectives, the material, the available means, and the level of ability of the learner). The inaccuracy of choosing a method, let alone not knowing what method to choose, certainly greatly affects the success of teaching and learning.

The methods used by MIT Nurul Islam are, including, 1) Making role *models* as many as 10-20 students to be specially trained in the *Amtsilati* method taken from the third grade, 2) From these students used as a virus to provide the concept of transmitting other students, 3) repeat every day before noon prayers congregation to further improve and bring closer the content of the *Amtsilati* book, 4) Dividing three levels in understanding the *Amtsilati* method including *first*, beginners, namely students in grades 1, 2 and 3 to get to know the content of *nadzoman* by reading and just getting to know. *Secondly*, for grades 4 and 5, namely classes to apply the *Amtsilati* method according to the narrative and content in the *Amtsilati* method guidelines, *the third* is

habituation, consisting of grades 5 and 6, namely to familiarize each Arabic practice by identifying the arrangement both *sharfiyyah* and *nahwiyyah*.

The *Amtsilati* guidebook as well as interviews that researchers have conducted with *Amtsilati* teaching teachers at MIT Nurul Islam provide a description that any model used in learning must have advantages and disadvantages. However, what is important in this *Amtsilati* Method is the emphasis on the ability to memorize and practice the grammatical formula in a sentence.

The *Amtsilati* method has several advantages including grammatical formulas arranged systematically, examples taken from the Quran and Hadith, students are more active, communicative, and dialogical because they have continuity with *juz 'amma* that have been memorized. Students who already understood, are advised to become mentors for other students, completion of Arabic grammar through screening and *sensing*. The formulas that have been studied are bound by rote memorization which is summarized in two special books, namely the formula of *grammatical* and *Khulasah Alfiyah*.

In addition, some important notes that must be considered according to researchers by looking at the *Amtsilati* method are: 1) This *Amtsilati* method further strengthens the memorization of grammatical and *Khulasah* as a learning force. So that in the process many students feel burdened. 2) Students will quickly feel saturated if they are not wise to manage classes and child psychology. Therefore, this method requires patience and discipline in each individual. 3) Another shortcoming is that in the implementation of the *Amtsilati* method at MIT Nuru Islam uses a class-based learning system. So to move up to the next volume, students who have graduated must wait for the students to pass the exam.

Conclusion

Based on the results of the research described above, it can be concluded that Arabic learning at MIT Nurul Islam Semarang using the *Amtsilati* method in Arabic language learning can be carried out smoothly and produce satisfactory results. This can be proven by the ease with which students can absorb Arabic language order material, which when using conventional methods students find it difficult to understand Arabic language order.

The *Amtsilati* method can be applied to all circles, especially to Muslim education institutions, because by using this method students can more easily and understand the learning material, have a broader and stronger understanding as a result of discussions between students and questions and answers conducted by teachers and students. This easy understanding is obtained from the scheme of delivering material starting from the easy first and then little by little getting into the difficult material. In its implementation, the *Amtsilati* method emphasizes student activity as a learning process. In addition, there are also few theories but many practitioners so that children directly understand and memorize the material.

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