

## Improvement Of *Nahwu And Sharaf* Learning Using *Amtsilati* Method

Mokhammad Miftakhul Huda<sup>1</sup>, Pandi Rais<sup>2</sup>, Agus Miftakhur Surur<sup>3</sup>, Ati'  
Rohmawati<sup>4</sup>

State Islamic Institute of Religion (IAIN) Kediri, Indonesia<sup>1,2,3,4</sup>

hoeda\_twin@yahoo.com<sup>1</sup>, pandirais.10@gmail.com<sup>2</sup>, surur.math@gmail.com<sup>3</sup>,  
rahmawatiati671@gmail.com<sup>4</sup>

### Abstract

Islamic boarding school (*pesantren*) as traditional Islamic education institution is an invaluable part of the Indonesian national education system, which established by the *ulama*, the education system aims to teach Islamic lessons. Many classic books in this Islamic boarding are learnt through reading and studying based on *amtsilati* method. Therefore, this article is intended to investigate learning *nahwu shorf*, efforts and motivation of students in improving student learning of *Nahwu Sharaf* in Sunan Ampel Islamic Boarding School using the *amtsilati* method. In this case, qualitative research is used, the object in this study is learning *Nahwu Sharaf* with the *Amtsilati* method. The results of this study indicate that learning *nahwu shorf* by using the *amtsilati* method showed the time efficiency represents the problem in *Nahwu-Sharaf* learning. In terms of understanding, this method is mainly faster because the book uses the Indonesian language.

**Keywords:** *Islamic boarding school (pesantren); nahwu shorf; amtsilati*

### INTRODUCTION

In Indonesia, educational institutions consist of several forms, religious, formal, courses and others. Islamic boarding schools known as “*pesantren*” are examples of religious-based educational institutions established by *ulama* to teach spiritual knowledge (Wahyu Najib Fikri, 2018).

*Pesantren* or *Pondok Pesantren* are Islamic boarding schools in Indonesia. The word "*Pondok*" in Indonesian means Islamic boarding school adapted from Arabic "*Funduq*" which means a hotel or lodging (A. Warson Munawwir, 1997). According to one popular tradition, the *pesantren* education system was originated from traditional Javanese *pondokan* to learn about Islam, to deepen knowledge of the Koran (Al Quran), particularly through the study of Arabic, traditions of exegesis, the Sayings of the Prophet Muhammad Peace be Upon Him, law and logic. While in the Indonesian dictionary *pondok* or Islamic Boarding School means the place of recitation, learning about Islam (Nur Uhbiyati, 1996). The term *pesantren* derives from the root word *santri* or student -- *pe-santri-an* or the area of the *santri* (M, Ali Hasan Mukti dan Mukti Ali, 2003). *Santri* are found in all social classes, and they follow the five pillars of Islam. In Java, *santri* not only refers to a

person who is consciously and exclusively Muslim but also describes people who have removed themselves from the secular world to concentrate on devotional activities in Islamic schools called pesantren— literally, the place of the santri.

While in the scientific dictionary, pesantren means the institution of Islamic studies (Pius A. Partanto dan M. Dahlan al-Barry, 2001). As social institutions, pesantren have played a significant role over the centuries. They emphasise core values of sincerity, simplicity, individual autonomy, solidarity and self-control. Young men and women are separated from their families, which contributes to a sense of personal commitment to the faith and close bonding to a teacher (Adrian Vickers, 2005).

Referring to these two words has the same meaning, namely the lodging and lodging of the santri. So at least the pesantren means the place where the whole santri live and learn for a certain period under the guidance of the *Kyai* (Abdul Munir Mulkhan, 2003). All pesantren are led by a group of teachers and religious leaders known as *Kyai*. The *Kyai* is respected as a teacher and pious man. *Kyai* also plays essential roles in the community as a spiritual leader (Ronald Lukens-Bull, 2008).

Islamic Boarding School (Imam Syafe'i, 2017) is an Islamic educational institution that grows together with the surrounding community, with a dormitory system that santri accepts religious education through an appropriate method madrasa which is under the leadership of a *Kyai* or some with charismatic and independent characteristics in all things (Djamaluddin dan Abdullah Ali, 1999).

Sudjoko Prasodjo also gave another definition, the pesantren was an approved educational and religious institution, where the *Kyai* taught the sciences to the santri through books written in Arabic by medieval '*ulama*, and the santri lived in dormitories in the pesantren (Abudin Nata, 2001).

formulating Islamic boarding schools, according to experts, new Islamic boarding schools can be called pesantren if they have five conditions:

1. *Kyai*, the main factor through whom the pesantren system is established. *Kyai* is the title given by the society to Islamic religious scholars who have become leaders of pesantren.
2. *Pondok*, a dormitory system provided by the *kyai* to accommodate his students. The *Pondok* usually consists of shared rooms, each of which might be occupied by five to ten santris.
3. Mosque, a place to educate the students, especially for the practice of praying five times, sermons, and Friday prayers and teachings of Islamic classical books.
4. *Santri*, the students who learn Islamic lessons from the *Kyai*. Therefore, students are an essential element in pesantren institutions.
5. *Kitab* or classical Islamic books, the primary purpose of a real pesantren is to teach the books of classical Islam. It is a traditional religious education, called *ngaji* (A Tafsir, 2001).

Schools are one of Indonesia's oldest Islamic educational institutions since 500 years ago, and it was developed through periods, which became a centre for pure religious activities (*tafaqquh fi ad-diin*) to spread Islam which has produced many *ulama'*. And many Indonesian national leaders were born from boarding school.

Pesantren usually uses a traditional learning system. Many various techniques of teaching are applied, but the most commonly used are *bandongan* and *sorogan*. *Bandongan* is a kind of religious instruction conducted by either the Kyai or his senior santri. It is like a lecture attended by a large number of santri. In *sorogan* system, the discussion about classical Islamic studies with the source of *al-Kutub al-Mu'tabarah*. The problems and results of the discussion are always confronted by the kyai to be corrected and reinforced if the results of the discussion do not deviate and are in accordance with the *Qur'an*, *hadith* and the opinions of *ulama'*. This method is given to training the mental maturity of *santri*, and later it can help people to become influential people in religion or become *ulama' warasatul anbiya'* (Zamakhsari Dhafier, 1982). The term *ulama'* comes from the Arabic word and is the plural form of the word 'alim' which means people who understand, or are fully aware of, in addition, this term can also mean a 'scientist' or an 'expert' in Islamic religious sciences.

Nahwu and sharaf are needed by santri who want to learn the yellow book. Several factors support the achievement of good learning. These factors are goals, students, teachers, methods, teaching materials and a supportive environment (Winarno Surakhmad, 1979). A teacher must be able to choose the appropriate way to teach subject matter to students (Abu Bakar Muhammad, 1981).

According to Wina Sanjaya the method is a way to implement a plan that has been prepared in real activities so that the projects that have been prepared before can be achieved optimally (Wina Sanjaya, 2008).

According to Muhibbin Shah, the method is a step that contains a frozen procedure to carry out the activities of presenting the subject matter to students. In the world of pesantren, to understand the yellow book, there are two ways, Nahwu and Shorof (Muhibbi Syah, 1995). So both of them have to support each other.

According to language is a way and direction. In contrast, according to classical nahwu 'ulama are rules that can recognize the things of Arabic words, both in terms of *i'rob* or *bina'* ([1] Ahmad Sehri, 2010). In the science of nahwu, it is also explained about *kalam*, *irob* and others. Because nahwu lessons are considered difficult by some students, therefore, several learning models should be emerged such as *Tamyiz*, *al-Miftah*, *amtsilati* and others written by 'ulama of nahwu.

*Amtsilati* method is a yellow book learning model written by KH. Taufiqul Hakim, caregiver of the Darul Falah Islamic Boarding School in Bangsri Jepara, Central Java, which purpose is to make the students learn the material more comfortable and more practical in reading the classic books, namely by the *Amtsilati* method. And this method to improve the Ability of *maharah qiro'ah* (Ach. Sholehuddin and Mu'alim Wijaya, 2019). The process uses some

formulas arranged systematically. The grammatical analysis of Arabic is solved through filtering and correction (Taufiqul Hakim, 2004).

Nahwu Sharaf learning is also applied at Sunan Ampel Islamic Boarding School. This boarding school is located in Kediri, East Java. In the beginning, the learning of sharaf nahwu in this pondok pesantren used the *al-miftah* method. Because of learning nahwu shorof by the *al-miftah* method was considered difficult, so that no generation of santri continued learning with the process. It causes the characteristic of Islamic boarding schools was lacking because pesantren certainly taught nahwu. The learning of nahwu with the *al-Miftah* method was interrupted for several months and finally replaced with the *Amtsilati* method.

## METHOD

### 1. Approach and type of research

In this study, researchers used a qualitative approach, and the presence of researchers in the field was very important. According to Bogdan in Lexy J. Moleong defining the presence of research characterized by social interactions that take a long time between researchers and objects in the environment of objects and besides that data in the form of field notes are collected systematically (Lexy J. Moleong, 2001). The object in this study was nahwu learning using the *Amtsilati* method at the Sunan Ampel Islamic Boarding School, Kediri city.

If so, in this study, the researcher acts as the main instrument or key instrument that must be present directly in the field to collect a lot of data. In entering the research location the researchers always behave politely to create a good research atmosphere, because it could help to facilitate data collection and the smoothness of the research process.

For this reason the researchers come to the location of the study first to conduct a survey through the observation process, recording, so that research runs according to the expectations of researchers.

This research is aimed at investigating in detail human activities and work, and the results of these studies can provide recommendations for future research (Muhammad Nazir, 1988).

### 2. the Presence of researchers

He is also a planner, executor of data collection, analysis, data interpreter, and at the end of the study he becomes a reporter of the results of his research (Lexy J. Meleong, 1992).

According to the guidelines for Scientific writing at IAIN Kediri, the presence of researchers in the location to find and explore data related to the focus of research approached by direct observation (Tim Penyusun Buku Pedoman Karya Ilmiah STAIN Kediri, 2016). In this case the focus of research is an effort to improve learning Nahwu Shorf using the *Amtsilati* method in Sunan Ampel Kediri boarding school.

The study, entitled "Improvement Of Nahwu and Sharaf Learning Using Amtsilati Method In Sunan Ampel Islamic Boarding School, Kediri City", was applied in Sumber Jiput Street No. 13 Rejomulyo Kediri City. Researchers chose the location because the Sunan Ampel Islamic Boarding School is the only Islamic boarding school around the Kediri State Islamic Institute (IAIN) which applies the Amtsilati method.

### 3. Research location

This research was conducted at Sunan Ampel Islamic Boarding School in Kediri, Sumber Jiput Street No. 13 Rejomulyo, Kediri City, located in the An-Nur mosque, the santri called it Mushalla Krajan.

In the geographical map of the city, the An-Nur mushalla (musholla Krajan) is located at:

- a. Beside the tomb of resident and the tomb of the owner of An-Nur mushollah in Rejomulya village.
- b. The west side of the Sunan Ampel Boarding School in Kediri City is about 50 meters.
- c. It's quite far from vehicle noise.
- d. the An-Nur mushalla is located in the west of the village house.

### 4. Data and Data Sources

Based on the source the researcher uses primary data sources that is data obtained or collected by researchers directly from the data source (Husen Umar, 2004), called *ustadz* who teaches amtsilati and the cleric who teaches amtsilati and students of the Sunan Ampel Kediri Islamic Boarding School and educators in the place. Some data have also been obtained from supporting sources that were not collected directly (Sugiyono, 2010).

In addition, the other data also derived from observations, such as learning activities of the Amtsilati method in reading the yellow book, giving meaning and explanation to the yellow paper, giving a speech, starting sentence, point, complement, and determining the position. Furthermore, supporting documentation such as photos during interviews, teaching and learning activities, discussions and places of learning activities.

According to Suharsimi Arikunto, respondents are people who respond or answer research questions, both are written and oral questions (Suharsimi Arikunto, 1993). As for the respondents in this study are:

- a. Ustadz Amtsilati, with his questions about the Amtsilati method, the superiority of the Amtsilati method, how to practice Amtsilati, the minimum time to study Amtsilati, the obstacles when teaching at the santri in Sunan Ampel Islamic boarding school.
- b. Educator, with questions like; What is the background and purpose of holding the Amtsilati method? Why choose the Amtsilati method over the other methods? and how to increase students after using the Amtsilati method ?.

- c. Santri, with questions like; learning model using the amtsilati method, improvement after using the amtsilati method, difficulties in learning amtsilati, their motivation when learning nahwu sharaf.

## 5. Data Collection

The procedure used to obtain data in this study are;

### a. Observation

Observation is the action or process of carefully watching someone or something phenomena under investigation (Sutrisno Hadi, 1994).

Observations made by researchers in natural settings with the aim of exploring a meaning of a phenomenon that exists in the participants. During the observation process the researcher becomes an observer and needs to make field notes during the observation process regarding important events or phenomena that exist in the context of research and research subjects (Fattah Hanurawan, 2016).

Observation steps:

- 1) Determine the object of observation
- 2) Request permission
- 3) Come to the observation area
- 4) Observing objects
- 5) Documentation

### b. Interview

The interview method is a way of collecting data with questions and answers that are conducted systematically and based on the research objectives (Sutrisno Hadi, 1994). in another opinion the interview is a meeting of two people to exchange information and ideas through questions and answers that can be constructed of meaning in a particular topic (Andi Prastowo, 2012).

Interview steps:

- 1) Determine the interviewee first
- 2) Ask permission from the resource person
- 3) Determine the time and place where the interview will take place
- 4) Make questions that will be asked to the resource person
- 5) Come into place
- 6) Greetings and Introducing yourself
- 7) Express the purpose of the interview
- 8) Question and answer session and documentation
- 9) Closes and thanks the guest speaker
- 10) Documentation

### c. Documentation

The documentation is a method of finding data and regarding variables such as notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, agendas and so on (Suharsimi Arikunto, 2016).

Documentation steps:

- 1) Ask the resource person for permission.

- 2) Prepare the camera to take pictures.
- 3) Say thank you.
- 4) Save the results of the documentation.
- 5) Select the results of the documentation to be used in the appendix.

d. Data analysis

The technical data analysis conducted by the researcher is through three ways:

1) Data reduction

Reducing is summarizing, choosing the main points, focusing on the important things, looking for themes and patterns. By reducing data, an explanation can be received. Data reduction is a process of sensitive thinking that requires intelligence and breadth and depth of insight. In reducing data, each researcher will be guided by the objectives to be achieved. The ultimate goal is the findings. Researchers will conduct research, find everything that is considered unfamiliar, unknown, do not yet have a pattern, precisely that is what should be a concern of researchers in reducing data (Sugiyono, 2005). Data reduction continues throughout the study. And the data obtained in the field are data related to the research title.

2) Data Presentation

In presenting data usually in the form of tables, graphs, pie chart, pictograms and so on. By presenting data, the data can be organized, arranged in a relationship pattern, so that it is easy to understand. Miles and Huberman (1984) said: *"the most frequent form of display data for qualitative research data in the past has been narrative text."* (Sugiyono, 2005).

Researchers try to arrange data from the most complicated into simple and systematic forms. By presenting this data can help researchers to see the results as a whole or certain parts of the results of research, in this case the researcher makes a chart for the data so that researchers can understand the data.

3) Verification

The conclusion in qualitative research is a new finding that has never existed before. Findings can be in the form of a description of an object that was previously still dim or dark so that the study becomes clear, can be a casual relationship (cause) or interactive, hypothesis or theory (Sugiyono, 2005).

## RESULTS

### **Nahwu and Shorf's learning background uses the Amtsilati method in the Sunan Ampel Islamic boarding school.**

Among things that exist in boarding schools and can not be released is the teaching of classical books, known as the yellow book. Yellow Book is a special term used to refer to works in religious fields written in Arabic letters. The classic book that is used as a source of learning in Islamic boarding schools and traditional Islamic educational institutions is called the yellow book. The yellow book or the book of salaf; written works using Arabic letters compiled by Muslim scholars in medieval Islam, around the 1618<sup>th</sup> century. The word "yellow" because the paper

used is yellow, it is because weathered by the times, it is also called the book of Salaf / classic or ancient book (Abudin Nata, 2001).

To understand it requires certain skills and it is not enough just to master Arabic. So many people have Arabic language skills, but they still have some difficulties in clarifying the contents and contents.

The systematization of the arrangement has generally been very advanced in the order of the larger framework, then the parts, the framework is spoken to the smallest. For example: *kitaabun* (كتاب), then *baabun* (باب), *fashlun* (فصل), *far'un* (فرع) and so on.

This yellow book does not use the usual punctuation. It does not use periods, commas, exclamation points and question marks (Sap Mahfudh, 2003). One method to understand how to read the yellow book well is the *Amtsilati* method.

The terminology of the method in Arabic is called the term *tariqah* which means road. A method is a tool or a way to achieve the objectives of the learning process. The method used by a teacher in the framework of teaching to convey knowledge to students in an easier way, with less time and money (Mamduh Nuruddin, 1988).

While *amtsilati* from the word "*Amtsilah*" which means several examples. And in the suffix "ti" it is a definition (continuation) of the word *Amtsilah* with "*mutakallim wahdah*". So, the *Amtsilati* method is a tool or method used by the teacher (educator) in presenting the *Amtsilati* book material which is more emphasizing on multiplying examples and also practices in order to get the students understand *qowa'id* well. *Amtsilati* method is a new breakthrough to facilitate students to be able to read the yellow book with a relatively short period of time (3 to 6 months), and this method is packaged interesting and practical so that it is easy to learn, even for children as early as possible.

As Fadhila Dwi Aryani said as *Amtsilati's* teacher: "Kyai, founder of the Sunan Ampel Islamic Boarding School wants the students not only to apply Sufism but also to understand nahwu sharaf to read the yellow book well".

Therefore, the Kyai of Pondok Pesantren SUNAN Ampel has a strong determination to make the students of the Qur'an expert, Sufi, to be able to read the yellow book. the characteristics of Islamic boarding schools can read the yellow book. therefore the Sunan Ampel Islamic Boarding School implements nahwu sharaf to read the yellow book using the *amtsilati* method.

### **The efforts of Islamic boarding schools to improve learning of nahwu shorof using the *Amtsilati* method at Sunan Ampel Islamic Boarding School in Kediri.**

From extracting data obtained through interviews and observations, with Ustadz Suyut Wituja he said "His efforts in improving this learning are by holding memorization of Shorfiyah every day, each meeting will be given homework, sometimes also told to learn how to teach (microteaching *Amtsilati*), practice reading yellow books by translating and understanding and determining points, beginning sentences and supplement to improve students' understanding in reading



the yellow book. "The efforts made by students in improving learning nahwu shorf by learning and doing homework as well as possible, if there are difficulties will be discussed together and they can ask the teacher".

The *Amtsilati* method has advantages, according to Ustadz Suyut Wituja as a teacher of *Amtsilati* said that the advantages of *Amtsilati* compared to other methods are:

- a. the learning time of nahwu shorf is faster and shorter, because if used the usual method requires a long time (many years), but if using the *Amtsilati* method only a few months.
- b. In terms of understanding it is easier to understand, because it uses Indonesian, so it's easier to understand.
- c. Examples are taken from the holy Qur'an.

### **Motivation of students to follow the learning program nahwu sharaf using the *Amtsilati* method.**

Motivation according to Adair is what makes people really try and spend energy for what they do. A simple definition of the word 'motivation' is "something that makes people willing to do things well" (Jhon Adair, 2007).

Meanwhile, according to Robbin who said that a process produces an intensity, direction and perseverance of individuals in an effort to achieve a goal. While general motivation is concerned with the effort towards each goal (. Stephen Robbin, 2003).

Most students learning nahwu sharaf are usually getting bored and feel complicated, therefore students must have the motivation to be able to follow learning nahwu sharaf, because one of the characteristics of a student must be able to read the yellow book. So that learning can be effective and efficient, an appropriate method is needed, because the method is a practical way so that students are interested in learning nahwu sharaf.

One of the Sunan Ampel students named Lailatus Sa'idah said that: "The motivation for participating in learning nahwu sharaf in Sunan Ampel is I want to learn the language of the Qur'an and the Hadith, because they are the basic of Islamic law. If you want to understand the contents of the Al-Qur'an and Hadith, you must understand nahwu shorf.

Fauziah Hanis Qamidah said that his motivation for learning nahwu shorf with the *Amtsilati* method was able to read and explore the yellow book well and to teach others.

And they also say that the *amtsilati* method is very practical, easy and suitable to use in the present.

### **CONCLUSION**

Based on the data obtained from observations, interviews, and documentation it can be concluded that the learning of *Amtsilati* at Sunan Ampel Kediri Islamic Boarding School has significant and considerably good

development. At first the learning of nahwu shorf broke up and with this Amtsilati method the students were very enthusiastic about learning nahwu shorf with the amtsilati method.

Hopefully Sunan Ampel boarding school will be better in the future and can develop knowledge that has been achieved and can teach others well. And students are more active in learning Amtsilati.

In its application, the Amtsilati method emphasizes the activeness of students in the learning process with a little theory but a lot of practice.

## REFERENCES

- A. Partanto, Pius dan Dahlan al-Barry, M., *Kamus Ilmiah Populer*, Arkola, Surabaya.
- Adair, Jhon. *Pemimpin yang berpusat Pada Tindakan* (Jakarta: Binarupa Aksara. 2007).
- Ali Hasan Mukti, M., dan Ali, Mukti, *Kapita Selektta Pendidikan Islam*, Pedoman Ilmu Jaya, jakarta, 2003.
- Arikunto, Suharsimi, *Prosedur Penelitian: Suatu Pendekatan Praktik*, Edisi. Revisi VI (Jakarta : PT Rineka Cipta, 2006).
- Arikunto, Suharsimi. *Prosedur Penelitian Suatu Pendekatan Praktek* (Jakarta: Rineka Cipta. 1993).
- Dhafier, Zamakhsari, *Tradisi Pesantren: Studi tentang Pandangtan Hidup Kyai* (Jakarta, LP3ESW, 1982).
- Djamaluddin dan Ali, Abdullah, *Kapita Selektta Agama Islam*, Pustaka Setia, Bandung, 1999.
- Hadi, Sutrisno, *Metodologi Reseach II* (Yogyakarta: Fak. Psikologi UGM, 1994).
- Hakim, Taufiqul. *Tawara Revolusi Sistem Pendidikan Nasiona.l* (Jepara: Pondok Pesantren Darul Falah. 2004).
- Hanurawan,Fattah. *Mertode Penelitian Kualitatif Untuk Ilmu Psikologi* (Jakarta: Raja Grafindo Persada. 2016).
- Lukens-Bull, R, A., (2008). The Tradition of Pluralism, Accomodation, and Anti-Radicalism in the Pesantren Community. *Journal of Indonesian Islam*. 2 (1).
- Mahfudh, Sahal, *Nuansa Fiqh Sosial*, LKIS, Yogyakarta,Cet II, 2003.
- Meleong, Lexy.J., *Metodologi Penelitian Kualitatif* (Bandung: PT. Remaja Rosda Karya, 1992).
- Moleong, Lexy J. *Metode Penelitian Kualitatif* (Bandung: Remaja Rosda Karya. 2001).
- Muhammad, Abu Bakar, *Metode Khusus Pengajaran Bahasa Arab* (Surabaya: Usaha Nasional, 1981).
- Munir Mulkhan, Abdul, *Menggagas Pesantren Masa Depan Geliat Suara Santri Untuk Indonesia Baru*, Qirtas, Yogyakarta, 2003.
- Najib Fikri, Wahyu, “Implementasi Metode Amtsilati Dalam Membaca Kitab Kuning Di Pondok Pesantren Hidayatul Mubtadiin Demak”, *POTENSIA: Jurnal Kependidikan Islam*, Vol. 4, No. 2, (Juli – Desember 2018).

- Nata, Abudin, *Sejarah Pertumbuhan Lembaga-lembaga Pendidikan Islam di Indonesia*, Grasindo, Jakarta, 2001.
- Nazir, Muhammad, *Metode Penelitian*, (Jakarta: Ghalia Indonesia, 1988).
- Nur Uhbiyati, A, *Ilmu Pendidikan Islam*, Pustaka Setia, Bandung, 1996.
- Nuruddin, Mamduh, “*Abdu Rabbīn Nabī, Tariqatu Ta’lim al-lughah al-‘Arabiyah fi al-Muassasat al-Rasmiyyah wa ghaeru Rasmiyyah* (Makalah yang diajukan oleh Panitia Musyawarah Nasional Bagi Bahasa Arab, UGM Yogyakarta, tanggal 15-16 Oktober 1988).
- Prastowo, Andi. *Metode Penelitian Kualitatif Dalam Prespektif Rancangan Penelitian* (Jogjakarta: Ar-Ruzz Media. 2012).
- Robbin, P. Stephen. *Perilaku Organisasi, Alih Bahasa* (Jakarta: Tim Indeks. Gramedia. 2003).
- Sanjaya, Wina. *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. (Jakarta: Kencana Prenada Media Group, 2008).
- Sehri, Ahmad. *Metode Pengajaran Nahwu dalam Pengajaran Bahasa Arab*, Jurnal Hunafa Vol 7 no 1 2010.
- Sholehuddin, Ach, Mu’alim Wijaya, “Implementasi Metode Amtsilati Dalam Meningkatkan Kemampuan Maharah Qiro’ah”, *Arabiyatuna : Jurnal Bahasa Arab*, Vol. 3, No. 1, (Januari – Juni 2019)
- Sugiyono, *Metode Penelitian Pendidikan Pendekatan Kuantitatif Kualitatif dan R & D*, (Bandung: Alfabeta, 2010).
- Sugiyono. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta. 2005.
- Surakhmad, Winarno, *Metodologi Pengajaran Nasional* (Bandung: CV. Jamuara, 1979).
- Syafe’i, Imam, “Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter”, *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, Volume 8, (Mei 2017).
- Syah, Muhibbi. *Psikologi Pendidikan*. Bandung: Remaja Rosdakarya. 1995.
- Tafsir, A, *Ilmu Pendidikan dalam Perspektif Islam*, Remaja Rosda Karya, Bandung, Cet. IV, 2001.
- Tim Penyusun Buku Pedoman Karya Ilmiah STAIN Kediri. *Pedoman Penulisan Karya Ilmiah* (Kediri: Stain Kediri Press. 2016).
- Umar, Husen, *Metode Penelitian untuk Skripsi dan Tesis Bisnis* (Jakarta: PT Raja Grafindo Persada, 2004).
- Warson Munawwir, Ahmad, *Kamus al-Munawwir*, Pustaka Progresif, Surabaya, Cet. XIV, 1997.