



The Effectiveness of Learning the Amtsilati Book and Its Influence on Qawā'id and Qiroah Skills

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ARTICLE INFO

Keywords: Amtsilati Book, Qawā'id Ability, Qirā'ah Ability, Arabic Language Learning, Correlation and Regression Analysis

Received : 5 June

Revised : 23 July

Accepted: 30 August

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ABSTRACT

This study aims to analyze the learning of the Amtsilati Book and its influence on the qawā'id and qirā'ah abilities of students at SMP Terpadu Ar-Risalah Ciamis. The study uses a quantitative approach with a descriptive-survey and correlational design. The research subjects consisted of 78 students from SMP Terpadu Ar-Risalah Ciamis, West Java. The data were collected through questionnaires, tests, observations, and documentation. Learning the Amtsilati Book is considered the predictor variable, while the qawā'id and qirā'ah abilities are the outcome variables. The Amtsilati learning instruments cover aspects like apperception and conditioning, exploration, learning consolidation, media use, and learning evaluation. Qawā'id ability includes nahwu and sharaf aspects, while qirā'ah ability includes qirā'ah jahriyyah and qirā'ah šāmitah. The data were analyzed using descriptive statistics, Pearson correlation, and regression analysis with the help of SPSS. The research results show a strong positive relationship between learning Amtsilati and qawā'id skills with a correlation coefficient of $r = 0.846$, as well as between learning Amtsilati and qirā'ah skills with $r = 0.810$. Qawā'id skills also show a strong relationship with qirā'ah skills with $r \approx 0.809$. Regression analysis shows an R^2 value of 0.656 with a significant model ($F \approx 145.163$; $p < 0.001$). These findings indicate that learning the Amtsilati Book is closely related to mastering Arabic language structure and students' ability to read Arabic texts

INTRODUCTION

Learning Arabic in Islamic educational institutions holds an important position because Arabic is not only studied as a means of communication but also as a way to understand various sources of Islamic knowledge. One of the competencies needed to understand Arabic texts is mastery of *qawā'id*, especially *nahwu* and *sharaf*. Mastery of these rules helps learners recognize word and sentence structures as well as determine the relationships between components within a text. However, learning *qawā'id* is often perceived as relatively difficult because learners are required to understand grammatical concepts while also being able to apply them when dealing with Arabic texts. Recent research also still finds that learners have difficulties in understanding sentence structure, changes in *i'rāb*, and various Arabic grammatical terms.

Mastering *qawā'id* becomes increasingly important when linked to reading skills (*mahārah al-qirā'ah*). The ability to read Arabic texts is not just about recognizing letters and pronouncing words, but also requires understanding vocabulary, sentence structures, and the ideas contained in the text. In this study, as reflected in the original instruments, reading skills include *qirā'ah jahriyyah* (reading aloud) and *qirā'ah ṣāmīyah* (reading silently). Meanwhile, *qawā'id* skills cover aspects of *nahwu* and *sharaf*. Therefore, learning the rules ideally should not stop at memorizing grammar formulas, but should be directed toward applying the rules in reading and understanding Arabic texts.

One method that has developed in teaching Arabic grammar in Indonesian Islamic education is learning using the *Amtsilati* Book. *Amtsilati* is designed by presenting examples that are then directed towards understanding the rules. Research on *Amtsilati* learning shows the use of learning stages such as reading examples, repetition, explaining the rules, memorizing formulas, and giving exercises. Studies on the *Amtsilati* method also show that the examples used become an important part in guiding students toward understanding the rules.

These characteristics make *Amtsilati* learning relevant to study not only in relation to mastering *nahwu* and *sharaf*, but also in terms of students' ability to read texts in Arabic. Data from this research instrument shows that *Amtsilati* learning is observed through several aspects, namely apperception and conditioning, exploration, learning consolidation, use of media, and learning evaluation. Meanwhile, the ability in *qawā'id* is measured through *nahwu* and *sharaf* materials, including *ma'rifat* and *nakirah*, *isim isyārah*, *ḍamīr*, *isim mauṣūl*, singular-dual-plural forms, masculine-feminine forms, *ismiyyah* and *fi'liyyah* sentences, *i'rāb*, as well as linguistic and terminological *taṣrīf*.

Several studies have examined *Amtsilati* learning from various perspectives. Anas and Nurlaila (2022), for example, described the process of learning *qawā'id* with *Amtsilati* and found that the learning often used examples before explaining the rules, along with repetition and memorization. More recent research in 2026 even found a positive and significant relationship between *Amtsilati* learning and students' understanding of *nahwu*, with a correlation

coefficient of 0.606 and a significance level of 0.001. These findings show that Amtsilati remains a relevant subject in Arabic grammar learning.

Even so, studies that only view understanding of nahwu as the result of learning haven't fully explained the relationship between Amtsilati learning and students' practical ability to read Arabic. This is where this research gets interesting: it doesn't just measure qawā'id skills, but also reading ability. In this way, the study allows for discussion about the connection between Amtsilati learning and mastery of language structure as well as the ability to read Arabic texts. This aspect is an important difference compared to recent Amtsilati research that specifically focuses on understanding nahwu.

Based on these issues, this study aims to analyze the effect of learning the Amtsilati Book on the qawā'id and qirā'ah skills of students at SMP Terpadu Ar Roisalah Ciamis. The study uses quantitative data from 78 students, with Amtsilati learning as the predictor variable and qawā'id and qirā'ah skills as the outcome variables. Analysis is carried out through correlation and regression. By linking aspects of Amtsilati learning, mastery of qawā'id, and qirā'ah skills, this study is expected to provide an empirical picture of the role of learning grammar rules in supporting students' ability to read texts in Arabic.

LITERATURE REVIEW

Learning the Amtsilati Book. In this study, learning Amtsilati is understood as the process of learning Arabic grammar rules using examples, formulas, repetition, memorization, exercises, and application as important parts of learning nahwu-sharaf. The learning structure is measured through five dimensions, namely perception and conditioning, exploration, learning consolidation and competency development, media usage techniques, and formative evaluation and assessment.

Qawā'id Ability. Qawā'id ability is measured through two main dimensions, namely nahwu and sharaf. The nahwu aspect includes, among other things, definite and indefinite nouns, demonstrative pronouns, pronouns and relative nouns, singular, dual, and plural forms, masculine and feminine, interrogation, the use of verbs, nominal and verbal sentences, mabnī and mu'rab, as well as i'rāb. The sharaf aspect includes linguistic conjugation and technical conjugation.

Qirā'ah Skills. Qirā'ah skills in research instruments include qirā'ah jahriyyah and qirā'ah ṣāmitah. Qirā'ah jahriyyah includes the ability to connect written symbols with sounds, read texts with correct pronunciation, and recognize punctuation marks. Qirā'ah ṣāmitah includes the ability to understand the meaning of vocabulary, understand the meaning of sentences in a paragraph, and grasp the ideas contained in the reading.

The relationship between variables. Conceptually, the systematic, step-by-step, example-based, repetitive, practice-oriented, and applied characteristics of Amtsilati learning can be related to mastery of Arabic language structures. Mastery of qawā'id can further help learners recognize word functions, word relationships, and sentence structures when reading Arabic texts. Previous studies mentioned in the manuscript support this direction of the relationship.

Based on the study, the research hypotheses are formulated as follows:

1. H1: There is a positive and significant relationship between learning the Kitab Amtsilati and students' qawā'id skills.
2. H2: There is a positive and significant relationship between learning the Kitab Amtsilati and students' qirā'ah skills.
3. H3: There is a positive and significant relationship between qawā'id skills and students' qirā'ah skills.

METHODOLOGY

This study uses a quantitative approach with a descriptive-survey and correlational design. The choice of this design is based on the research goal to describe the implementation of Kitab Amtsilati learning while also analyzing the relationship and statistical contribution of this learning to students' qawā'id and qirā'ah abilities. The study does not provide any experimental treatment to the respondents but observes the variables as they occur in the context of the learning being studied.

The research subjects are students at SMP Terpadu Ar-Risalah and Al-Kamilah in Ciamis, West Java, with a total of 78 students. The study involves three main constructs: learning the Kitab Amtsilati as the predictor variable (X), Arabic qawā'id skills as the first outcome variable (Y₁), and qirā'ah skills as the second outcome variable (Y₂).

Research data was collected through questionnaires, tests, documentation, and observation. Questionnaires were used to get data about the implementation of learning the Amtsilati Book, while tests were used to measure students' skills in qawā'id and qirā'ah. Documentation and observation were used as supporting data to get an overview of how the learning was carried out.

The learning instruments for the Kitab Amtsilati are designed based on five dimensions, namely (1) apperception and conditioning, (2) exploration, (3) learning consolidation and competency development, (4) media usage techniques, and (5) evaluation and formative assessment. The indicators include timeliness, use of the Kitab Amtsilati, orderliness and cleanliness of the learning environment, learning motivation, reading of qawā'id formulas, discussions and memorization, Q&A activities, assignment submission, learning practice, use of printed and electronic media, as well as learning evaluation. These constructs and indicators follow the original research instrument grid.

The ability in qawā'id is measured through two main dimensions, namely nahwu and sharaf. The nahwu aspect includes, among other things, definite and indefinite nouns, demonstrative pronouns, personal pronouns and relative pronouns, singular, dual, and plural forms, masculine and feminine, interrogatives, verb usage, nominal and verbal sentences, mabnī and mu'rab forms, as well as i'rāb. Meanwhile, the sharaf aspect covers linguistic conjugation and technical conjugation.

Qirā'ah skills in research instruments include qirā'ah jahriyyah and qirā'ah ṣāmitah. Qirā'ah jahriyyah involves the ability to connect written symbols with sounds, read texts with correct pronunciation, and recognize punctuation. Meanwhile, qirā'ah ṣāmitah involves the ability to understand the meaning of

vocabulary, understand the meaning of sentences in a paragraph, and grasp the ideas contained in the reading.

The data were analyzed using descriptive statistics, Pearson correlation, and regression analysis with the help of SPSS. Correlation analysis was used to understand the strength of the relationship between learning the Amtsilati Textbook and the abilities in qawā'id and qirā'ah, while regression analysis was used to estimate the statistical contribution of Amtsilati learning to the outcome variables. Statistical significance was determined based on the results of the hypothesis tests used in the study.

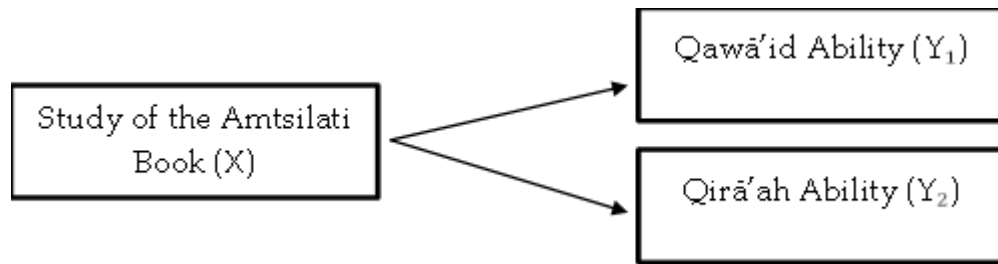


Figure 1

RESULTS

The analysis results show a strong positive relationship between learning the Kitab Amtsilati and students' Arabic grammar skills. Based on the correlation matrix in the research results, the correlation coefficient between learning the Kitab Amtsilati and grammar skills is $r = 0.846$ with a sample size of $N = 78$ and significance at the 0.01 level. The research also shows a strong positive relationship between learning the Kitab Amtsilati and reading ability. Based on the research correlation matrix, the correlation coefficient obtained is $r = 0.810$ with $N = 78$ and significance at the 0.01 level. Other findings show a strong relationship between qawā'id skills and qirā'ah skills. The research correlation matrix shows a coefficient of about $r = 0.809$, significant at the 0.01 level. Regression analysis on the original research data provides additional information about the statistical contribution of learning Kitab Amtsilati to the outcome variable. Based on the available model summary table, we get $R = 0.810$, $R^2 = 0.656$, and Adjusted $R^2 = 0.652$. So, the model explains about 65.6% of the variation in the outcome variable analyzed, while the remaining 34.4% of the variation is related to factors not covered by the model. ANOVA results show an F-value of around 145.163 with a significance level listed in the SPSS output as 0.000; in statistical reporting, this value is written as $p < 0.001$.

Table 1. Summary of Correlation and Regression Results

Relationship/Model	Result	Interpretation	N
Amtsilati - Qawā'id	$r = 0,846$	Strong positive relationship	78
Amtsilati - Qirā'ah	$r = 0,810$	Strong positive relationship	78
Qawā'id - Qirā'ah	$r \approx 0,809$	Strong positive relationship	78
Regression model	$R^2 = 0,656$	65,6% variation of results explained by the model	78

Test the model	$F \approx 145,163; p < 0,001$	Significant model	78
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DISCUSSION

Learning the Kitab Amtsilati and Qawā'id Skills. The strong connection between learning the Kitab Amtsilati and qawā'id skills can be understood from the characteristics of the learning process, which places examples, formulas, exercises, repetition, memorization, and application as important parts of learning nahwu and sharaf. This pattern gives students the chance to gradually understand the rules while also using them in practice. In this way, learning Amtsilati not only provides declarative knowledge about the rules but also encourages students to recognize patterns and structures in Arabic through the examples they study. This systematic approach to learning can be seen as one pedagogical explanation for the high correlation between learning Amtsilati and qawā'id skills in this study.

The ability in qawā'id in this study covers two main components, namely nahwu and sharaf. The nahwu aspect includes recognizing various forms and functions of words as well as sentence structures, while the sharaf aspect deals with changes in word forms and word formation processes. This coverage shows that the mastery of qawā'id being measured is not limited to the ability to memorize terms or formulas, but also relates to students' ability to recognize language structures. The findings of this study are relevant to the research by Wijayanto, Syuhadak, and Fitriani (2025), which in their manuscript is said to have found benefits of learning Amtsilati through gradual explanation of rules, intensive exercises, and direct application to Arabic texts. These findings also align with the research by Mufidah and Zainuri (2026), which found a positive and significant relationship between learning Amtsilati and understanding nahwu.

Learning the Amtsilati Book and Qirā'ah Skills. The positive relationship between learning Amtsilati and qirā'ah skills shows that learning Arabic grammar rules can be placed in a more practical context. In this study, qirā'ah skills are not only related to the ability to pronounce text but also include qirā'ah jahriyyah and qirā'ah ṣāmīyah. Qirā'ah jahriyyah is related to the ability to connect written symbols with sounds, correct pronunciation, and recognition of punctuation marks, while qirā'ah ṣāmīyah includes understanding vocabulary, sentence meaning, and the ideas contained in the reading. This scope shows that the ability to read Arabic requires involvement in various linguistic aspects, including mastery of structure and word forms.

The relationship between learning Amtsilati and qirā'ah skills can be explained through the function of qawā'id as a tool to understand the structure of Arabic texts. When students have the ability to recognize word forms, syntactic functions, relationships between words, and sentence structures, they have a stronger foundation for understanding the text they read. Knowledge of nahwu helps students determine the position of words in a sentence, while sharaf helps recognize word forms and changes. Therefore, learning Amtsilati that emphasizes exercises and rule application can provide a learning experience that

is relevant to reading activities. This interpretation is supported by research from Azizah and Firdaus (2025), who in their manuscript studied the implementation of Amtsilati in improving qirā'ah skills through a systematic and practical learning process.

The Relationship Between Qawā'id and Qirā'ah Skills. The strong connection between qawā'id (grammar) skills and qirā'ah (reading) has a pedagogical meaning that mastering language structures can play an important role in the process of understanding Arabic texts. Readers are not only expected to recognize vocabulary but also need to understand the relationships between words, their grammatical functions, and sentence structures. This becomes even more important when students read texts with minimal vowel markings because they need to use their grammatical knowledge to determine the possible functions and meanings of words in the context of a sentence. Thus, in this study, qawā'id and qirā'ah skills can be understood as two interrelated competencies in the process of learning Arabic.

The findings suggest that learning qawā'id shouldn't be treated as standalone material focused solely on memorizing rules. The rules learned need to be connected with actual language use, especially through activities like reading and understanding texts. Learning the Kitab Amtsilati has features that allow for this kind of integration because the learning process involves examples, repetition, exercises, and application. Therefore, teaching qawā'id can be shifted from just mastering rule knowledge to developing the ability to use the rules as a tool for understanding Arabic in context. This perspective broadens the discussion of Amtsilati learning, which was previously more focused on mastering nahwu and sharaf alone.

Contribution of Amtsilati Learning Statistics. The regression analysis in this study provides an overview of the statistical contribution of Amtsilati learning to the outcome variables analyzed. The research model shows a fairly large explanatory power and is statistically significant. However, these findings should be interpreted with caution because the study used a survey-correlational design, not an experimental design. Therefore, the magnitude of the model's statistical contribution cannot be directly interpreted to mean that Amtsilati learning causally causes a certain percentage of students' abilities. A more accurate interpretation is that the regression model used can explain variations in the outcome variables based on the data obtained from the respondents.

Overall, the research findings show a consistent pattern that learning the Amtsilati book is related to mastering qawā'id and reading skills, while mastering qawā'id is also related to reading ability. This pattern implies that Arabic learning through Amtsilati can be developed more integratively by connecting the learning of nahwu and sharaf with reading activities. Thus, the success of learning is not only seen from students' ability to memorize formulas or answer questions about rules, but also from their ability to apply the rules when dealing with Arabic texts. These findings also open up space for future research to test the effectiveness of Amtsilati through experimental or quasi-experimental designs, so that the relationships found in this correlational study

can be further tested using an approach that has control over the learning treatment.

CONCLUSIONS AND RECOMMENDATIONS

This study shows that learning the Kitab Amtsilati has a strong positive relationship with the qawā'id and qirā'ah abilities of students at SMP Terpadu Ar-Risalah Ciamis. The relationship between learning Amtsilati and qawā'id ability is shown by a correlation coefficient of $r = 0.846$, while the relationship between learning Amtsilati and qirā'ah ability reaches $r = 0.810$. These findings indicate that the better the implementation of learning the Kitab Amtsilati, the higher the tendency of students' qawā'id and qirā'ah skills. Qawā'id and qirā'ah abilities also show a strong relationship with a correlation coefficient of around $r = 0.809$. These findings suggest that mastering Arabic grammar does not stand alone from reading skills. Mastery of nahwu and sharaf can serve as a linguistic tool that helps students recognize word structures, word functions, relationships between sentence components, and understand the meaning of Arabic texts. Thus, learning qawā'id through Amtsilati is related to students' ability to apply grammatical knowledge when reading Arabic texts.

The regression analysis results also show a strong statistical contribution from the research model, with an R^2 value of 0.656 and an F value of about 145.163 with significance $p < 0.001$. These results indicate that the regression model can explain about 65.6% of the variation in the analyzed outcome variables. However, since this study used a correlational-survey design rather than an experimental one, these values should not be interpreted as experimental evidence of a cause-and-effect relationship. The findings are better understood as showing a relationship and statistical contribution of Amtsilati learning to students' Arabic language abilities based on the research data.

Pedagogically, learning the Amtsilati Book should be directed not only at mastering and memorizing the qawā'id formulas, but also at applying the rules in reading activities. The integration of qawā'id learning with qirā'ah can be done through exercises in reading texts, identifying sentence structures, analyzing word forms, recognizing grammatical functions, and understanding the meaning of texts. In this way, students don't just know the rules theoretically, but can use their knowledge of nahwu and sharaf as tools to understand Arabic texts more meaningfully. Based on research findings, educators are advised to maintain the systematic, gradual, example-based, repetitive, practice-oriented, and applicative characteristics of Amtsilati learning, while also strengthening its connection with qirā'ah skills. Educational institutions can also provide more space for reading practice and text comprehension as part of learning qawā'id. For future research, it's recommended to use an experimental or quasi-experimental design with a larger sample and to further examine the role of qawā'id ability in bridging the relationship between Amtsilati learning and qirā'ah ability.

FURTHER STUDY

This study provides an empirical picture of the relationship between learning the Kitab Amtsilati and students' abilities in qawā'id and qirā'ah.

However, this study has limitations that need to be considered when interpreting the results. The research used a quantitative approach with a descriptive-survey and correlational design, so the results mainly show statistical relationships and contributions between variables. With this design, the study's findings cannot yet be used to claim a cause-and-effect relationship experimentally between learning the Kitab Amtsilati and improvements in qawā'id or qirā'ah skills. The next limitation is related to the scope of the study subjects. The research involved 78 students from SMP Terpadu Ar-Risalah and Al-Kamilah in Ciamis, West Java. The characteristics of the students, the learning environment, and the conditions of the educational institutions where the research took place can affect the results obtained. Therefore, generalizing the research findings to other educational institutions should be done carefully. Future studies could involve a larger number of respondents and a more diverse range of educational institutions to get a broader picture of learning Kitab Amtsilati. Another limitation lies in the scope of the research variables. This study focuses on learning the Kitab Amtsilati as the predictor variable and qawā'id and qirā'ah abilities as the outcome variables. In fact, students' Arabic skills can be related to various other learning factors. Therefore, future research could develop a research model by including other relevant variables so that the relationship between learning Amtsilati, mastery of qawā'id, and qirā'ah skills can be understood more comprehensively.

Further research is also recommended to use an experimental or quasi-experimental design. This design can provide an opportunity to test learning the Kitab Amtsilati through planned treatment and compare students' skills before and after learning or between the experimental group and the comparison group. In this way, the next research can provide stronger evidence regarding the effectiveness of Amtsilati learning in improving students' qawā'id and qirā'ah skills. Besides that, further research can develop studies on the relationship between qawā'id skills and qirā'ah skills. The results of this study show a strong connection between the two abilities. These findings open up opportunities to further examine whether qawā'id skills act as a variable that bridges the relationship between learning the Kitab Amtsilati and qirā'ah skills. Such testing can provide a deeper understanding of the pedagogical mechanisms that link mastery of rules with the ability to read Arabic texts. Considering those limitations and opportunities, research on the Kitab Amtsilati still has a lot of room for development. Future studies are expected not only to measure relationships between variables but also to examine the learning process, the effectiveness of treatments, and the application of rules in reading activities more deeply. Developing research with more diverse designs, samples, and variables is expected to strengthen the empirical evidence regarding the position of the Kitab Amtsilati in Arabic learning and provide a broader contribution to the development of qawā'id and qirā'ah learning.

ACKNOWLEDGMENT

The author expresses gratitude to Allah SWT for all His blessings and gifts, allowing the research and preparation of this article on the teaching of the Kitab Amtsilati and its relation to students' qawā'id and qirā'ah skills to be completed

well. The completion of this research would not have been possible without the support of various parties who have provided assistance throughout the research and article preparation process. The author also extends appreciation and thanks to SMP Terpadu Ar-Risalah Ciamis for giving the opportunity and support in conducting this research. This support has been very meaningful in obtaining data on the teaching of the Kitab Amtsilati and the students' qawā'id and qirā'ah skills, which are a key part of this research.

Thanks are also extended to the students who participated as research respondents. The willingness of the students to take part in the data collection process, fill out the research instruments, and take the tests provided has been an important part in producing data used to analyze the relationship between Kitab Amtsilati learning and the ability in qawā'id and qirā'ah. The author also expresses appreciation to everyone who has given input, support, and assistance in the process of data collection, data processing, analysis of the research results, as well as the improvement of the article. These various inputs have helped the author present the research results in a more systematic way and in accordance with the goals of the study. Finally, the author would like to thank everyone who has contributed, directly or indirectly, to the conduct of this research and the preparation of this article. All forms of support, assistance, and attention received have been an important part of completing the research. If this research receives funding or grants from any institution, the funding sources will be specifically mentioned in accordance with the journal's publication requirements.

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