
The application of the constructivist approach in amtsilati learning in PP. Mambaul Falah

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Abstract: Difficulties in reading the word are one of the problems faced by students. Because of these difficulties, many students have difficulty reading the yellow book and make many mistakes in memorizing the position of sentences and memorizing a fashol contained in it. The focus of this study is to evaluate the application of the constructivist approach in the pre-learning stage, the process/core learning aspect, and the closing aspect of amtsilati learning. This study uses a qualitative methodology approach that combines descriptive techniques with data collection from observations, interviews, and documentation. The study's findings show that applying the constructivist approach to amtsilati learning is going well. It can be seen through the student's ability to find solutions to a problem, students who are more active than ustad/ustadzah, who only guide and support learning by acting as motivators, facilitators, and assessors.

Keywords: Constructivism approach, learning, amtsilati.

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Introduction

In Islamic boarding schools, the lessons of the yellow book must be taught, which has become a characteristic of Islamic boarding schools. Hence, Islamic boarding schools are synonymous with studying the yellow book (Nurohmah, 2019). Therefore, it is essential to study the Yellow Book, but studying and reading the Yellow Book is a complex job. It takes patience and perseverance to learn it. In addition, it is also necessary to understand other sciences such as Nahwu, Arabic, Sharaf, and other languages. This learning process takes a long time to master and understand reading skills. Therefore, pesantren must have innovations to make it easier to learn the yellow book (Shoim et al., 2020).

In studying the yellow book, students need help with several problems, namely needing help to read the yellow book properly, and many errors in terms of memorizing the position of sentences and memorizing a fashol contained in it. According to Albadi, Teachers are tasked with effectively addressing the challenges of students struggling to understand the content they encounter in their textbooks. These difficulties usually arise from the complexity of the reading material and the difference in each student's skill level (Saputra et al., 2023).

As an effort to make learning the yellow book easier is the application of amtsilati learning (Ridwan et al., 2023). Amtsilati serves as a valuable practical guide, facilitating the understanding and mastery of the complex sciences of nahwu and sharaf. This course effectively simplifies this subject, which was once considered challenging by many, especially for those who are new to it (Rosidah et al., 2023). Caregivers of PP. Darul Falah in Bangsri, Jepara, Central Java named KH. Taufiqul Hakim introduced a quick approach to reading the Yellow Book Amtsilati. This resource is specifically designed for beginners who want to develop their skills in reading Arabic texts without vowels, which are commonly found in Salaf literature (Fauzi, 2022).

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Based on preliminary studies, amsilati learning has been implemented at the Mambaul Falah Bondowoso Islamic Boarding School, where the method used is Imam Nawawi's method, namely "Al Hifdu Qoblal Fahmi" (memorize before understanding). Amsilati learning activities were carried out three times a day, namely morning, afternoon, and evening. In amsilati learning, there is a learning approach constructivist. This approach is one of the learning theories, which states that students actively produce meaning and construct knowledge based on their experiences, both socially and individual (Riyanti et al., 2021). Gilakjani, stated that the approach constructivism, it is necessary to emphasize a learning-centered approach students, supports student participation in the process of acquiring knowledge, and looking for strategies to make teachers as allies who play an active role, not just as a provider of information (Vitriani et al., 2023). Approach This includes various learning methods, including methods memorization, question and answer method, and lecture method. These methods widely applied in amsilati learning. So based on results Preliminary studies researchers are interested in examining how to implement constructivist approach in amsilati learning at Islamic boarding schools Mambaul Falah Bondowoso.

Previous research that examined the aspects of the constructivism approach was Fahmi Siti Fatimah. The success of the implementation of the Constructivist Approach in teaching PAI at SMPN 23 Bandar Lampung has brought about a transformation in children's attitudes. Through the application of various learning steps such as observation, inquiry, experimentation, critical thinking, and communication, students experience a shift in mindset (Fatimah, 2020). In the realm of Islamic education at X Al-Maarif High School in Bima City, Subhan and Firia Ningsih advocate a constructivist approach that prioritizes student involvement and independent problem-solving. Within this framework, teachers act as motivators, inspirers, assessors, and facilitators, guiding students towards a comprehensive and personal understanding of knowledge (Subhan & Firia Ningsih, 2020).

The uniqueness of this study is that it uses a variety of songs in reciting nadhom khulashoh and applies the method of Imam Nawawi, namely "Al Hifdu Qoblal Fahmi" (memorization before understanding). The difference, as well as the update between the previous and current research is that it is more focused on the constructivist approach implemented in amsilati learning, where in general the approach is implemented in formal learning.

Method

This research took place in PP. Mambaul Falah Bondowoso uses a qualitative strategy and a descriptive methodology. In this study, the focus of the researcher's observation is on the application of the constructivism approach in the context of the pre-learning stage, the process/core aspect of learning, and the closing aspect of amsilati learning in PP. Mambaul Falah Bondowoso. Purposive sampling is a technique used in this study to determine informants. This matter includes determining informants based on predetermined standards previously and related to research problems. In this study, the informants chosen were people who really understood the amsilati learning that was applied so that the researchers carried out interviews with five respondents, which can be explained as follow.

Table 1. Research informants

Position	Code	Sum
Kyai	KE	1
Ustadz/ustadzah	UA, NL	2
Students	FA, SHS	2
Sum		5

It can be seen from the table above that two ustadz/ustadzah, two students, and kyai (caregivers) are the subjects of direct interviews used to recruit research informants. The type of interview that the researcher used was a semi-structured interview, where the implementation refers to a series of open questions such as how amsilati learning is carried out in PP. Mambaul Falah Bondowoso? then allows

new questions to arise because of the answers given by the informant. As a result, the information obtained is quite accurate and legitimate. Moreover, it came directly from a number of related resource persons, including students, ustadz/ustadzah, and kyai (caregivers).

Data for this study were collected through published documentation related to *amtsilati* learning, interviews with informants about *amtsilati* learning, and observations on the *amtsilati* learning process. Researchers apply data analysis according to Miles, Huberman and Saldana, namely: data condensation, data presentation, and drawing conclusions (Gatot and Cv 2020).

Results and Discussion

Findings from interviews conducted in PP. Mambaul Falah Bondowoso's discussion with KE about *learning amtsilati* is still fresh in my memory. The results of the study show that *amtsilati* is an efficient approach to acquiring the ability to read the yellow book quickly. *Amtsilati*, a comprehensive guide designed for beginners, aims to equip learners with the skills to master Arabic sentences within a period of three to six months. In the pages of his book, KH. Taufiqul Hakim, Caregiver of PP. Darul Falah in Bangsri, Jepara, Central Java, introduced a strategic method to quickly understand the contents of the yellow book. These invaluable resources include *the teachings of sharaf, qowa'id, and nahwu*. The purpose of the exercises and examples in this book is to help the reader become more proficient in reading Arabic expressions or the yellow book. (Darwati et al., 2023) The Book of *Amtsilati* takes all examples from the Quran, so its application is easy to practice (Rahmawati, 2022).

The *target of amtsilati* learning can be completed for ten months with the following time division strategy: **First**, memorization activities for three months, because in PP. Mambaul Falah applies methods that have been applied by Salaf scholars, including one of the methods applied here, Imam Nawawi's method, namely "*Al Hifdu Qablal Fahmi*", which means memorizing before understanding because basically all knowledge must be memorized from any formula, if you don't memorize any knowledge, you won't be able to answer; for example, if you understand calculations (mathematics), but if you don't memorize the formula, you won't be able to answer, so to speed things up here we use this method. So before *learning amtsilati* begins, students must memorize all *nadhom amtsilati/khulasoh* within a period of 3 months, with a total of 184 *nadhom stanzas* and further summarized that every day students must memorize a maximum of 3 *stanzas nadhom amtsilati/khulasoh* for children who have a low IQ category, for those who have a moderate IQ and above can memorize more than 3 *Nadhom Temple* every day. In other words, if a youngster memorizes three stanzas at most each day, the child will need two months to remember 184 divided by three, or 61 days. This calculation is based on the maximum count, but it will naturally be even faster when the minimum count is used. **Second**, the activity of providing material for two months, because the previous students had memorized it, understanding it became quicker and easier. **The third** is five months of practical exercises, which include reading the yellow book aloud with *tatimmah* and *shorfiyah*. The book that is usually used is *the book Safinatun Najah*. It can be concluded that students will be able to read the yellow book within 5-6 months, and in the next month, namely the 6th-10th month, students will be able to read the yellow book correctly (Kamaluddin, 2024).

Amtsilati is learning in PP. Mambaul Falah Bondowoso consists of three parts: first, introduction/pre-learning. : second, core/learning process, and third, closing learning. Thus, Ustad said during the interview:

"There are three steps taken in the implementation of *Amtsilati* learning activities here: preliminary activities, core activities, and closing activities" (Uwais, 2024).

Table 2. Research findings

Research Focus	Research Findings
Constructivist Approach in the Pre-Learning Aspect of <i>Amtsilati</i>	Ustad/ustadzah greets the students before the class starts and then leads the prayer, followed by reading the <i>qoidah</i> and <i>nadhham khulasoh</i> according to the volume, and also interspersed with reading 5 verses of <i>nadhom hidayatul mutaalim</i> , namely <i>nadhom</i> which contains the manners of a student in learning, then continued by

Research Focus	Research Findings
	asking about the material discussed before, and ensure the presence of students.
Constructivist Approach in the Process/Core Aspect of Amsilati Learning	Explaining the subject matter in accordance with what is written in each volume of <i>Amsilati</i> , ustad/ustadzah provides a detailed explanation of <i>Amsilati</i> learning materials throughout the learning process, starting with understanding and ending with examples.
Constructivism Approach in the Closing Aspect of Amsilati Learning	After reading the <i>Kafaratul Majlis</i> prayer and saying "g'day" to the students, the teacher concludes the <i>amsilati</i> learning session by having them read " <i>nadham al-aham</i> ," which is <i>nadhom</i> that contains adab to the parents. It concluded with a question-and-answer period where pupils were allowed to go home first if they could accurately respond.

Constructivist approach in the pre-learning aspect of amsilati

Preliminary/pre-learning *activities in PP*. Mambaul Falah Bondowoso. Introduction is the first lesson in a learning session designed to energize and focus students so that they can be actively engaged in the learning they will learn (Arianto et al., 2020). Preliminary activities carried out by ustad/ustadzah and students' *learning amsilati* in PP. Mambaul Falah Bondowoso as follows:

"Ustad/ustadzah greets the students before the class starts and then leads the prayer, followed by reading *the qoidah* and *nadham khulasoh* according to the volume, and also interspersed with reading *5 verses of nadhom hidayatul mutaallim*, namely *nadhom* which contains the manners of a student in learning, then continued by asking about the material discussed before, and ensure the presence of students" (Laely, 2024).

In accordance with the researcher saw when observing the *amsilati* learning process in PP. Mambaul Falah Bondowoso is as follows: When the ustad/ustadzah enters the classroom, first greet the students, and they all answer in unison, then continue by reading prayers together; this is a routine activity of students that is carried out before learning begins. Furthermore, read *qoidah* and *nadhom khulashoh* together according to what is being learned and also interspersed with reading *nadhom hidayatul mutaallim*. Subsequently, the ustad/ustadzah inquired about the content covered in the previous meeting and verified each student's attendance individually based on the submitted attendance records. These activities unintentionally stimulate pupils, and as a result, they become accustomed to engaging in disciplined teaching and learning activities.

Motivation is the desire to alter one's behaviour or engage in certain activities to improve pre-existing situations. It can be triggered by stimulation from both internal and external (Oktavia et al., 2021). Motivation can also be described as an impulse that arises from a person's desire to achieve a specific goal. Motivation in learning is an effort to create an appropriate environment to motivate a person to learn and achieve what he wants (Rosidi, 2017). The role of learning motivation is very important in providing enthusiasm or encouragement in the learning process. In addition to serving as a driver for success, learning motivation also involves efforts to achieve learning goals (Andriani, 2019).

Constructivist approach in the process/core aspect of amsilati learning

The implementation of activities in the process/core of *amsilati* learning in PP. Mambaul Falah Bondowoso as follows:

"Explaining the subject matter in accordance with what is written in each *volume of Amsilati*, ustad/ustadzah provides a detailed explanation of *Amsilati* learning materials throughout the learning process, starting with understanding and ending with examples."

Amsilati is a comprehensive collection of linguistic works divided into five volumes: *Amsilati* volumes I-V. In addition to these volumes, it also contains supplementary material such as *Khulasah*, *Tatimmah* volumes I and II, *Qa'idati*, and *Sharfiyah*. Let's take a closer look at each volume and its contents: 1) *Amsilati* volume I includes four important chapters: *Isim Dhamir* (pronouns), *Isim Isyarah* (pointing words), *Isim Maushul* (connecting words), and the letter *Jer* (preposition). 2) In *Amsilati* Volume II, the reader will find five informative chapters: *Wazan Isim Fa'il*, *Wazan Isim Maf'ul*, *Wazan Masdar*, Types of *Isim*, and Signs of *Isim*. 3) *Amsilati* volume III delves into six important chapters: *At-Tawabi'* (an *Isim* that follows the previous *I'rob*), *Isim Ghairu Munsharif* (an *Isim* without a tanwin),

Isim Musytaq (an *Isim* formed from another word), *Isim Mu'tal* (a Defective *Isim*), and *Mubtada' An-Nawasikh* (which affects the *Mubtada'*). 4) *Amsilati* volume IV, focusing on four key chapters: Complementary Sentences, Additional *Wazan Fi'il Madli*, *Fi'il Madli* (past tense verbs), and *Fa'il* (doers). The *Amsilati* series presents a comprehensive and in-depth exploration of the Arabic language, covering various grammatical aspects and structures. 5) *Amsilati* volume V, consisting of six chapters: *Fi'il Mudlari'* (verbs that indicate the present or future), who caused *Mudlari'*, who jams *Mudlari'*, *Wazan-wazan Mudlari' Mazid*, *Fi'il Amar* (command words), and important *Qoidah*. 6) The core teachings of *Amsilati* contained in volumes I-V are summarized in *Qoidati*. 7) *Khulashoh* contains the *Nadhom Alfiyah* Ibn Malik. This book, known as *Kalam Nadhom*, has been translated into Indonesian and Javanese and consists of 184 verses of *Alfiah*. 8) Volume I of *Tatimmah* explains the use of the repeat sentence, along with its purpose and structure. 9) *Tatimmah* Volume II provides a complete explanation of repeat sentences, including their function and placement. 10) *Sharfiyah* explores the topics of *i'lal* and *shorof* (Musleh et al., 2022).

Table 3. Package the book of amsilati

Number	Name	Content of the Book
1	<i>Amsilati</i> volume I	<i>Isim Dhamir</i> (pronouns), <i>Isim Isyarah</i> (pointing words), <i>Isim Maushul</i> (connecting words), and the letter <i>Jer</i> (preposition)
2	<i>Amsilati</i> volume II	<i>Wazan Isim Fa'il</i> , <i>Wazan Isim Maf'ul</i> , <i>Wazan Masdar</i> , Types of <i>Isim</i> , and Signs of <i>Isim</i> .
3	<i>Amsilati</i> volume III	<i>At-Tawabi'</i> (an <i>Isim</i> that follows the previous <i>I'rob</i>), <i>Isim Ghairu Munsharif</i> (an <i>Isim</i> without a tanwin), <i>Isim Musytaq</i> (an <i>Isim</i> formed from another word), <i>Isim Mu'tal</i> (a Defective <i>Isim</i>), and <i>Mubtada' An-Nawasikh</i> (which affects the <i>Mubtada'</i>)
4	<i>Amsilati</i> volume IV	Complementary Sentences, Additional <i>Wazan Fi'il Madli</i> , <i>Fi'il Madli</i> (past tense verbs), and <i>Fa'il</i> (doers).
5	<i>Amsilati</i> volume V	<i>Fi'il Mudlari'</i> (verbs that indicate the present or future), who caused <i>Mudlari'</i> , who jams <i>Mudlari'</i> , <i>Wazan-wazan Mudlari' Mazid</i> , <i>Fi'il Amar</i> (command words), and important <i>Qoidah</i> .
6	<i>Qoidati</i>	The core teachings of <i>Amsilati</i> contained in volumes I-V
7	<i>Khulashoh</i>	Contains the <i>Nadhom Alfiyah</i> Ibn Malik
8	<i>Tatimmah</i> Volume I	Explains the use of the repeat sentence, along with its purpose and structure.
9	<i>Tatimmah</i> Volume II	Provides a complete explanation of repeat sentences, including their function and placement.
10	<i>Sharfiyah</i>	Explores the topics of <i>i'lal</i> and <i>shorof</i> .



Figure 1. Package the book of amsilati PP. Mambaul Falah Bondowoso

Based on the researcher's observations throughout the *amsilati* learning process in PP. Mambaul Falah Bondowoso during the explanation of the subject matter by the ustad/ustadzah. In the learning process, the method applied is a lecture method that involves a thorough explanation of the content of *amsilati* learning, starting from understanding to examples. The word that is located in the law *jer is jer/majrur*, and the *jer* sign includes *kasroh*, as explained in the material about the letter *Jer*. Then

ustad/ustadzah guides the students to read the basics together, and the ustad/ustadzah gives examples such as the word *مِنَ اللّٰهِ* instead of being read *مِنَ اللّٰهِ* or *مِنَ اللّٰهِ*. Because it is located after *the letter jer*, namely *مِنَ*, it is read *kasroh*.

After delivering the material, the ustad/ustadzah gives students the opportunity to ask questions because this can require them to respond during the learning process so that they can improve their critical thinking skills and obtain new information. In teaching and learning activities, the use of questions has a very crucial role because it can stimulate curiosity and interest, encourage the development of mindsets, and encourage active learning (Huda, 2020). Using questioning techniques in the classroom helps students learn by helping them repeat concepts, focus, expand critical thinking skills, and participate in the process (Priyanto & de Kock, 2021).

In order for *amtsilati* learning to run conductively and effectively, ustad/ustadzah applies a learning approach to students. Based on the results of observations when researchers participated in learning activities teaching, students engage in more active learning, through application of a constructivist approach. The ustadzah acts as a facilitator and motivator while the students gain a deeper understanding based on their own experience, namely when they can solve a problem given by the ustadzah related to *amtsilati* learning. In accordance with the principles of constructivist learning theory, emphasizes the individual active role in building his or her own understanding, educators facilitate the process of students reaching a deeper level of understanding while encouraging children to develop their own approach to purposeful learning. Improving student understanding is the goal of implementing constructivist learning strategies (Masgumelar & Mustafa, 2021).

In constructivist learning, students are expected to actively participate in the learning process, think creatively and independently, and be able to use their previous understanding and experience to solve the challenges given by the teacher (Latifah, 2021). Constructivism highlights that students' active construction of their own knowledge plays a central role in educational activities. Students are allowed to freely express their ideas and opinions on any problem they face. Students will become proficient in critical and creative thinking and be able to master their logical thinking process in this way (Fitri, 2020).

The implementation of the constructivism approach in *learning amtsilati* in PP. Mambaul Falah Bondowoso as follows: *First*, ustad/ustadzah provides questions or problems, such as *وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً*. *Second*, ustad/ustadzah forms a group for students. *Third*, the ustad/ustadzah gives orders to find the arrangement of *the majrur*, how to read it, and its explanation. *Fourth*, after the students had discussed, each group presented the results of the discussion. *Fifth*, ustad/ustadzah and students evaluate the results of problem identification.

The constructivist approach is applied in learning through learning. Students in this model overcome real-world problems that have personal significance to them. Actual problems in problem-based learning are real problems, student actions, and solving problems through cooperation. *First*, teachers guide students to difficulties and inspire them. *Second*, To guide students, teachers use various strategies such as assigning relevant readings and facilitating study sessions through the formation of study groups. In addition, teachers motivate students to expand their knowledge by encouraging them to read more books, conduct experiments, and provide justification for their answers. After that, the student working group independently conducted an investigation. With teacher guidance, groups of students effectively communicate their findings through the use of reports, films, and models. A group of students then analyzes and assesses the problem-solving procedure. In this phase, teachers provide assistance to students in reflecting on their progress. Throughout the entire process, both teachers and students actively participate and collaborate by carrying out activities such as reading, writing, researching, and discussing to find solutions to the problems (Sabilla et al., 2023).



Figure 2. Amsilati teaching and learning activities in PP. Mambaul Falah Bondowoso

Constructivism approach in the closing aspect of amsilati learning

Closing activity in *learning amsilati* in PP. Mambaul Falah Bondowoso is explained by the ustadzah as follows:

"After reading the *Kafaratul Majlis* prayer and saying "g'day" to the students, the teacher concludes the *amsilati* learning session by having them read "*nadham al-aham*," which is *nadhom* that contains adab to the parents rather than "*nadhom khulashoh*." It concluded with a question-and-answer period where pupils were allowed to go home first if they could accurately respond" (Laely, 2024).

Question mark activities in closing learning are challenging or interesting, according to the findings of interviews with students who participated in *amsilati* learning, specifically FA and SHS. If you can't answer the questions, you will go home last, which occasionally cuts into our time for the next activity (Fatimah, 2024).

In order for students to be able to leave the classroom early, they had to correctly answer questions. Therefore, during the learning process, students had to pay attention to the explanation of the ustad/ustadzah so that during the question and answer activity, they could answer questions or problems given by ustad/ustadzah. From that grows a sense of enthusiasm for learning. This concludes the closing activity, which ended with the question-and-answer method.

Passion, an intense emotion that everyone has, is synonymous with joy. It serves as an essential component of an undertaking, fostering passion and sustaining strong aspirations that lead to exceptional achievement (Humayrah & Watini, 2022). The expression "spirit of learning" refers to the desire to communicate information so that a wider audience can understand it (Lestari, 2022).

Conclusion

This study reveals that *amsilati* learning can help students correctly read the yellow book according to its rules. *Amsilati* learning through the constructivist approach makes it easier for ustad/ustadzah to understand students and develop students' thinking patterns when solving a problem. The application of the constructivist approach in *amsilati* learning is divided into three aspects: The first is the application of the constructivism approach in the pre-learning aspect of *amsilati*. Second, the constructivist approach is the process/core aspect of *amsilati* learning. Third, the constructivist approach is applied in the closing aspect of *amsilati* learning. The research findings show that the constructivist approach has the potential to be effectively utilized in *amsilati* learning. Based on this research, which only discusses the learning process of *amsilati* through the application of the constructivist approach, further research is needed to determine the effectiveness of *amsilati* learning through the constructivist approach.

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