

## Optimizing Competitive Advantages in Amsilati Flagship Programs: A Strategic Approach to Enhance Islamic Boarding Schools' Competitiveness

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### Abstract

This study aims to analyze the efforts made by Ansoriyah Islamic Boarding School to increase competitiveness through competitive advantages in the Amsilati flagship program. The research method used is qualitative with a descriptive analysis approach. Data collection techniques are carried out through participatory observation, structured interviews, and documentation studies. The data analysis in this study includes data condensation, data presentation, and conclusion. Testing the validity of the data is carried out with diligent observation, triangulation, and adequacy of reference materials. The results of this study indicate that Ansoriyah Islamic Boarding School seeks to achieve competitive advantage through the Amsilati flagship program consisting of: 1) Amsilati quality as a fast method of yellow books used by various Islamic boarding schools in Indonesia, in addition, Amsilati teachers are direct graduates of Amsilati central Islamic boarding schools; 2) Minimal costs incurred to be able to participate in the Amsilati program; 3) Amsilati completion time is not too long, and; 4) Amsilati flexibility, one example of which is the increase in the level of the book which can be carried out at any time according to the ability of the students.

### Keywords

Amsilati; Competitive Advantage; Competitiveness of Islamic Boarding Schools

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## 1. INTRODUCTION

The presence of Islamic boarding schools is not only a symbol of Islam, but also contains elements of Indonesian cultural authenticity (Anwarudin & Akbar, 2022). Pedagogically, *pesantren* aims to understand, appreciate, and practice Islamic teachings by emphasizing Islamic morality as a guideline for daily life (Yanuari, 2015). Since the colonial era, *pesantren* have become an integral part of society and have significantly contributed to implementing education and educating the nation's life (Fuad & M, 2024).

However, the thriving development of educational institutions, especially Islamic boarding schools in Indonesia today, gives rise to new responsibilities (Khozin, 2006). In the past, the ancestors' task was to try to increase the number of Islamic boarding schools so that the teachings of Islam developed



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rapidly in all aspects. Still, this responsibility has begun to be fulfilled (Dunan, H., & Mulia, 2024). But the new responsibility is how the Islamic boarding school not only exists but is also qualified and able to adapt to the development of the times (Suhendra, 2020). So that the institutions that have been established are not marginalized by the new institutions, but instead all of them develop together, with the best quality and with their own characteristics (Regmi, R., Zhang, Z., & Zhang, 2023). Because *pesantren* continues to be an educational institution that is sought after and recognized by the community, because of its contribution to educating a generation that has strong religious knowledge as well as the skills to contribute to society at large (Chadidjah dkk., 2020). So the trust of the community must be maintained with the commensurate quality provided by the Islamic boarding school (Rusli, 2023).

The results of the research conducted by (Harweli & Aprison, 2024) One of the problems experienced by Islamic boarding schools, especially Salaf Islamic Boarding Schools, is an irrelevant curriculum, and specialization of Islamic boarding school identity (Syarifah, 2020), so it cannot adapt to the needs of the community (Mastuhu, 2011). Other things were conveyed (Asyari, 2022) In the era of modernization of Islamic boarding schools that cannot adapt and do not have characteristics, or do not maximize their distinctiveness, they will gradually be eroded and eliminated by their competitor institutions (Lahuri dkk., 2024).

In response to the above, there are several efforts to make Islamic boarding schools have privileges, one of which is by strengthening what they already have (Huda & Adiyono, 2023). Especially in the era of the mushrooming of *full-day school* institutions that provide various advantages, Islamic boarding schools must also begin to emerge as *their institutional brand*. So that Islamic boarding schools can compete with other institutions, both Islamic boarding schools and schools that implement *full-day school learning* (Syahrul, 2015).

Michael E. Porter put forward the theory of competitive advantage (Asmara dkk., 2014), can be one of the alternatives used by Islamic boarding schools to increase the competitiveness of the institution because competitive advantage means the ability of the institution to win consistently over the long term in a competitive situation. Ways that can be done to achieve competitive advantage are to produce products that are superior to other competitors, both with new products and existing products (Ismail, 2011).

The Ansoriyah Islamic boarding school, located in Bojongsambir District, Tasikmalaya Regency, is one of the institutions that optimizes the achievement of competitive advantage through its flagship program, the Amsilati program. Amsilati is a method of reading the yellow book arranged as a book (Mulyasana, 2015). The book of Amsilati contains about *Qowa'id* (Nahwu and Shorof) (Musleh et., 2022). KH created this method. Tafiqul Hakim in Bangsri, Jepara, Central Java, is Jepara's Darul Falah Islamic Boarding School caretaker (Fauzi & Nabila, 2022). The amsilati method focuses on how to read Arabic writing without hope on salaf books and translate it into Javanese or Indonesian (Hidayah, 2018).

The previous study conducted by Faizin (2024) explains that several *pesantren* have successfully implemented transformation strategies such as curriculum modernization, the integration of technology in teaching, and the development of partnerships with external educational institutions. These strategies have significantly improved the competitiveness and relevance of these institutions. The study highlights the critical role of stakeholders, including educators, administrators, and policymakers, in driving the reform process. Effective leadership, community involvement, and continuous professional development are crucial to achieving successful transformations. The insights gained underscore the importance of adaptive and innovative approaches in education management to meet contemporary demands (Fitri, 2015).

The other research conducted by Lahuri et al (2024) concludes that the findings highlight the key challenges and strategic solutions in optimizing competitive advantages in Amsilati's flagship programs to enhance the competitiveness of Islamic boarding schools in East Java through digital

marketing. The study identifies internal and external challenges these institutions face in empowering their economies using digital marketing strategies. Internally, the primary issues include low product quality, limited human resource skills, low levels of creativity and innovation, and inadequate production support facilities. Externally, the challenges involve intense competition with large companies, insufficient collaboration with stakeholders, and the absence of a dedicated marketing platform for products from Islamic boarding schools. The study proposes several strategic approaches to leverage digital marketing for economic empowerment effectively. These include improving product quality, optimizing online media for marketing purposes, enhancing production facilities, building stronger cooperation with stakeholders, and establishing a robust brand identity for Islamic boarding school products.

On the other hand, the research result conducted by Syaifuddin et al (2022) explains that these two Islamic boarding schools undertook several strategic steps to survive and contribute to society. This alteration attempt is a conceptualization of the Islamic boarding school management system referred to, in other words, as a management strategy. After obtaining the results of field data from two research sites, the researcher will subsequently analyze and attempt to improve the management system in the two research sites. A good boarding school and the survived one are considered capable of answering the needs of society, which is in line with the terms where quality meets needs.

## **2. METHODS**

Qualitative research was chosen as the method in this study with a descriptive analysis approach. The data collection technique is carried out through: 1) Participatory observation, where the researcher is actively involved in several activities at the research site (Cresswell, 2012). This observation was carried out to gain a direct understanding of Amsilati's flagship program in a real situation at the Ansoriyah Islamic Boarding School; 2) Structured interview means that this activity has been prepared in advance. This interview is designed to explore the views and experiences of the informants regarding the Amsilati flagship program implemented and its impact on the competitiveness of the Ansoriyah Islamic Boarding School; and 3) Documentation studies through printed and non-printed documents. The documentation study includes an analysis of the vision and mission of the Ansoriyah Islamic Boarding School and documents related to Amsilati's flagship program (Arikunto, 2002). Furthermore, the data analysis in this study includes data condensation, data presentation, and conclusions drawn. Meanwhile, the validity of the data was tested by diligent observation, triangulation, and the adequacy of reference materials (Sugiyono, 2023).

## **3. FINDINGS AND DISCUSSIONS**

Amsilati is a book or book that contains a method of reading the yellow book quickly, which was initiated by K.H. Taufiqul Hakim, the caretaker of the Darul Falah Islamic Boarding School, Bangsri, Jepara, Central Java. Amsilati, since its birth today, has spread widely throughout Indonesia, and even to facilitate data collection and monitoring, several regional coordinators have been formed (Muqilul, 2020).

Among them are the many institutions that use Amsilati, one of which is the Ansoriyah Bojongsambir Islamic Boarding School Tasikmalaya, whose existence is recorded in the West Java Region (West Java) 2, which is a member of Indramayu, Cirebon, Sumedang, Majalengka, Kuningan, Ciamis, Tasikmalaya City and Regency). Quoted from (Muqilul, 2020) Until now, the institutions that implement Amsilati in the West Java Region 2 are 28 institutions.

The presence of amsilati at the Ansoriyah Bojongsambir Islamic Boarding School, Tasikmalaya, was initially initiated by the current Head of the Ansoriyah Islamic Boarding School, *Ustadz* Ari Hilman,

who is the second son of the founder and leader of the Ansoriyah Islamic Boarding School at that time, namely Drs. K.H. Nana Sunjana.

Amsilati was introduced at the Anshoriyah Islamic Boarding School in the 2020/2021 school year to the Anshoriyah Islamic Boarding School students. However, at first, this amsilati was learned not to be used and applied in Islamic boarding schools, but for personal consumption only. This is based on the statement of the leader of the Islamic boarding school who is also a teacher and initiator of the presence of Amsilati at the Anshoriyah Islamic Boarding School (A. Hilman, komunikasi pribadi, 2024), that he first knew Amsilati in 2016 when he was studying in college, a college friend of his said that there was a special method on how to quickly read the yellow book in Jepara, which happened to be the person who had also studied at the Islamic boarding school. The person conveyed to the leadership of the Ansoriyah Islamic Boarding School that the regular Amsilati learning is at least 6 months. However, every year, a flash is carried out every month of Ramadan. However, what attracted her the most was that her friend said that if the Ramadan moon flash program had a graduation. For this interest, he finally asked his friend to take him to Jepara". After leaving Jepara, he did not immediately return to Ansoriyah, but continued his education at the Sukahideng Islamic Boarding School until 2020 he settled at the Ansoriyah Islamic Boarding School.

At first, the parties in the *pesantren* environment had pros and cons to the presence of Amsilati, even at first the leadership of the Ansoriyah Islamic Boarding School had not clearly expressed interest in the method but also did not give comments that led to dislike, or it can be said that the response was mediocre. However, some parties are very happy and fully support the implementation of amsilati at the Ansoriyah Islamic Boarding School. On the other hand, some grapevines seem to look down on the amsilati in the eyes.

But actually, from the person of Ust. Ari Hilman also felt he was not ready to teach Amsilati at the Ansoriyah Islamic Boarding School because he only studied for one month during Ramadan, from the 1 to 22 day of Ramadan 1437 Hijriyah. Even though, ideally, studying regular Amsilati is for at least 6 months. However, there is an interesting fact at the end of the Amsilati Ust learning. At the time of the arrest, Ari Hilman is also a strong reason or motivation for holding Amsilati at the Ansoriyah Islamic Boarding School, namely the direct words of the Musonic Amsilati Father K.H. Taufiqul Hakim, Caretaker of Darul Falah Jepara Islamic Boarding School (A. Hilman, komunikasi pribadi, 2024) The brief conversation was as follows: "*What is your name?* Ari replied, *Ust Ari Hilman. Practice this Amsilati in the backyard, and spread it as widely as possible, said Father K.H. Taufiqul Hakim.*

That event made Ust. Ari Hilman steadily practiced Amsilati at the Ansoriyah Islamic Boarding School; he believed that in the process of practicing it would be given smoothness, because he believed that there were blessings obtained from the short conversation, and it was considered a direct diploma from Father K.H. Taufiqul Hakim.

In the tradition of Islamic boarding schools, students believe that the success of students in learning is not only due to personal efforts, but the most dominant thing is the blessing of the kiai, which is the way to get the pleasure of Allah Swt. This is in line with what was conveyed by (Nihwan & Paisun, 2019) that students who receive "blessings" or in Sundanese "*barakah*" from the *pesantren* will get their convenience after returning from the *pesantren*. Even though the *pesantren* is known as a person who is not very smart, if he gets barakah, he will usually be able to become a "figure" in the community and vice versa, even though he is not very smart in the *pesantren*. Still, if he does not get "barakah" or even gets "wrath", he will usually have difficulties in society.

Linguistically, blessing comes from the Arabic language, *barokah*, which means favor or enjoyment. Other terms of blessing in Arabic are *Mubarak* and *Tabaruk*. According to the Great Indonesian Dictionary (KBBI), blessings are God's gifts that bring goodness to human life. Meanwhile, blessing or barakah means *Ziyadatul Khair*, i.e., "increasing goodness". So, anything that you get barakah will improve. Science experts also explain that the meaning of blessings or barokah is everything abundant

and abundant, including material and spiritual blessings, such as security, tranquility, health, wealth, children, and age. In our daily lives, we are very familiar with the word "seeking blessings", whose purpose is to seek goodness or additional goodness, both in the form of increasing wealth, sustenance, or in the form of health, knowledge, and good deeds (rewards) (Hayati & Yunita, 2021).

In addition, Husnudzon said, that the speech Father K.H. Taufiqul Hakim is a sign of graduation. In the tradition of Islamic boarding schools, not all graduations need to be given ceremonially diplomas. This is relevant to what was conveyed by (Nihwan & Paisun, 2019) That Diplomas to students who graduate are not always marked with a piece of paper, as happens in modern Islamic boarding schools. Still, they are satisfied with a "diploma" in the form of prayer and recognition from the kiai that the student has mastered the knowledge of the kiai and has the right to spread it to the community. This kiai "diploma" continues to maintain the scientific sanad of the students so that they remain connected and do not stray from the teachings of the Prophet Saw.

The tradition of oral diplomas has existed since ancient times since the presence of Islamic boarding schools, even with this oral diploma sometimes students do not need to finish the book they study first, because when the kiai gives pleasure and sentences that lead to recognition that the student is worthy of practicing it or moving to another Islamic boarding school, then it is considered a graduation diploma.

According to (Aji, 2014) Although many Islamic boarding schools provide diplomas as a piece of paper, many are still found now in various Islamic boarding schools with oral diploma traditions, especially Salafi Islamic boarding schools. Another fact is that it was only in the 19th century that the writing tradition began to develop. This shows that oral traditions in Islamic boarding schools developed over  $\pm$  5-6 centuries (500-600 years). This means the tradition of oral diplomas has been running during that time.

Until now, the process of implementing Amsilati's flagship program at the Ansoriyah Islamic Boarding School has gone through several phases (A. Hilman, komunikasi pribadi, 2024), including the following:

- a. The initial phase of implementation. In this initial phase, Amsilati is still sunnah and has not yet become a mandatory curriculum for Islamic Boarding Schools, so students are not required to enter the class. Because in this phase it is also Ust. Ari Hilman is in the stage of analysis and identification, so how can this Amsilati be well accepted and be adaptive to the existing curriculum at the Ansoriyah Islamic Boarding School?
- b. The Phase of Change in the Islamic Boarding School Educational System. In this period, changes in the education system began to be made, which is the impact of the results of the implementation of Amsilati in the first year, which is quite good and can be seen in the development of the students' ability to understand the yellow book.
- c. Quality maintenance phase. In this phase, the learning and entrance systems to the Amsilati class began to be strictly improved. The Ansoriyah Islamic Boarding School has found the right pattern in implementing Amsilati's flagship program and obtained results that impact students, Islamic boarding schools, and the community. So this third phase is the istiqomah phase, or consistent with the pattern.

The changes made by the Leadership of the Ansoriyah Islamic Boarding School in terms of the education system focus on the implementation of superior programs carried out through the three stages above, when viewed from the perspective of change management relevant to the change model conveyed by Kurt Lewin in (Widyaningrum dkk., 2022) That is *Unfreezing* (disburse), *change* (changes), and *refreezing* (refreeze).

- a. *Unfreezing*, in this stage, one must recognize problems, identify needs that support change, and

mobilize all elements of the organization to realize the urgency of change. There will be a gap between the expected and ongoing conditions (*status quo*) at this stage. The gap can be solved, and prepared for the "*changing*" stage. This stage is relevant to what Ust is doing. In the early phase, Ari Hilman did not necessarily force *Amtsilati* to become a compulsory curriculum at the Ansoriyah Islamic Boarding School. So in 2020, he identified or analyzed the situation internally and externally.

- b. *Changing (Moving)*: At this stage, it is necessary to emphasize that change is a transition process, not an event or activity. At this stage, it takes a state unfreezing and moves to a new way of life. At this stage, the identification and evaluation process must be carried out by the organization, which consists of identifying problems, gathering information about the relevant strengths possessed by the organization, then finding or developing alternative solutions, and choosing what actions are suitable to solve the problems found in the planned change process. One of the methods that can be used is conducting a *trial and error*. In the 2020/2021 period, Ust. Ari Hilman began to implement *Amtsilati* at the Ansoriyah Islamic Boarding School, even though it is not mandatory, and is intended for anyone interested. After the first stage, and running smoothly, even the response from the outside was very good. In the 2021/2022 period, changes were made to the education system, especially the recitation classes at the Ansoriyah Islamic Boarding School.
- c. *Refreezing* is the phase of refreezing what has been changed and implemented. This stage is often marked by changes in organizational culture that have formed a new *status quo*. Since the 2022/2023 period, the Ansoriyah Islamic Boarding School has continued to improve and develop the right system, until a new system in 2023/2024 is built, and at this time, Ust. Ari and all parties of the Ansoriyah Islamic Boarding School continue to try to maintain what they have started because only consistency will make the program last, produce quality graduates, and make the Islamic Boarding School a distinctive feature.

#### ***Strategies to Develop Competitive Advantages in *Amtsilati*'s Flagship Programs at Anshoriyah Islamic Boarding School***

Increasing the competitiveness and marketing of Islamic education services is a very important and relevant issue in the current situation, which continues to develop. During increasingly fierce competition in the education sector, especially in Islamic boarding schools, a deep understanding of competitive advantages (*competitive strength*) became a significant factor for Islamic boarding schools to achieve marketing advantages and gain a strong position in the competitive market (Wiratmuko dkk., 2023).

According to (Asmara dkk., 2014) Efforts can be made to achieve a competitive advantage by producing Islamic Boarding School products that are superior to other competitors, including quality, cost, time, and flexibility.

#### **a. Quality**

##### **1) Product Features**

When looking at its fairly massive distribution in Indonesia, *Amtsilati* is one of the methods widely adopted by various Islamic educational institutions. So this can be one of the reasons why *Amtsilati* is one of the products that has high quality. Based on data taken from (Muqilul, 2020) In 2024, this October, the distribution can be seen in the table below.

**Table 1.** Distribution of Branches of Institutions Using *Amtsilati* in Indonesia

It	Region	Number of institutions
1	East Java Region 1 (Tuban, Bojonegoro, Lamongan, Gresik, Surabaya, Sidoarjo, Mojokerto, Jombang, Kediri, Nganjuk)	35

It	Region	Number of institutions
2	East Java Region 2 (Madura)	31
3	East Java Region 3 (Banyuwangi, Bondowoso, Jember, Lumajang, Probolinggo, Pasuruan, Malang and Situbondo)	52
4	East Java Region 4 (Ngawi, Madiun, Magetan, Ponorogo, Pacitan, Trenggalek and Tulungagung)	3
5	Central Java Region 1 (Rembang, Blora, Pati, Grobogan, Kudus, Demak, Boyolali, Semarang, Kendal, Sukoharjo, Karang Anyar and Wonogiri)	20
6	Jepara Region (All Jepara Region)	1
7	West Java Region 1 (Karawang, Subang, Sukabumi, Cianjur, Cimahi, Bandung, Garut and Purwakarta)	49
8	West Java Region 2 (Indramayu, Cirebon, Sumedang, Majalengka, Kuningan, Ciamis and Tasikmalaya)	28
9	Bali Region (All Regions of Bali)	3
10	NTB Region (All West Nusa Tenggara Region)	6
11	Lampung Region (All Lampung Region)	2
12	West Sumatra Region (All West Sumatra Region)	2
13	South Kalimantan Region (All South Kalimantan Region)	12
14	East Kalimantan Region (All East Kalimantan Region)	1

This number only records institutions; some may still not have been recorded. If you look at the development, this will likely continue to grow. So the quality of this product on a national scale has been recognized as effective in being applied to learn the Yellow Book quickly.

In addition, in its implementation in Islamic boarding schools, Amtsilati is always integrated with its original Islamic boarding school and is well managed. *First* The book of Amtsilati has been determined, which must be from the official record, so it cannot be arbitrary; *Second* Islamic boarding schools that implement Amtsilati are given a learning syllabus; *Third* Question Bank as evaluation material provided or provided by the Center; *Fourth* every school year, the central Amtsilati Islamic Boarding School through the regional coordinator always carries out monitoring; *Fifth* the regional coordinator as a representative of the Amtsilati Islamic Boarding School always attends the demonstration and graduation activities of Amtsilati; *Sixth* people who can learn and teach Amtsilati, only those who have learned Amtsilati directly, this was also expressed by one of the alumni of the Ansoriyah Islamic Boarding School (Isman, komunikasi pribadi, 2024), that he had difficulty studying the book because he did not know how to do it and where to start reading it, this was revealed by the Head of the Ansoriyah Islamic Boarding School (A. Hilman, komunikasi pribadi, 2024), that the books of Amtsilati are integrated with each other, so that sometimes at one time the books are brought two or three books; *Seventh* The diploma is officially issued by the Central Amtsilati Islamic Boarding School, so that alumni who graduated in various regions, their diplomas remain the same from one institution.

When viewed from the point of view of its presence at the Ansoriyah Islamic Boarding School, Amtsilati products make Ansoriyah the only one that has distinctiveness, especially in learning the yellow book in the Bojongsambir District. Even according to the West Java 2 Regional Coordinator, conveyed by the Leadership of the Ansoriyah Islamic Boarding School, it was conveyed that in the Tasikmalaya City and Regency area, only Ansoriyah is actively implementing Amtsilati according to the standards set by the center.

## 2) Teacher qualifications

The Amtsilati teachers at the Ansoriyah Islamic Boarding School are alumni of the Amtsilati Central Islamic Boarding School, so they get it directly from the source regarding understanding and teaching methods. Especially at the last moment before his return, Father KH. Taupiquil Hakim gave a direct order for this Amtsilati to be practiced by Ust. Ari in his hometown.

From the point of view of *pesantren* tradition, it is an indirect oral diploma given to Ust. Ari from his musonnif. So he believes that his success in implementing Amtsilati at the Ansoriyah Islamic Boarding School is the fruit of the blessing of the book's compiler.

Barokah can mean the permanence of something, and it can also mean the addition or development of something. In addition to the previous understanding, some interpret the word barakah as "majesty", especially in terms of gifts or spiritual power bestowed by God (Rahman, 2022).

### b. Cost

Costs are expenses or the value of sacrifices to obtain goods and services that have benefits for the future (Pomantow dkk., 2021). According to (Asmara dkk., 2014) Lower production costs than competitors are one of the sources of competitive advantage.

At the Ansoriyah Islamic Boarding School, the cost incurred for students who enter the Amtsilati class is the same as other students; the difference is only in purchasing the book. While other financing is no different, the financing at the Ansoriyah Islamic Boarding School is seen in the picture below (Hidayat, 2024a).



Biaya Pendidikan		
UNIT PENDIDIKAN	AWAL (Rp)	BULANAN (Rp)
Pesantren	200.000	380.000
Madrasah Ibtidaiyah	200.000	-
Madrasah Tsanawiyah	450.000	-
Madrasah Aliyah	550.000	-

**Figure 1.** Tuition Fees at the Ansoriyah Foundation

If you look at the picture above, the overall education fee at the Ansoriyah Islamic Boarding School is only Rp. 580,000.00 at the beginning of admission, and every month is Rp. 380,000.00/month. This number is very competitive, especially since Ansoriyah offers one of Amtsilati's flagship programs. As for other costs needed in the management process of the Amtsilati program, such as regional transportation, it is fully borne by the Ansoriyah Islamic Boarding School without being charged to the students.

### c. Time

The need for time that is not too long to complete a program is one of the important points that need to be possessed by every program that will be implemented, because time savings and punctuality are also a source of competitive advantage, as it will affect cost efficiency (Asmara dkk., 2014).

Ideally, when referring to the standards that have been set, the time needed to complete the entire book of Amtsilati is 6 months (A. Hilman, komunikasi pribadi, 2024). Even if you look at the estimates on the learning syllabus, the completion of Amtsilati can be completed within 4 months and 2 weeks, with the following details: 1) Volume I with a time of 2 weeks; 2) Volume II with a time of 2 weeks; 3) Volume III with a time of 3 weeks; 4) Volume IV with a time of 3 weeks; 5) Volume V with a time of 4 weeks; and 6) Practice the Book with a time of 4 weeks (Hakim, 2024).



However, because the Ansoriyah Islamic Boarding School adjusts to the school year and the available system, the Amtsilati class can be completed within 1 year, so the students' understanding of Amtsilati is more perfect. The estimated completion of each class is: 1) Tahmadiyah class 1 year; 2) Ibtidaiyah class 1 year; 3) Amtsilati Class 1 year; and 4) 3-year Post-Amtsilati Class (A. Hilman, komunikasi pribadi, 2024). When looking at the results, this period is still very competitive compared to the methods applied by Islamic Boarding Schools in our country.

The length of learning time at the Ansoriyah Islamic Boarding School is 6 hours/day, divided into four times: ba'da dawn, ba'da ashar, ba'da magrib, and ba'da isya. This number is by the standards set by the Central Amtsilati Islamic Boarding School (A. Hilman, komunikasi pribadi, 2024).

#### d. Flexibility

Flexibility referred to here is related to the ability of a product to be adjusted or modified to meet its users' various needs and preferences. One of the flexibilities in this Amtsilati program is at the time of the increase in volume. The Ansoriyah Islamic Boarding School gives flexibility to the students in completing each volume so that they can level up at any time. In addition, the requirement to enter the Amtsilati class at the Ansoriyah Islamic Boarding School is to complete an oral exam, which includes reading the Qur'an, sorof, and jurumiyah with a minimum score of 80 in each field. This should not be a burden for them, because these three things have been learned in the previous tahmadiyah and ibtidaiyah classes.

Furthermore, the competitive advantage that the Ansoriyah Islamic Boarding School has achieved is relevant to what was conveyed by (Fitriah dkk., 2024), namely, increasing the image of the institution and achieving success.

#### e. Improving the image of the institution

Since the existence of Amtsilati, the image of the Ansoriyah Islamic Boarding School has continued to increase and is increasingly respected by several Islamic boarding schools around it, this is evidenced by the statements of several Islamic boarding schools that also want to implement Amtsilati, such as the Ansoriyah Islamic Boarding School. In addition, one of the things that shows that the image of the Ansoriyah Islamic Boarding School has increased is that it is increasingly trusted by the community to foster and educate its children. So every year the number of enrolled students continues to grow, this can be seen in the data for the last 6 years (2019/2020 – 2024/2025), in the graph below.



Figure 2. Graph

#### f. Achieving achievements

If previously the Ansoriyah Islamic Boarding School had never had a student who became a champion at the district level, then after the existence of Amtsilati, the Ansoriyah Islamic Boarding School has always been the champion of the Musabaqoh Qiroatil Kutub (MQK) competition in the women's category, even though it has only won third place, which confirms that the Ansoriyah Islamic Boarding School builds a competitive advantage through the Amtsilati flagship program. The student achievement data is shown in the figure below (Hidayat, 2024b).



Figure 3. Flyer of the achievement of female students of Ansoriyah Islamic Boarding School

These two achievements have shown that Amsilati's flagship program has a significant impact because Amsilati, as a quick way to write the yellow book, has given the Ansoriyah Islamic Boarding School a competitive and competitive advantage.

#### 4. CONCLUSION

Implementing Amsilati at the Ansoriyah Bojongsambir Islamic Boarding School in Tasikmalaya demonstrates a dynamic process of adaptation and integration within an established educational institution. Initially introduced by *Ustadz* Ari Hilman, Amsilati transitioned from a personal learning method to a structured program within the *pesantren*. The journey of Amsilati's acceptance highlights the complexities of change management in traditional educational settings, where responses ranged from enthusiasm to skepticism; nevertheless, the unwavering belief in the blessings (*barakah*) imparted by KH. Taufiqul Hakim was pivotal in solidifying the program's legitimacy and fostering a sense of spiritual validation that transcended conventional certification practices.

The staged implementation of Amsilati, from the exploratory initial phase to the systematized quality maintenance phase, aligns well with change management theories, particularly those emphasizing gradual adaptation and the cultivation of consistent educational practices. The oral diploma tradition in *pesantren* culture further reinforces the significance of spiritual and moral endorsements over formal documentation, maintaining a direct link to traditional Islamic educational values. The three-phase process—initial implementation, system change, and quality maintenance—demonstrates a thoughtful approach to embedding new methodologies while preserving the institution's cultural and educational integrity.

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