

# SANTRI'S PERCEPTION TOWARDS *KITAB KUNING* LEARNING METHODS AT AS'ADIYAH SENGKANG ISLAMIC BOARDING SCHOOL

**Muslihin Sultan**

State Institute for Islamic Studies, Bone  
Jl. HOS Cokroaminoto Watampone Kabupaten Bone, Sulawesi Selatan  
Email: sultanmuslihin@gmail.com

**A. Fajar Awaluddin**

State Institute for Islamic Studies, Bone  
Jl. HOS Cokroaminoto Watampone Kabupaten Bone, Sulawesi Selatan  
Email: fajarcece82@gmail.com

**Muh. Subair**

Research Center for Religious Treasure and Civilization  
National Research and Innovation Agency  
Jl. Jenderal Gatot Subroto No.10 Jakarta Selatan-Indonesia  
Email: ingatbair@gmail.com

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## **Abstract**

Research on the method of kitab kuning learning has been widely carried out by many scholars, yet there is still a lack of research examining how to read the kitab kuning with the Mumtaz method quickly. To complement the existing research, this study investigates the perception of As'adiyah Sengkang Islamic boarding school students towards Mumtaz learning methods. Using a perception case study research design, the study reported three things. First, Mumtaz's learning included ten chapters of material that began with recognizing word and keyword identity, vocabulary, verb change and ended with a change in the final line of words in the form of kitab kuning reading practices. Secondly, the application of the Mumtaz method consists of four stages, and Third, the perception of students towards the Mumtaz learning method is positive and negative. Positive perception occurs because Mumtaz's material is easy to understand, and the learning method is quite fun because it always uses rhythmic songs. On the other hand, negative perceptions occur not because of the material problems and learning methods but because of a short duration of time and not directly applied to the kitab kuning, but partial book-based examples. This research implies that this learning method is worth applying and disseminating in various Islamic universities in Indonesia.

**Keywords:** kitab kuning, mumtaz method application, as'adiyah sengkang islamic boarding school

## **INTRODUCTION**

In the past decade, the use of *Kitab Kuning* learning methods has been widely implemented in various boarding schools in Indonesia in training, but its effectiveness is still questionable. Amir reported that reading the *Kitab Kuning* learning method still harms students as the training program is carried out throughout the day. As a result, the students were tired and less focused on following the acceleration program. The Mohammad Khairul Lutfi

report showed that applying Arabic learning methods held at Darul Ulum Pasuran Islamic Boarding School was less pleasant because the learning system was monological and did not touch santri's psychology. Zhe You reported that a learning method should have basic competency and competency standards that students will achieve gradually to get maximum results (Mao et al. 2019). It is in line with Hadeel N. Alshaer's report, which reveals that a learning method should be applied continuously with a directed time and

not at once (Alshaer et al. 2020). In summary, a new learning method will be responded to positively by learners if done over a long time, not in rushed, tiered, and fun.

Research on the *Mumtaz* learning method (MLM) as an alternative learning method of reading the *Kitab Kuning* has been widely conducted by scholars. Those studies can be classified into several tendencies. First, the tendency discusses the comparison of *Mumtaz's* learning method with the classical-*Matnu al-Jurumiyah* from the perspective of critical thought (Alimin et al. 2021). The results showed that the book of *al-Matnu al-Jurumiyah* is not appropriate for Arabic beginner learners because the material is too complex. The second tendency examines the effectiveness of the *Mumtaz* method compared to the *Qawaid wa Tarjamah* method in the study of the *Kitab Kuning* (Awaluddin 2021). The results reported that *Mumtaz's* Arabic learning method was more effective than other methods because it used song, creativity and dialogical. Third, *Mumtaz's* learning methods are studied from a practical perspective. The results showed that implementing the *Mumtaz* method was effective since it used peer tutors training (Nurhasim, U, and Mania 2019). From some of the research trends abovementioned, it appears that research on *Mumtaz* learning methods from the perspective of student perception tends to be neglected.

This article aims to examine students' perception of the implementation of *Mumtaz* learning as an alternative learning method of *Kitab Kuning* in one of the most prominent Islamic Boarding Schools in Eastern Indonesia. Therefore, there are three questions of this study. First, what forms of *Mumtaz* learning materials are applied to Ulya PDF students? Secondly, how are the *Mumtaz* method applied in Ulya PDF? and third, how far are santri's perceptions regarding the application of the *Mumtaz* Learning Method (MLM) among students? The answers to these three research questions can contribute to the development of corpus knowledge about santri's perceptions of applying the *Mumtaz* method.

## Literature Review

### *Mumtaz* Method

The *Mumtaz* method is a simplified method with a focus on Nahwu and Sharaf

which makes it easier to understand. The learning process is applied with a technique that gives a sense of fun which in the end does not cause boredom to students but also to provide activity to all students to obtain results that tend to be evenly distributed. Besides being given through training, this method can also be used in regular learning in madrasas and Islamic boarding schools (Nurhasim, U, and Mania 2019). The system used in this method is a package book system. Children who are able to master volume material faster, because the system is accelerated, there is no minimum and maximum time limit, but in general, students complete all the material in a week (six days). the following are the specifications for the *Mumtaz* method:

- a. Simplification of Nahwu and Sharaf with the aim of making it easier to understand the material.
- b. The learning process is applied with techniques that give a feeling and a happy atmosphere with the aim of not giving students a sense of boredom and making all students more active so as to provide balanced results.
- c. Repetition of material 20 – 40 times, during the learning process to ensure mastery of the material in class
- d. Intensive and continuous implementation for 2 x 36 hours
- e. Practice directly on the text
- f. Measurable evaluation before and after the implementation of the research

Learning methods and techniques can be designed so easily with the aim that students can participate in the same workshop after participating in the previous workshop (Awaluddin 2021).

### *Student Perception*

Etymologically, perception or in English perception comes from the Latin perceptio, from percipere, which means to accept or take. Perception is the experience of objects, events, or relationships obtained by inferring information and interpreting messages. Perception is giving meaning to sensory stimuli (Song et al. 2004).

Perception is the process of understanding or giving meaning to an information on a stimulus. Stimulus is obtained from the process of sensing objects,

events, or relationships between symptoms which are then processed by the brain.<sup>2</sup> The term perception is usually used to express the experience of an object or an event experienced. This perception is defined as a process that combines and organizes our sensory data (sensing) to be developed in such a way that we can be aware of our surroundings, including being aware of ourselves (Gidman et al. 2011).

In essence, attitude is an interrelation of various components, of which there are three components, namely: a). Cognitive Component Component that is composed on the basis of knowledge or information that a person has about the object of his attitude. From this knowledge, a certain belief will be formed about the object of the attitude, b). Affective Components Affective relates to feelings of pleasure and displeasure. So it is evaluative which is closely related to cultural values or its value system, c). The conative component is a person's readiness to behave in relation to the object of his attitude. If the individual has a positive attitude towards an object he will be ready to help, pay attention, do something that benefits the object. On the other hand, if he has a negative attitude towards an object, he will criticize, criticize, attack and even destroy that object (Bernaus and Gardner 2008).

## RESEARCH METHOD

This research used a perception case study research design. The case study of perception refers to Alison's concept, which states that the brain's ability to translate stimuli or processes to translate stimuli that enter human sensory devices. Human perception has different points of view in sensing (Sabrow 2016). Some perceive something as good or a positive perception or a negative perception that affects human actions. In the context of this research, the perception case study refers to the santri's response to the application of *Mumtaz* learning methods to *Ulya* (Senior High School) level of formal *Diniyah* education, which is under As'adiyah Sengkang Islamic Boarding School. The perception case study research is vital to determine the students' response towards the effectiveness of *Mumtaz's* learning method as one way to scan kitab kuning. In addition, this research is also necessary to present a new atmosphere in the

learning of *Kitab Kuning* that tends to be monotonous because it uses classical methods such as the *Qawaid wa tarjamah* method.

The santri response regarding the application of the *Mumtaz* learning method can be seen from the demographic data of participants as follows:

No	Pseudonyms	Gender	Age	Role
1	Us	Female	16	Student
2	Tia	Female	16	Student
3	Eni	Female	16	Student
4	Nasri	Male	16	Student

The data of the research was obtained through in-depth interviews. An in-depth interview was conducted on five students. There were three *Santriwati* (female students) participants, while the other two participants were *santriwan* (male students). All students come from the second grade of Formal *Diniyah* Education, abbreviated as PDF. In the context of this study, the santri comes from PDF-Ulya or equivalent to *MA/SMA/SMK*. The researchers first asked for the participants' consent form and informed them that the interview was recruited voluntarily prior to the interview. Afterwards, in-depth interviews were conducted with five participants to obtain data about their response to implementing *Mumtaz* learning methods in their Islamic Boarding School.

Furthermore, the results of in-depth interview transcription were treated through a construction process presenting new insights into the perception study process. In the context of this research, the data were analyzed using the concept of the mile, which explains that data is analyzed through the data processing process to find helpful information that can be used as a basis in decision making for the solution of a problem. This analysis process includes grouping data based on its characteristics, cleaning data, transforming data, creating data models to find important information (The Handbook of Social Psychology - Google Buku n.d.). The first data analyzed was the material of *Mumtaz* learning methods in the form of documentation analysis of textbooks. The materials will provide basic information on this research question. The second is the data from the results of the application of the *Mumtaz* method, which is then used as a data source in answering the second research question. Furthermore, regarding [santri's

perception on the application of learning methods], explore the form of application of *Mumtaz* learning methods and santri's perception of it.

## DISCUSSION

### *The description of Mumtaz Learning Methods Material*

The book of the *Mumtaz* method as alternative learning on how to quickly read *Kitab Kuning* consists of ten chapters which are divided into two parts, namely the first part of the *Mumtaz* method and the second part of *Mumtaz* method with the following details (Alimin 2015):

First, the recognition of word identity through keywords consisting of *isim* (noun), *fiil* (verb), and letters.

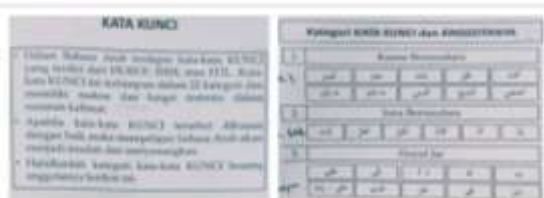


Figure 1. Keyword Category Introduction

Second is the introduction of the *isim* and *fiil* methods in the *Mumtaz* method. By knowing the characteristics in question, it will be easier to distinguish *isim* and *fiil* carefully and accurately without knowing the meaning.

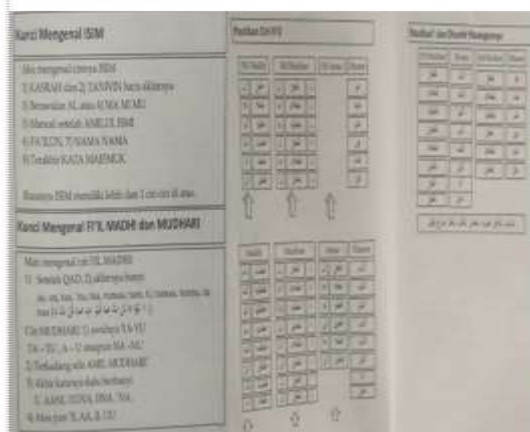


Figure 2. The Key to the Introduction of *Isim*, *Fiil* and Their Counterparts

Third, get to know the category of *isim*. In the *Mumtaz* method material, the discussion of *isim* is constructed with such categorization in more detail.

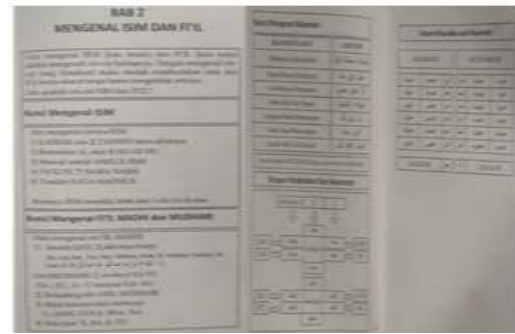


Figure 3. Categorization of *Isim*, Categories of *mufrads*, *mutsanna*, and plural

Fourth, the verb changes consist of determining *fa*, *ain*, and *lam fiil* and *tasrif* learning cycles.



Figure 4. Determining *fa*, *ain*, and *lam fiil* and *Tasrif* Learning Cycle

The second part of the *Mumtaz* method consists of:

First, the end line change of the word (*i'rab*). In the *Mumtaz* method, before the discussion of *i'rab*, it must be ensured that the discussion about *mu'rab* and *mabni* has been thoroughly discussed. Here is the *i'rab* material on the *Mumtaz* method



Figure 5. The Provisions of *I'rab* and *I'rab fiil* Mark

Second is the discussion of the number of *fi'liyah*. The discussion will be divided into some categories: conventional *fiil* and *muta'addi*, *majhul-ma'lum*, and the introduction of *fa'il*.



Figure 6. *Fiil lazim and muta'addi* and introduction to *fill ma'lum-majhul and fail*

Third, the number of *Ismiyah*. In this discussion, it will explain the rules of *mubtada khabar* and *kaana wa akhawatuha*. Here is the material:



Figure 7. The Formula of the Number of *Ismiyah* and Sentences of *Mubtada' Khabar*

The implementation of the *Mumtaz* method as alternative learning of the *Kitab Kuning* In the material of the *Mumtaz* method, it ends with exercises in the form of reading practices and analysis of fragments of *Kitab Kuning* readings with the following application practices:

**a. Separating Word by Word**

The interview results with one of the participants (Us) reported that "the *Mumtaz* method uses an easy way to know the letters and their functions well. It is beneficial in reading *the Kitab Kuning lesson and feeling at ease and joy in the togetherness among the participants because learning is relaxed and does not feel forced to memorize the vocabulary immediately as the participants always feel excited and not boring*".



Figure 8. Exercises in Separating Words by Word

**b. Identifying Letters, Isim, and Three Forms of Fiil.**

Based on the interview results with PDF *santriwati Ulya Nasri* explained that: "Even if only once did I participate in *Mumtaz* training, but I immediately knew the letters in the keywords and their functions, identification of the characteristics of *isim* and *fi'il*, and it is as a fundamental of Arabic knowledge that is very helpful in reading *Kitab Kuning* lesson.



**c. Introduction to the Method First Prior to providing the Example.**

This stage shows that the theory followed is "*al-qawaid qabla al-amsilah*" explaining the methods first and then followed by examples. Here are the results of the researcher's interview with Nasri "*Mumtaz* method training that I have participated in is very effective because in its application is related to *nahwu sharaf* lessons by listening to some given method of songs that I never got, so it is easy to memorize and apply."

**d. Introduction to Songs Materials**

In the *mumtaz* learning method, the materials were also explained using songs, which has helped students memorize the material quickly. As Eni stated, "as for my experience while studying *Mumtaz*, yes alhamdulillah this training is beneficial, especially in reading *Kitab Kuning* because the method in *Mumtaz* is desirable with a song in each of the material.

**e. Introduction to popular mufradat**

Adding a series of vocabulary groups, both letters, *isim*, and *fi'il*, aim to strengthen the participants' vocabulary. It is in line with Tia's statement, "applying the *Mumtaz* method is not complicated in terms of material of the basic method of *nahwu sharaf*, there is also a vocabulary *mufradat* that is a necessity for students, and there are eighty-eight basic methods in the form of summaries."

### ***Santri's Perception towards the Application of the Mumtaz Method as an Alternative Learning of Reading Kitab Kuning***

Mumtaz method training in PDF *Ulya Putri* As'adiyah has been carried out three times in 2016, 2017, and 2019. Several santriwati and PDF *Ulya* teachers have attended the training; therefore, to find out santri's response to the application of *Mumtaz* material, researchers conducted several direct and indirect interviews with *santriwati* and PDF teacher *Ulya* tailoring to the current conditions amid the Covid-19 Pandemic.

#### ***Positive Responses***

In the results of this study, the positive response of the santri is divided into two parts, namely:

First, it is easy to understand. The material in the *Mumtaz* method is *nahwu saraf* material that is relatively easy to understand by students who are very different from the other *Nahwu Saraf* material, particularly in classical books that are less flexible. Here are the results of the interview with several students:

According to Tia, " the *Mumtaz* method's application is not complicated in terms of material of the primary method of *nahwu sharaf*, there is also a vocabulary *mufradat* essential for the santri's needs. Furthermore. There are eighty-eight basic methods in summary form and all of which are conveyed by the instructor using material formulations accompanied by songs, such as the *isim* at the beginning of *rafa'*, *marfu'atul asmā*, and *fi'il mudā'iri* and various *ismiyah* quantities".

Tia's opinion above confirms that the presentation of *Mumtaz* method material runs systematically and simply so that *Mumtaz* method becomes simple and makes it easier for students to learn it. Us, one of the participants, denoted that "*Mumtaz* method training that I have participated in is very memorable because, in its application, it is related to *nahwu sharaf* lessons by listening to given songs that I never got is easy to memorize and apply—for Example, knowing keywords containing letters that have been difficult to memorize. However, it is easy to distinguish between one letter and another". Us opinion explained that there is a good impression and easy understanding in studying the science of *nahwu-sharaf* which

she has been considered problematic; with the *Mumtaz* method, appeared the ability to clarify, identify and analyze the differences between the division of words in Arabic.

Eni "*Mumtaz* training impacts PDF students of *Ulya* As'adiyah Sengkang because the form of the application first introduces words and word identification in a piece of a sentence. The santri is also easily identified word identity analysis because the delivery of the material started with keywords and recognition of word characteristics, both letters, *isim*, and *fi'il*". Eni's opinion explains that the application of *Mumtaz* method training strengthens the material, especially the recognition of word identity and the identification of differences between words, while also explaining that there is a new spirit for the students in learning *nahwu-sharaf*.

The second is the application of pleasant material. *Mumtaz* material has led students to have the motivation to learn Arabic and the urge to read *Kitab Kuning*. *Mumtaz's* method has also provided formulations of the material principle that make it easier for students to apply them because the exciting songs made it easier for them to practice reading the *Kitab Kuning*. Here are the responses of the santri according to the interview:

Nas explained: "Even if only once did I attend *Mumtaz* training, but I immediately get to know the letters in keywords and their functions, identification of the characteristics of *isim* and *fi'il*, and it is the basis of the Arabic knowledge which is very fruitful in learning to read *Kitab Kuning* lesson. Moreover, each of the materials used songs which made me feel relaxed and does not feel compelled to learn". Nas' opinion explained that the *Mumtaz* training resulted in an easy way to know the letters and functions well. Besides that, the participant always feels excited and not dull.

Eni "*Mumtaz* training positively contributes to PDF students as this method complies with the current trend of teaching-learning method in which modern learning focuses not only on teachers but also on students. In the *Mumtaz* method, it is implementing both, where the role of the instructor is very active in training, directing and giving space to students to develop material in the form of songs so that the participants feel engrossed, as well as they are motivated to follow the instructor's direction."

### ***Negative Response***

First, short duration of time. A learning method certainly has a dynamic form in the development process, especially in the application process or materials application related to technical implementation in the field, to continue to make improvements and development. However, the shortcomings of a learning method tend to happen during the implementation process. Here are the results of interviews with several students and school elements regarding the lack of *Mumtaz* material:

Nas, "*Mumtaz* method training in PDF Ulya As'adiyah, is carried out in a marathon from morning until night, only a short break to pray and eat, of course, it is very tiring for students since much energy is drained when singing and cheering with friends, yet it is inspiring. I think that is one of the shortcomings of the *Mumtaz* method." Nas's explanation shows that the weaknesses of *Mumtaz* methods are very marathon training time, so it is pretty tiring because the process demands the activeness of the participants.

Tia "the weaknesses of *Mumtaz* methods; the training period is very short. Preferably, it is suggested that the training be done for a week or two weeks as the science of *Mumtaz*'s method is like rubber that is quickly stored and memorized". Tia's explanation of the shortcomings of the *Mumtaz* method lies in the short training period and still must be added.

Second, the trial of the application of *Mumtaz* material is not using the original book.

Us "the weakness of *Mumtaz* training is still considered lacking in the practice of the *Kitab Kuning* directly so that we, as learners are less accustomed to reading directly in the original book". Nas "After participating in *Mumtaz* training, I hope I can immediately read the original *Kitab Kuning*, but it turns out that only the pieces of book reading are practised. Thus, that is one of the shortcomings of this method". Us and Nas's opinion shows that *Mumtaz*'s material application still does not directly lead to reading the original book as on the cover of *Mumtaz*'s book.

*Mumtaz*'s material includes ten chapters of material beginning with the recognition of word identity, keywords, vocabulary, and verb changes. It aims to make the material in each chapter interrelated by starting the recognition of word identity so

that participants easily find out the differences between *isim*, *fil* and letterforms directly found on the reading text. Furthermore, the keyword is intended to make it easier for participants to memorize the formula keys in the *nahwu* rules, which is then coupled with the vocabulary of *mufradat* to develop the participants' vocabulary. In addition, *Mumtaz*'s learning material has solid, concise, and easy-to-understand material, especially in using keywords different from other Arabic methods or books in general. This is in line with Gestalt's theory (Safitri et al. 2021), which mentioned a learning theory proposed by Koffka and Kohler from Germany. This theory views that the whole is more important than the parts, this theory is closely related to the terms of existing keywords.

Similarly, Dewi's opinion (Rochimah n.d.) stated that cooperative learning models could improve the ability to memorize Arabic *muphradat*. It can be seen from the increase in students' average grades before and after implementing the cooperative learning model. Cooperative learning, such as identifying words interactively, is strongly emphasized in *Mumtaz* methods that can be supported by increasing the learners' vocabulary.

Furthermore, the *Mumtaz* method is implemented through five stages, namely, separating word by word to make it easier for participants to identify words in the text in the form of *isim*, *fil* and letters. Furthermore, introducing the rule before giving the Example is intended to make the participants better understand the material before identifying word by word in an example. Takci (Krisnawati, Sentosa, and Mahastama 2019) argues that the Language Identification System (LIS) can be distinguished based on the features or profiles used and the methods applied in the language recognition of a discourse. The recognition feature can be categorized into a grapheme feature, which LIS widely uses for text documents. Identification of text is first made, along with examples as a follow-up. It is in line with Wagiran's opinion (Wagiran n.d.), which states that by identifying the text, the text recognition process will report that the singing method has various benefits, including helping learners achieve the ability to develop thinking skills, channelling children's emotions such as happiness or sad through the content of song / singing verses,

and increasing a new vocabulary through song / singing verses. This is reinforced by Ali Imran's study that there is an influence of singing methods on students' ability to memorize *muphrodat* (vocabulary). His findings showed an increase in the ability to memorize *al-fawaakih muphrodat* material in his experimental class utilizing singing methods.

Santri's perception of *Mumtaz*'s learning methods is both positive and negative. It is intended to determine the extent to which the *Mumtaz* method is worth using in learning to read *Kitab Kuning*. By knowing the students' positive responses, the materials and methods in learning *Mumtaz* can be strengthened. Likewise, by knowing the negative response of the students, the learning method using *Mumtaz* can be improved from the existing shortcomings. According to Hasudungan (Wirmadani and Putra 2019), perception is the first step in the adaptation process. Without perception, there can be no process of reinforcement and problem-solving. In line with Abdullah Shaleh's (Abdullah n.d.) study results, He stated that students' Perception of E-learning-Based Arabic Learning at Ahmad Dahlan Junior High School in Jambi city is categorized as very positive.

Therefore, this study's results have implications for the stakeholders of madrasahs, boarding schools, and Islamic universities to pay attention and facilitate teachers. For Example, they are conducting *Mumtaz* method training and encouraging Arabic teachers to use the *Mumtaz* method approach patterns in their classrooms, including providing media. Furthermore, the negative response of the santri towards the *Mumtaz* learning method can be an evaluation material for the teacher to overcome the existing shortcomings further.

## CLOSING

This study showed several findings; first, keyword patterns can ease students to study *Kitab Kuning* as in mastering the *nahwu sharaf* formula. Second, the application of the *Mumtaz* method is unique because it combines the singing method with the acceleration program, which is an increase in the duration of a short meeting but dense and easy to understand the material. Third, positive responses from learners are more

dominant than negative responses with *Mumtaz* methods. Although it has been explained that the findings of this study are very effective, it still has some shortcomings, including with acceleration programs which sometimes resulted in participants' lack of focus because of the regular learning at school. In addition, sometimes students also feel tired with a dense acceleration program, so minimal rest time often makes them saturated. It is expected that the Ministry of Religious Affairs of South Sulawesi Province, in this case in the field of *Diniyah* Education and Islamic Boarding Schools, will continue and expand the trial of *Mumtaz* method training practices to various Islamic universities in general.

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