

	International Conference on Islam, Law, and Society (INCOILS) 2022 Conference Proceedings
Article	
Principles and Domains of Arabic Language Learning at Darullughoh Wadda'wah Raci Bangil Pasuruan Islamic Boarding School East Java	
Mochamad Chobir Sirad, Suminto, Muhammad Dwi Toriyono Postgraduate UIN Sayyid Ali Rahmatullah Tulungagung Email: siroj29@gmail.com , kangminto990@gmail.com , dwi.toriyono@iain-tulungagung.ac.id	
<p>ABSTRACT:</p> <p>Darullughoh Wadda'wah Islamic boarding school as one of the islamic boarding schools in East Java which makes Arabic a mandatory language used by students in daily communication. In this cottage, all students receive Arabic language learning in the hope that in the future their output will have language proficiency in totality and make it a tool to explore science sourced from Arabic texts. Behind this, Arabic language learning in the classroom has a variety of characteristics of its teaching style that are different from a number of Arabic learning institutions in Indonesia, modern Pesantren in Pasuruan is very much number and competes in quality, one of which is Darullughoh Wadda'wah Bangil, From this problem the author examines The Darullughoh Wadda'wah Bangil Islamic Boarding School so that it makes the locus of this research interesting to study.</p> <p>Keywords: <i>Principles, Domains, Arabic Language Learning, Islamic Boarding School</i></p>	

INTRODUCTION

Pesantren is a typical Indonesian educational institution. Pesantren seeks to educate its students to become plenary human beings. Students are sought to have a balanced understanding of the life of the world and the hereafter. It is also balanced between national disposition, humanitarian disposition and Islamic disposition. Pesantren, Santri settled and absorbed the example of Kiai every day. Pesantren is a typical Indonesian educational institution. Pesantren seeks to educate its students to become plenary human beings. Students are sought to have a balanced understanding of the life of the world and the hereafter. It is also balanced between national disposition, humanitarian disposition and Islamic disposition. Pesantren, Santri settled and absorbed the example of Kiai every day.

In addition to exploring the content of the holy book of the Qur'an, the hadith of the Prophet and the thoughts of the scholars in the yellow book. The postulates about love of the motherland, nationalism, nationality, willingness to sacrifice, and human values, are very rich in the literature studied and exemplified by Kiai. Selain mendalami the content of the holy book of the Qur'an, the hadith of the Prophet and the thoughts of the scholars in the yellow book. The postulates about love of the motherland, nationalism, nationality, willingness to sacrifice, and human values, are very rich in the literature studied and exemplified by Kiai.

Pesantren was originally an educational institution that founded by a kyai¹ to transfer his knowledge to local people.. Kiai is a scholarly alim who has knowledge deep religion. Zamakhsyari Dhofier says there is at least one Five elements of the formation of a pesantren, namely the kyai who became the central figure In the implementation of education in Islamic boarding schools, there are students who live (residing for a relatively long time) to study the sciences religious, the existence of a mosque that is used as a center for worship activities and teaching and learning process, the teaching of classical or ordinary books it is called the yellow book, and the existence of a cottage or dormitory that is used as place for students to settle to study. ². The five elements these are the special characteristics that pesantren have and distinguish boarding schools with other educational institutions. Although the five elements mutually supporting the existence of pesantren figur kyai seems to be an element which is so central in the world of boarding schools.

As one of the dominant elements in pesantren life, kyai Setting the rhythm of the development and survival of a pesantren with his expertise, depth of knowledge, charismatic, and skill³. A kyai in general, he became a director as well as a manager for pesantren who led him. This is what often causes managerial in pesantren seems "amburadul", because everything lies in policy and Kiai Decision. Often also professional managerial skills that owned by a kyai is less than a good thing. Arabic is one of the foreign languages that has been taught in almost all schools in Indonesia, especially Islamic-based schools. Arabic language learning has experienced development from time to time in accordance with the development of science and technology. Like language learning in general, Arabic learning is an arena to equip enthusiasts in developing language skills. As a communication tool, Arabic is used orally and in writing to understand and express information, thoughts, feelings and develop science, both religious and socio-cultural sciences. In addition, the mastery of Arabic taught in Indonesia both in madrasahs, Islamic boarding schools, and in other educational institutions, also functions as the language of religion and science. Therefore, the study of Arabic is inseparable from other areas of study (subjects) taught in such educational institutions.⁴

Islamic boarding schools also require their students to learn Arabic, so that they have knowledge and use it to enter a higher level of education⁵. With these provisions, it is hoped that every student can integrate their knowledge concepts between those obtained at the middle and high levels easily.

Darullughoh Wa dda'wah Raci Bangil Pasuruan Islamic boarding school is one of the islamic boarding schools located in the East Java region making Arabic a mandatory language used by students in daily communication.⁶ In this cottage, all students get Arabic lessons in the hope that in the future their *output* will have proficiency in Arabic in totality and make it a tool to explore knowledge sourced from Arabic texts. But in the field, the lessons of this language have a variety of teaching styles.⁷ There are a number of educational institutions that apply a certain style in carrying out Arabic language learning as is the case at the Darullughoh Wa dda'wah Raci Bangil Pasuruan Islamic Boarding School.

¹ The term kyai used here refers to an alim ulama. The word kyai is sometimes used to refer to a sacred object, or heirloom, and a revered animal. As well as the mention of "Kiai Garuda Kencana" is used to designate the golden train in the Yogyakarta palace. See zamakhsyari Dhofier, *Pesantren Traditions*, p.55.

² *Ibid*, pp. 47-49

³ Hasbullah, "Kapita Selektta Pendidikan Islam" (Jakarta: Raja Grafindo Persada, 1996), p.49.

⁴ Ahmad Isa Ansori, "Cultivating Arabic in Pondok Pesantren Nurul Haromain Ngroto Village, Pujon District, Malang Regency (Study of Bi'ah Arabiyyah Growth)" (Malang: Thesis, 2009), p. 2

⁵ Juwariyah Dahlan, *Arabic Teaching and Learning Methods*, Cet.1 (Surabaya: Usaha Nasional, 2002), p. 87

⁶ Dian Fauzia, "History of the development of Darullughah Wadda'wah Raci Bangil Pasuruan Islamic Boarding School in 1981-2017", in *Thesis UIN Sunan Ampel Surabaya*, 2018., p. 57

⁷ Dewi Masita, "Pesantren Darul Lughoh wa Dakwa (Dalwa) And Social Structure In The Era Of Globalization." *Al-Ibrah* 1.2 (2016): pp. 78-104.

Method

The research entitled "Principles and Domains of Arabic Language Learning at Darullughah Wadda'wah Raci Bangil Pasuruan Islamic Boarding School, East Java" researchers used qualitative research methods. Qualitative research was chosen because the object under study took place according to facts and aimed to know and understand in depth about Arabic learning at the Darullughah Wadda'wah Raci Bangil Pasuruan Islamic Boarding School, East Java.

The method used is descriptive qualitative. Descriptive qualitative is a type of research that aims to describe anything that applies, which there is an effort to record, analyze and interpret the conditions that are happening⁸. Qualitative descriptive research is carried out by presenting and analyzing facts systematically and making it easier to solve problems that are in the research focus and identified according to the data obtained. This research uses qualitative research with a phenomenological approach while the data collection techniques used in this study are in the form of in-depth interviews, observations and documentation. Meanwhile, the data analysis technique uses an interactive analysis method from Miles and Huberman which consists of three components, namely data condensation, data presentation and verification / conclusion.

The type of approach used in this study is the study Phenomenology. According to Furchan, phenomenology is a way of looking at symptoms or what things appear.⁹ While in a narrow sense, it means the science of those phenomena that are characteristic of our consciousness either as laymen, or especially to researchers.¹⁰ The phenomenological qualitative approach was chosen, because the object under study took place in a reasonable setting and aimed to know, understand, and live carefully and in more depth about the learning of Arabic in Islamic boarding schools of Arab descent.

Research Results

The principles and domains of Arabic learning in Pesantren are to carry out the principle of totality of Arabic language development both to Ustadz, students, institutions, and outsiders who want to learn Arabic. The learning domain includes three levels of development, namely: cognitive development, affective development, and psychomotor development in every aspect of Arabic language learning

The principles and domains of Arabic language learning at Darullughah Wadda'wah Raci Bangil Pasuruan Islamic Boarding School in East Java are emphasizing the importance of Arabic, sending some Ustadz and students to teach specifically Arabic in several Islamic educational institutions and Islamic boarding schools, receiving and holding Arabic courses for free, always providing motivation to scholars / kyai to get used to speaking Arabic, and suggested requiring students to speak Arabic, always telling teachers- Ustadz to make up matters related to Arabic, and supervising the Asatidza council to explain lessons in Arabic. The cognitive domain in Arabic language learning at Pondok Pesantren is developed by presenting a learning process that is adjusted to the level of cognitive development of children.

This is so that learners develop their cognitive abilities to the maximum and lead them to the cognitive stage at a higher level. His affective domain is developed from spiritual, and social

⁸ M. Darwis Hude, Ahsin Sakho Muhammad, and Sasa Sunarsa, "Tracing the Quality and Quantity of Sanad Qiraah Sab'ah: A Study of Takhrij Sanad Qiraah Sab'ah", *MISYKAT: Journal of the Sciences of the Quran, Hadith, Shari'ah and Tarbiyah*, 5.1 (2020) <<https://doi.org/10.33511/misykat.v5n1.1-22>>.</https:>

⁹ A Furchan, 'Introduction to Qualitative Research Methods: A Phenomenological Approach to the Social Sciences', Surabaya: National Enterprises, 1992.

¹⁰ Dimiyati, *Qualitative Research: Paradigms, Epistemology, Methods, and Applied*, (Malang: IPTPI IKIP Malang, 1997),

attitudes. The spiritual attitude is illustrated by accepting that language skills are a gift of Allah swt, practicing language skills for good things as a form of gratitude for the grace of Allah swt, believing in living and appreciating that Arabic is a means to understand Islamic teachings, Islamic treasures, and is used by previous scholars. Then the social attitude is illustrated from an attitude of honesty, discipline, responsibility, care, courtesy, confidence, as well as concern for several Islamic educational institutions and Islamic boarding schools by sending several teachers and students to teach specifically Arabic, receiving and holding Arabic courses for free. The psychomotor domain of Arabic language learning in Pesantren was developed in the process of imitating, following, doing, articulating, and familiarizing and on the part of ma'had residents are also active in speaking and making up things related to Arabic.

Discussion

Darullughah Wadda'wah Islamic Boarding School is recognized by many parties as an ideal example of the pesantren concept. The system implemented allows pesantren to focus on strengthening salaf-based diniyah education. In addition, pesantren provides formal education to support the proselytizing of students when they are involved in the community. The decision to open formal education became one of the main considerations of public trust because Darullughah did not change the main orientation to the main value of salaf teachings and accommodated the needs of the community to formal education. From this educational womb, many cadres of da'wah ilam were born as pioneered by the caregivers of pesantren, Habib Zain, Habib Segaf, Habib Ali and alumni spread with hundreds of Islamic boarding schools throughout Indonesia.

The educational program at this pesantren is related to his dream of realizing an intellectual professional scholarly figure and answering various current educational problems as stated by Ust. Hasan Basri is:

Because the mission of pesantren is to produce 'yes, but ulama' who are not outdated, namely scholars' who have a modern insight, that's why they are educated in higher education more into religious material. Well, if they don't graduate, it means that their formal education can't go up either. But regardless, we're still working on it.¹¹

From the excerpts of the interview, it can be understood that pesantren seeks to appear integrated as an Islamic educational institution to create a scientific society that is always illuminated by Islamic teachings, so that alumni students have the stability of akidah and spiritual depth. Students are expected to be leaders, clerics and cadres of Muslims who are tough and broad-minded, critical and have a complete personality.

On this basis, Abuya Habib Hasan Baharun obliged his students to participate in the formal education he founded. Departing from this spirit and lofty ideals, Abuya Habib Hasan Baharun founded MI (Madrasah Ibtida'iyah), MTs (Madrasah Tsanawiyah), MA (Madrasah Aliyah). On July 17, 1992. Then in 1995, Abuya founded a private college under the name STAI Darullughah Wadda'wah. In its development formal education managed to maintain quality and achieve achievements while carrying out development. Currently, STAI Darullughah Wadda'wah already has a Postgraduate (S2) education program and has now upgraded its status to an Institute and will become a University.

Even to tie up and provide motivation, he told his sons that they would not have the right to use the cottage facilities if they did not participate in helping the cottage. Ust. Hasan Baharun has a very big concern for the development and development of Arabic. Besides He wrote many books related to Arabic such as the World Language Dictionary Al 'Ashriyyah, Muhawarah Volumes I and II, Qawa'idul 'Arab, Kalimatul Asma' Al Yaumiyyah and Kalimatul Af'al Al Yaumiyyah, 40 Nahwu Rules (Introduction to Nahwu Science) and he obliged all students and teachers to always use Arabic. He always advised his students to always speak Arabic with the

¹¹ Interview with Ust Hasan Basri (Arabic Teacher of Darullughah Wadda'wah Bangil Pasuruan Islamic Boarding School) February 10, 2022

intention of following (*ittiba'*) and passing on the language that came out of the mouth of Prophet Muhammad SAW. Ust Syamsul said:

Because arabic is the holy language of the Qur'an and the language of the master of heaven and the language of the prophet muhammad SAW. He always moved from pesantren to other pesantren, from madrasah to other madrasahs. He always introduces students how to learn Arabic easily and easily understood and understood, especially for beginners.¹²

The principles of achieving Arabic learning at Darullughah Wadda'wah Islamic Boarding School include:

1. Emphasize the importance of Arabic by filling seminars at various universities and islamic boarding schools as well as various educational institutions to explain.

2. Send some teachers and students to teach specifically Arabic in some Islamic educational institutions and islamic boarding schools.

3. Receive and hold free Arabic courses at Darullughah Islamic Boarding School which is open to the public and he handles for himself every time there is a group of courses from cottages and colleges.

4. Always motivate scholars / kyai to get used to speaking Arabic, and suggest that students should speak Arabic.

5. Always tell teachers to make up things related to Arabic.

6. Supervise teachers to explain lessons in Arabic and reprimand them if they are known to explain lessons in class using other languages.

The Cognitive Process of Learning Arabic at the Darullughah Wadda'wah Islamic Boarding School departs from the principle of emphasizing the importance of Arabic, motivation for scholars / kyai to get used to speaking Arabic, and suggesting that students should speak Arabic. Ustadz presents a learning process that is adapted to the level of cognitive development of the child. This is so that learners develop their cognitive abilities to the maximum and lead them to the cognitive stage at a higher level.

In the learning model in language teaching the teachers provide a form of assistance provided by Ustadz during the early stages of learning and then reduce that help and give the child the opportunity to take over the increasingly large responsibilities as soon as they are able to do it themselves. This learning needs to be developed by Ustadz accompanied by the introduction, recognition, and appreciation of each or various ways the learner learns, in addition to the recognition, recognition and appreciation of each learner's interests and talents.

For this reason, Ustadz is encouraged to have high creativity to design creative, innovative and productive Arabic learning strategies. "Concept achievement" in cognitive learning as Joyce reveals that the process of finding and registering traits can be used to distinguish precise examples from imprecise examples from various categories, while "concept formation" is a process that requires students to determine the basis on which they will build categories, and "concept discovery" requires that learners describe the properties of a category already formed in the thoughts of others by means of comparing and distinguishing examples that contain the characteristics of the examples and examples that do not contain the characteristics of the examples.

Meanwhile, Baroroh has compiled several theories of Arabic learning models adapted to the four language skills. This is very important for Ustadz to know so that teaching is adapted to the theory of this learner's learning model. First, the Arabic learning model for receptive competence, namely: the niteni sound model, the writing niteni model, the niteni rule model, the reading and literature development model, the ready-to-learn model, the Ustadz search model, the earnest task work model, the autotodidak model, and *the tasyji' al-lughah* model. Second, arabic learning models for productive competence, namely: sound imitation model, writing imitation model, structure

¹² Interview with Ust Syamsul Hadi (Board of Caregivers of Darullughah Wadda'wah Bangil Pasuruan Islamic Boarding School) February 2, 2022

imitation model, *diary* writing model, *kehitobah* model, theater model, sonorous reading model, and others. There are two modes of learning that can be used in cognitive learning¹³.

The affective process of Arabic Language Learning at Darullughah Wadda'wah Islamic Boarding School consists of spiritual, and social attitudes. The spiritual attitude is illustrated by accepting that language skills are a gift of Allah swt, practicing language skills for good things as a form of gratitude for the grace of Allah swt, believing in living and appreciating that Arabic is a means to understand Islamic teachings, Islamic treasures, and being used by *scholars'* Previous. Then the social attitude at the Darullughah Wadda'wah Islamic Boarding School is illustrated from honesty, discipline, responsibility, care, courtesy, self-confidence, as well as concern for several Islamic educational institutions and Islamic boarding schools by sending several Ustadz and students to teach specifically Arabic, receiving and holding Arabic courses for free at the Islamic Boarding School.

Basically, affective itself comes from the *English affective* which means the realm related to values and attitudes. According to Popham, the affective realm is something related to emotions, feelings, attitudes of the heart, and value systems that show acceptance or rejection of something, as well as appreciation and adjustment of feelings. So, the affective realm in learning talks about the attitudes, emotions, feelings and appreciation of a learner towards everything that exists in the learning itself both towards fellow elements of learning and teaching materials and materials.

In line with Popham, Suliswiyadi stated that the affective area includes students' interests, wills, interests, feelings, values, attitudes and emotions towards learning. According to him, the affective achievements of students are shown by his behavior towards learning itself. The affective realm in learning is much more repressed. This is different from the previous curriculum which only focused on learning success on cognitive aspects. Previously the assessment was only on the cognitive aspects of the learners. However, by looking at the existing situation, it is necessary to strengthen the character of students¹⁴.

The psychomotor process of Arabic Language Learning at the Darullughah Wadda'wah Islamic Boarding School is in principle illustrated in the process of imitating, following, doing, articulating, and familiarizing and on the part of the ma'had residents are also active in speaking and making up things related to the Arabic language. For students who are already proficient in Darullughah Wadda'wah Islamic Boarding School, there is no need for special treatment in developing psychomotor aspects in them. For students who are in the introduction stage, slow to learn or have shortcomings, namely the talents and initiatives of students are said to be lacking, the ustadz provides the following instruction exercises:¹⁵

- a. In the process of practice aims to train something and is motor example of reading Arabic. writing Arabic, playing while learning such as sounding vocabulary by singing, etc.
- b. Before practicing, question and answer are carried out and then strengthening material related to the learning to be carried out.
- c. The first learning is diagnosis. This means that if the learning fails. Then it must be repeated again until it is completely achieved .
- d. Practice moderately, don't stay long, the most important thing is the skill in practicing
- e. Adjust to the learning power of students.
- f. Learning should put things that are important and considered useful first.

Basically, the psychomotor aspect has to do with the output that has been achieved by involving the entire limb or gestures. Meanwhile, according to Singer, psychomotor is a body movement related to moving hands, feet, or other limbs with the aim of students understanding

¹³ Rosyid, Muhammad Fairuz, and R. Umi Baroroh, 'Cognitive Learning Theory and Its Implications in Al-Oral Arabic Learning: A Language Journal (e-Journal)', *Al-Oral: A Language Journal*, 4.2 (2019)

¹⁴ Purnama Rozak, 'Affective Evaluation in Learning', *Madaniyah*, p. 41 (2016).

¹⁵ Caleb C.Y. Kwong and others, 'The Role of Environment in Fostering Conductive Entrepreneurial Learning: Teaching the "art" of Entrepreneurship in Boot Camps', *Journal of General Management*, 38.1 (2012) <<https://doi.org/10.1177/030630701203800103>>.

the learning that has been obtained in theory and then practiced in the real world. So that we can observe what the student does shows that he has the proficiency in completing the assigned tasks. This is what we then call skills ¹⁶.

Conclusion

The principles and domains of Arabic language learning at Darullughah Wadda'wah Raci Bangil Pasuruan Islamic Boarding School in East Java are emphasizing the importance of Arabic, sending several Ustadz and students to teach specifically Arabic in several Islamic educational institutions and Islamic boarding schools, receiving and holding Arabic courses for free, always providing motivation to the scholars / kyai to get used to the Arabic language, and suggested requiring students to speak Arabic, always telling teachers to make up matters related to Arabic, and supervising the Asatidz council to explain lessons in Arabic.

The cognitive domain in Arabic language learning at Pondok Pesantren is developed by presenting a learning process that is adjusted to the level of cognitive development of children. This is so that learners develop their cognitive abilities to the maximum and lead them to the cognitive stage at a higher level.

His affective domain is developed from spiritual, and social attitudes. The spiritual attitude is illustrated by accepting that language skills are a gift of Allah swt, practicing language skills for good things as a form of gratitude for the grace of Allah swt, believing in living and appreciating that Arabic is a means to understand Islamic teachings, Islamic treasures, and is used by *scholars'* Previous. Then the social attitude is illustrated from the attitude of honesty, discipline, responsibility, care, courtesy, confidence, as well as concern for several Islamic educational institutions and Islamic boarding schools by sending several Ustadz and students to teach specifically Arabic, receive and hold Arabic courses for free.

The psychomotor domain of Arabic language learning in Pesantren was developed in the process of imitating, following, doing, articulating, and familiarizing and on the part of *ma'had* residents are also active in speaking and making up things related to Arabic.

Bibliography

- Adz Dzakiey, Hamdani Bakran. *Islamic Counseling and Psychotherapy*. Yogyakarta: al Manar, 2018.
- A Furchan, 'Introduction to Qualitative Research Methods: A Phenomenological Approach to the Social Sciences', Surabaya: National Enterprises, 1992. Ahmad Isa Ansori, "Cultivating Arabic in Nurul Haromain Islamic Boarding School, Ngroto Village, Pujon District, Malang Regency (Study of Bi'ah Arabiyyah Growth)" (Malang: Thesis, 2009).
- Bakri, Nurdin and Barnawi. "The Effectiveness of Drug Addict Rehabilitation through Islamic Therapy at the National Drug Agency (BNN) Banda Aceh" in the *Journal of PsychoIslamedia UIN Ar Raniry Banda Aceh*. Vol. 2, No. 1 (April 2017), pp. 86-94, doi:10.22373/psychoislamedia,v2i1.1827, downloaded August 10, 2020, 9:30 AM. Cahyani, Ashadi. "Psychotherapy in Islamic View" in *El Afkar: Journal of Islamic Thought and Tafsir Hadith IAIN Bengkulu*, Vol. 5, No. 2 (July-December 2016), pp. 107-114, doi:10.29300/jpkth.v5i2.1137, downloaded December 02, 2021, at 09:15 WIB.
- Caleb C.Y. Kwong and others, 'The Role of Environment in Fostering Conductive Entrepreneurial Learning: Teaching the "art" of Entrepreneurship in Boot Camps', *Journal of General Management*, 38.1 (2012) <<https://doi.org/10.1177/030630701203800103>>.
- Dian Fauzia, "History of the development of Darullughah Wadda'wah Raci Bangil Pasuruan Islamic Boarding School in 1981-2017", in the Thesis of UIN Sunan Ampel Surabaya, 2018

¹⁶ M Zaini and Retno Jumirah, 'Development of Learning Tools for Ecological Topics towards Critical Thinking Skills of Madrasah Aliyah Students', *Indonesian Journal of Biology Education*, 2.1 (2016). M Zaini and Retno Jumirah, 'Development of Learning Tools for Ecological Topics towards Critical Thinking Skills of Madrasah Aliyah Students', *Indonesian Journal of Biology Education*, 2.1 (2016).

- Dewi Masita, "Pesantren Darul Lughoh Wa Dakwa (Dalwa) And Social Structure In The Era Of Globalization." *Al-Ibrah* 1.2 (2016)
- Dimiyati, *Qualitative Research: Paradigms, Epistemology, Methods, and Applied*, (Malang: IPTPI IKIP Malang, 1997)
- Hasbullah, "Kapita Selekta Pendidikan Islam" (Jakarta: Raja Grafindo Persada, 1996) Juwariyah Dahlan, *Arabic Teaching and Learning Methods, Cet.1* (Surabaya: Usaha Nasional, 2002)
- M. Darwis Hude, Ahsin Sakho Muhammad, and Sasa Sunarsa, "Tracing the Quality and Quantity of Sanad Qiraah Sab'ah: A Study of Takhrij Sanad Qiraah Sab'ah", *MISYKAT: Journal of the Sciences of the Quran, Hadith, Shari'ah and Tarbiyah*, 5.1 (2020) <<https://doi.org/10.33511/misykat.v5n1.1-22>>.</https:>
- M Zaini and Retno Jumirah, 'Development of Learning Tools for Ecological Topics towards Critical Thinking Skills of Madrasah Aliyah Students', *Indonesian Journal of Biology Education*, 2.1 (2016).
- Rosyid, Muhammad Fairuz, and R. Umi Baroroh, 'Cognitive Learning Theory and Its Implications in Al-Oral Arabic Learning: A Language Journal (e-Journal)', *Al-Oral: A Language Journal*, 4.2 (2019)
- Rozak, Purnama, 'Affective Evaluation in Learning', *Madaniyah*, 4.1 (2016)