

Improving literacy skills through writing Nusantara Poetry at an Nahdloh Tanjong Sepat Islamic Boarding School, Selangor, Malaysia

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Article Info

Article history:

Received April 12, 2025

Accepted May 5, 2025

Published November 1, 2025

Kata Kunci:

literary literacy

Nusantara poetry

students

Islamic boarding schools

community service

culture

ABSTRAK

This community service activity aims to improve literary literacy among students of An Nahdloh Islamic Boarding School, Tanjong Sepat, Selangor, Malaysia, through Nusantara poetry writing training. The background of this activity is based on the low interest and ability of students to appreciate and write literary works, even though the cultural potential and Islamic values they have are very rich and worthy of being raised in the form of poetry. This program is implemented through five main stages, namely: preparation, socialization, training, evaluation, and sustainability. The training is structured with a participatory and contextual approach, involving students in the creative process of writing, reading, and discussing poetry openly. The results of the evaluation showed a significant improvement in the understanding of the elements of poetry and the ability to write creatively. As a follow-up, the An Nahdloh Santri Literary Community was formed and the publication of a digital anthology "Bait dari Pesantren" is planned. This activity proves that literature can be a strategic medium in strengthening character, enriching cultural insights, and building a bridge of expression between Islamic values and the cultural identity of students.



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1. INTRODUCTION

Literature plays a very vital role in shaping individual character, not only in the intellectual dimension, but also in emotional, spiritual, and cultural aspects. As one of the branches of language-based art, literature has the power to convey the values of life in a subtle yet familiar way[1]. It is able to form the sensitivity of conscience, refine morals, and enrich one's perspective on the reality around him. By getting used to reading and creating literary works, one can connect more deeply and meaningfully with one's mind, nature, and fellow human beings. In the context of Malay-Nusantara culture, poetry occupies an important position as a noble heritage that is full of local philosophy and wisdom. Poetry is not just an art form to enjoy the beauty of its language, but also a forum for voicing moral, cultural, and even spiritual reflection values. In its stanzas, Nusantara poetry often records history, raises social issues, worships the majesty of God, and celebrates human values. This shows that poetry does not only live in the world of literacy, but is also inherent in the life of the Malay-Muslim community since centuries ago[2].

Along with the rapid pace of globalization that brings massive foreign cultural influence, attention to the literary world, especially among the younger generation, is beginning to erode. The rapid flow of information, the dominance of instant culture, and the shift in interest towards digital entertainment have made literacy activities experience a sharp decline[3][4]. As a result, the younger generation is more familiar with

viral and visual content than delving into the values contained in literary texts that are full of meaning and reflection. This is a big challenge for the world of education, especially in traditional institutions such as Islamic boarding schools. Many Islamic educational institutions such as Islamic boarding schools still do not provide enough space for literary activities to grow and develop. The main focus of learning activities in Islamic boarding schools is still dominated by the study of the classical yellow books which are normative and Islamic law. While important, this approach tends not to adequately allow for creative exploration that is personal and expressive, as offered by literature. In fact, literature can actually be a complement that enriches the spiritual and intellectual experience of students, not a disruptor of established scientific traditions[5].

Low literary literacy among students is a crucial problem. Most students are not used to reading, writing, or appreciating literary works, especially poetry. Literary activities have not yet become part of the pesantren routine, so the students' interests and skills in this field are not developed optimally[6][7]. This situation is exacerbated by the lack of access to literary training. Students do not have adequate opportunities to participate in coaching programs such as poetry writing training, literacy assistance, or literary appreciation activities that can hone their skills and increase their love for the world of language and art. The lack of creative expression media is also an obstacle. The pesantren environment that tends to focus on Islamic studies based on normative texts has not accommodated much more imaginative and artistic approaches such as literature[8][9]. As a result, the space for personal and creative expression of students becomes very limited. This is also related to the lack of a literary culture in Islamic boarding schools. Without a sustainable community or literary program, writing talent and literacy interest do not get adequate growth space, so that the potential of students cannot develop optimally. Literary works that may have been produced by students have not been well documented. Without any effort to book or display these works, the long-term value of their expression is lost, even though this can be part of the richness of pesantren literacy itself.

The lack of understanding of cultural values in literature is also a fundamental problem[10][11]. Santri has not been widely introduced to poetry as part of a cultural heritage that contains moral, social, and spiritual values. As a result, there is a disconnect between cultural identity and their expression in daily life. There is still an assumption that literature is something separate from Islamic values. In fact, many traditional and contemporary poems are full of Islamic messages, morals, and Sufism values that are in line with pesantren education. The non-interweaving of the bridge between Islamic values and literature closes the possibility for students to make literature an effective medium of da'wah and character development. Therefore, it is important to make synergistic efforts to integrate literary literacy into pesantren education so that students who are not only religiously knowledgeable, but also rich in cultural and humanitarian expressions.

The An Nahdloh Islamic Boarding School in Tanjung Sepat, Selangor, Malaysia, is present as one of the institutions that houses students from various cultural backgrounds of the archipelago. This composition makes the pesantren a miniature of diversity that is rich in cultural potential. The presence of students from Indonesia, Malaysia, and other Malay regions makes the pesantren environment a fertile space for the growth of literary activities that have local and universal nuances. This difference in background is actually a strength in itself to build cultural dialogue through language and poetry. Based on the results of initial observations and discussions with the management of the boarding school, it is known that literary activities, especially poetry writing, are still very rarely carried out in the pesantren environment. Students are more focused on formal religious lessons and memorization, while expressive activities such as writing or reading poetry have not received adequate attention. In fact, some students consider poetry as something foreign, unimportant, or even un-Islamic[12][13]. In fact, many classical poetic works were actually born from the Islamic tradition itself, including Sufism poetry and the poems of previous scholars. This phenomenon cannot be separated from the lack of access to literacy training, limited media for the publication of students' works, and the lack of a coaching system that supports the growth of writing culture in Islamic boarding schools. Students not only need motivation to start writing, but also technical guidance, moral support, and a forum to display their work[14][15]. Without a supportive ecosystem, the potential they have in the field of literature will never come to the surface and develop properly.

This program does not stop at training alone, but also encourages the formation of an independent and sustainable Islamic boarding school literary community. Students are given space to write freely, read their poems, and discuss in an appreciative atmosphere. In addition, their works will also be collected in the form of a digital anthology as a literacy trail that can be passed on to the next generation of students. Thus, poetry is not only a momentary activity, but also part of the culture of learning and self-expression in Islamic boarding schools. Through an educational, creative, and collaborative approach, this service activity is expected to build a bridge between the world of literature and Islamic values. Students are invited not only to understand religion normatively and textually, but also to feel it aesthetically and reflectively. Literature, in this case poetry, is a vehicle that brings together love for religion, nation, and culture in one harmonious and poetic breath.

2. METHODS

This community service activity is carried out through five main stages, namely preparation, socialization, training, evaluation, and sustainability. Each stage is systematically designed to ensure that activities run effectively, participatory, and have a long-term impact on the students and the Islamic boarding school environment, see [Figure 1](#). There are several steps carried out in this service, including:

a. Preparation

At the preparation stage, the implementation team conducted initial observation and coordination with the management of the An Nahdloh Islamic Boarding School. This observation includes mapping the needs, characteristics of participants, and the readiness of supporting facilities for activities. In addition, the team also prepared training modules, evaluation tools, and other supporting equipment such as stationery, presentation media, and poetry anthology drafts. At this stage, the implementation schedule, division of tasks of resource persons, and approach strategies are also prepared so that activities are in accordance with local culture and pesantren values.

b. Socialization

Tahap berikutnya adalah sosialisasi. Kegiatan ini bertujuan memperkenalkan program kepada para santri, ustaz, dan pengurus pondok. Sosialisasi dilakukan melalui pertemuan informal dan pengumuman resmi di lingkungan pondok. Dalam tahap ini dijelaskan tujuan kegiatan, manfaat yang akan diperoleh, serta teknis pelaksanaan pelatihan. Sosialisasi ini penting untuk menumbuhkan antusiasme serta membangun komitmen partisipasi aktif dari seluruh pihak terkait.

c. Training

The core stage is Nusantara poetry writing training, which is carried out in several sessions. The training material includes an introduction to the basics of poetry, language styles in Nusantara poetry, exploration of local cultural themes, and the practice of writing and reading poetry. Each participant was given the space to create their own poem and was given direct guidance by the facilitator. To support participatory learning, an interactive approach is used through group discussions, joint poetry readings, and reflection on cultural values in the written works.

d. Evaluation

After the training, it was followed by an evaluation. The evaluation was carried out to measure the extent of achieving the training goals and improving the participants' poetry writing skills. The evaluation includes pre-test and post-test of literary literacy, assessment of the quality of poetry works, and feedback from participants and cottage managers. In addition, participants who show progress and high enthusiasm will be rewarded to encourage further motivation to work.

e. Sustainability of the program

The last stage is sustainability, which is an important commitment in the program. To maintain the continuity of activities, a small community of student writers was formed under the guidance of a trained assistant teacher. This community is expected to be a creative space for students to continue to write, share their work, and discuss the development of Nusantara poetry. In addition, the work of students will be collected in the form of digital and printed poetry anthologies as a form of documentation and publication of Islamic boarding school literacy. Follow-up activities such as internal poetry competitions or literary performances are also initiated so that the spirit of literacy remains alive and grows in the cottage environment in a sustainable manner.



Figure 1. Method of Implementation of Activities

3. RESULT AND DISCUSSION

This community service activity is designed to answer these needs through Nusantara poetry writing training as an effort to increase literary literacy in the Islamic boarding school environment. This activity is expected to be a creative space for students to express personal experiences, Islamic values, and local cultural richness in the form of beautiful and meaningful poetry works. In addition, this program also aims to strengthen the identity of students as a cultured, religious, and able to voice noble values through literature. The results of the implementation of community service activities are as follows:

a. Preparation

The initial stage in the implementation of this community service activity began with intensive coordination between the implementation team and the management of the An Nahdloh Islamic Boarding School. This coordination is an important foundation in equalizing visions, understanding field conditions, and establishing joint commitments for the smooth running of the entire series of planned activities.

In the initial meeting, the two parties agreed on the form of activities to be carried out, including literary literacy training with a focus on writing Nusantara poetry. It was also agreed that the main targets of the activity were students who had an interest in the field of literature, as well as the implementation schedule that did not interfere with routine religious activities at the Islamic boarding school. Furthermore, the implementation team compiled various technical needs such as training modules, which contain the basics of poetry, the structure of archipelago poetry, and examples of inspirational works that are easy for students to understand. The module is designed in a simple yet weighty manner to suit the diverse backgrounds of participants.

In addition to the modules, the team also prepared an evaluation sheet to measure the learning outcomes of the participants, both before the training started (pre-test) and after the training ended (post-test). This evaluation is important as a tool to measure the effectiveness of teaching methods as well as as material for future improvement. Last but not least, visual supporting media such as presentation slides, infographics, and printed poetry examples are prepared to support more interactive and fun learning methods. This media is designed to be able to foster interest and facilitate participants' understanding of the training material. As a closing of the preparation stage, the team also mapped the students' initial interest in literacy and poetry writing. This activity is carried out through observation and brief interviews to understand the extent of students' interest in literature, so that the chosen training approach can later be more relevant, on target, and contextual to their needs.

b. Extension

The socialization stage is a very important first step in bridging the service program with the target community, in this case the students, administrators, and teaching staff at the An Nahdloh Islamic Boarding School, see [Figure 2](#). This activity is carried out directly so that the message and purpose of the activity can be conveyed clearly and comprehensively.

This socialization began with an informal meeting with the management of the boarding school, including ustadz and caregivers who interact with students on a daily basis. In the meeting, the service team explained the main objectives of the literary literacy improvement program, as well as how this activity can support the values of pesantren education that have been running. After that, the activity continued with a socialization session for the students, which was held in the main hall of the cottage. In this session, students were given an understanding of the importance of literary literacy in their lives, not only as an art form, but also as a means of instilling value, spiritual reflection, and an effective medium of communication.

The team also conveyed various benefits of writing poetry, ranging from practicing sensitivity to language, strengthening critical and imaginative thinking skills, to increasing confidence in expressing ideas and feelings. Poetry writing is positioned not only as a technical skill, but as a process of character formation and spirituality. In the session, an overview of the series of training will be carried out, including the implementation time, form of activity, and expected output. With this explanation, the participants became more mentally prepared and were able to adjust their personal schedules to participate optimally in training.

The enthusiasm of the students can be seen from the active responses in the form of questions, comments, and light discussions that emerged during the socialization session. This shows that interest in the world of literature is actually quite high among students, but so far they have not had the right forum or space to channel this interest. With the implementation of this socialization, commitment and active support from all elements of the Islamic boarding school were formed, both from the management, teachers, and the training participants themselves. This moment is a strong foundation to ensure the smooth running of training activities in the future, as well as open opportunities for sustainable literary literacy development in the cottage environment.



Figure 2. Extension

c. Training

The training stage is the core of this overall community service program. It is at this stage that the students are really guided to understand and practice writing poetry directly, see [Figure 3](#). The training was carried out in a relaxed but still directed atmosphere, so that participants felt comfortable in expressing themselves through words. The training material begins with an introduction to the basics of poetry, such as understanding verse structure, array, rhyme, and rhythm. Furthermore, participants were invited to recognize the distinctive language style of Nusantara poetry, including the use of metaphors, personifications, and symbols of local culture that often appear in Malay and Indonesian oral literary traditions.

The participants were also introduced to the concept of imagery in poetry, which is how to visually and emotionally describe atmospheres, feelings, and objects in writing. Students are trained to explore personal experiences, Islamic values, and social realities around them as a source of inspiration in writing poetry. In the writing process, a participatory and collaborative approach is used. Students write their own poems, then read them in front of small groups to get input. Group discussions are a means of reflection and learning together, where participants appreciate each other and provide constructive comments.



Figure 3. Training

During the series of trainings, more than 40 poems were successfully written by the participants. Although the training lasted only a relatively short time, their work showed extraordinary potential, especially in terms of message power, boldness in expression, and rich and poetic diction choices. Some poems even display a high reflective quality, touching on the themes of spirituality, love of the homeland, life struggle, and love for culture. This is proof that students have great potential abilities and aesthetic sensitivity to be further developed through consistent coaching. As a form of appreciation for the work of the participants, the training was also complemented by a literary appreciation session, where students read their poems openly in front of friends and ustadz. The atmosphere of this poetry reading was warm and moving, building the confidence of the students and strengthening the emotional bonds in the pesantren community.

d. Evaluation

The evaluation stage is an important part of measuring the success of the poetry writing training program carried out at the An Nahdloh Islamic Boarding School. This evaluation is carried out in a structured manner to ensure that the program's objectives are achieved and that participants derive real benefits from the activities they have participated in. The first evaluation was carried out by a comparison method between the results of the pre-test and post-test given to the participants before and after the training. The material in this test includes a basic understanding of the structure of poetry, language style, symbolic meaning, and analytical ability of Nusantara poetry examples. By comparing the results of these two tests, an objective picture was obtained regarding the increase in participants' knowledge, see [Figure 4](#).



Figure 4. Evaluation Implementation

The results of the evaluation showed a significant improvement in the cognitive aspect. The students became better able to identify important elements in poetry such as rhyme, imagery, and themes. They also began to show a better understanding of the descriptive, narrative, and symbolic language styles in poetry works. This indicates that the training material is successfully delivered. In addition to the cognitive aspect, an evaluation of participants' attitudes and perceptions of literature, especially poetry, was also carried out. At first, many students considered poetry as something complicated, foreign, or even boring. But after participating in the training, the perception changed drastically. Students began to see [Figure 5](#), poetry as a means of self-expression that was fun, reflective, and highly relevant to their lives.

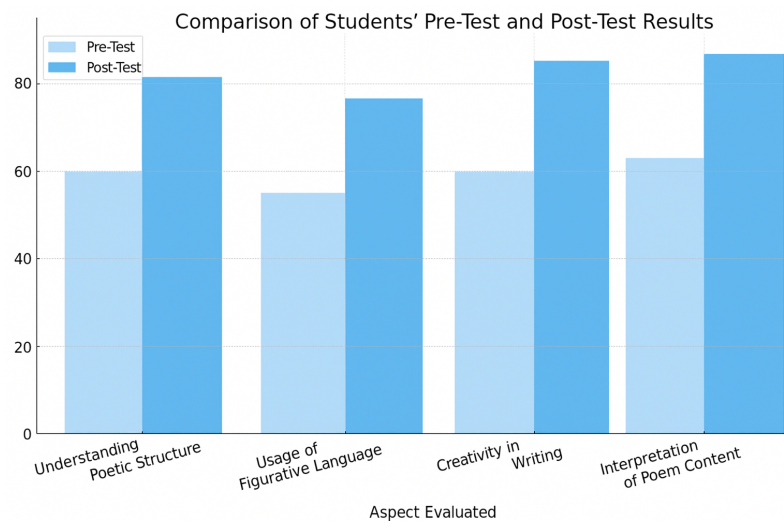


Figure 5. Evaluation Results

This change in attitude was obtained through observation during the training session, informal interviews with participants, and written questionnaires. The students showed a new enthusiasm to continue writing and reading poetry, some of them even asked for further training and asked for opportunities to publish their works. This shows that training is able to arouse awareness and continued

interest in literary literacy. A positive impact was also felt by the caregivers of the cottage. Feedback from ustadz and teachers shows that this program brings a new and refreshing atmosphere in the pesantren environment. They welcomed literary activities as a complement to the character and spiritual development of students. According to the ustadz, this activity helps to refine morals and increase the emotional sensitivity of the participants. With positive evaluation results, both cognitively and affectively, it can be concluded that the Nusantara poetry writing training has succeeded in achieving its main goal, which is to increase literary literacy, foster interest in writing, and expand the space of expression of students in the framework of Islamic culture and values. This evaluation also serves as the basis for designing a more systematic and far-reaching follow-up program in the future.

e. Sustainability of the program

As a form of commitment to the long-term impact of this service activity, the implementation team and the pesantren agreed to form a special forum called the Santri An Nahdloh Literary Community, see [Figure 6](#). This community aims to become a center for literacy activities that are managed independently by students with the guidance of teachers or accompanying ustadz. Through this community, the spirit of writing poetry not only survives as a temporary effect of training, but continues to develop into a vibrant and sustainable literacy culture. This community will function as a creative space for students who want to continue writing, reading, and discussing literary works, both poetry and other forms. In addition, this community is also directed to be a driver of internal literary appreciation activities, such as weekly poetry readings, poetry creation competitions, or reviews of the works of fellow members, so that an active and fun learning atmosphere is formed.



Figure 6. Sustainability of the program

To support this community activity, the service team has handed over training modules and poetry worksheets to the cottage. This material is not only useful as an archive of previous activities, but can also be used as teaching material for subsequent trainings carried out independently by the pesantren. This module is designed to be flexible so that it can be adapted by teachers or caregivers at various levels of student understanding. In addition, as a form of documentation and appreciation for the work of the participants, some of the best poems produced during the training will be published in a digital anthology entitled "Bait dari Pesantren." This book is not only a trace of literacy activities, but also serves as an inspirational reference for other students to contribute to creating literary works. The long-term plan is that the book will continue to be updated annually with new works from community members.

The pesantren welcomes this idea and expresses a commitment to make literary activities part of the routine extracurricular program. This means that literature will be one of the activities that has its own space outside of formal activities, so that students from various backgrounds of ages and abilities can participate in developing themselves in this field. The plan to integrate literature into extracurricular activities also opens up opportunities to associate literacy activities with the big agenda of Islamic boarding schools, such as the commemoration of Islamic holidays, Prophet's Birthday activities, Isra' Mi'raj, or national santri day, where students can perform their poetry as part of the event. That way, literacy becomes an inseparable part of the dynamics of cottage life. These sustainability measures show that community service programs do not stop at just momentary training, but are able to give birth to a system that can run independently and grow from within the pesantren community itself. It is hoped that this literary community will not only strengthen the interest and talent of students in the field of literature, but also become a foundation to produce a generation of young pesantren writers who love culture, appreciate language, and voice Islamic values through the beauty of words.

During the implementation of the program to improve literary skills through writing Nusantara poetry, there were several significant challenges. One of the main challenges is the lack of initial interest

from the participants, especially students. Many of them consider that writing poetry is a difficult activity and irrelevant to daily life. In addition, most of the participants did not have a basic knowledge of literature, such as an understanding of diction, majas, and poetry structure, so the training process had to start from the most basic things. Another challenge is the limited supporting facilities, such as lack of access to poetry books, stationery, and adequate training rooms, especially in Islamic boarding schools or remote villages.

Limited time is also an obstacle in itself. The participants have a fairly dense routine, especially students who have to take part in daily learning and worship activities. This makes training difficult to carry out intensively and continuously. In addition, the inconsistency of participant attendance is also a challenge because there are some of them who cannot attend regularly due to family matters or other duties.

To overcome these challenges, the implementation team took several strategic steps. To arouse interest, facilitators use a personal and inspirational approach, such as displaying beautiful poems that are close to the participants' lives and sharing stories of successful young poets. The training materials are also arranged in a simple manner and packaged in an interactive form to make them easier to understand. In terms of facilities, training is carried out by utilizing available spaces such as halls or classrooms, as well as using digital teaching materials that can be accessed via mobile phones. The scheduling of activities is also made flexible, adjusting to the participants' leisure time, such as in the afternoon or after prayer time. To maintain the involvement of participants who cannot attend in person, an online discussion group is formed and tasks are given periodically. These efforts have proven to help create a conducive and sustainable training atmosphere.

4. CONCLUSION

The community service activity entitled "Improving Literacy Skills through Writing Nusantara Poetry at the An Nahdloh Islamic Boarding School" has succeeded in fostering students' interest and ability to write and appreciate literary works, especially poetry with nuances of Nusantara culture and Islamic values. Through mature preparation stages, participatory socialization, interactive training, systematic evaluation, and the formation of a literary community as a form of sustainability, this activity not only provides technical provisions for writing poetry, but also expands the cultural and spiritual insights of students. The results of the books and the commitment of the boarding school to make literature a routine activity show that this program has a real and sustainable impact in building a literacy culture in the pesantren environment.

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