



Students' Perceptions of the Principle "Yassiru wa La Tu'assiru" in Arabic Language Learning: John Dewey's Theory

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Abstract

This study examines Arabic Language Education students' perceptions of the implementation of the hadith principle Yassiru wa La Tu'assiru ("make things easy and do not make them difficult") in their learning practices, using John Dewey's four dimensions of educational philosophy as an analytical framework. Employing a qualitative descriptive approach and a questionnaire administered to 16 students, the study found that 87.5% of respondents perceived Arabic language learning as an enjoyable experience, 100% felt comfortable with the classroom atmosphere, and 93.75% acknowledged increased motivation and self-confidence. The dimensions of education as experience and democratic classroom demonstrated the highest level of congruence with the value of taysir (facilitation), while the dimensions of learning by doing and student-centered learning still revealed gaps in the consistency of lecturer support and the management of learning workload. A total of 87.5% of students believed that the hadith principle was reflected in the reality of the learning process; however, the balanced distribution between "high" and "moderate" evaluations indicates that its implementation has not yet reached an optimal level. This study confirms that the integration of the Prophet's hadith principles and Dewey's progressive educational philosophy provides an analytical framework capable of empirically identifying both the strengths and weaknesses of Arabic language learning in Islamic higher education institutions.

Keywords: Arabic language learning; John Dewey's educational dimensions; student' perceptions; *yassiru wa la tu'assiru* principle.

Introduction

Arabic language instruction at Islamic universities continues to face challenges that have not yet been fully resolved. Most students perceive Arabic as a difficult, stressful, and burdensome course due to the complexity of its grammatical systems (nahwu and sharaf), the breadth of its vocabulary (mufradat), and the requirement to master all

four language skills simultaneously (Daoed & Lailaa, 2025). This situation is exacerbated by a teaching approach that remains predominantly teacher-centered, focused on memorizing grammatical rules, and offers little room for students to express themselves communicatively. Consequently, many students experience language anxiety, which directly impacts their low motivation and learning outcomes (Mahfud et al., 2024). This situation has become increasingly critical given that the majority of today's students belong to Generation Z, who have grown up in a digital ecosystem and tend to prefer learning that is practical, flexible, interactive, and based on real-world experiences (Avrizal Timbang et al., 2026). It is this mismatch between Generation Z's learning styles and the still-conventional approach to Arabic language instruction that constitutes the fundamental issue underlying this study.

In response to this issue, academic attention should be directed toward identifying learning principles that, from a pedagogical perspective, can create a learning environment that is not burdensome for students. In the Islamic scholarly tradition, there is a saying of the Prophet Muhammad ﷺ that explicitly embodies this pedagogical orientation: “Yassiru wa la tu’assiru, basysyiru wa la tunaffiru” make things easy and do not make them difficult; give good news and do not drive people away (HR. Bukhari no. 69 and Muslim no. 1734). This hadith is not merely a recommendation for da’wah but contains educational principles that are highly relevant for application in the context of formal learning (Ridwan et al., 2024). The values of taysir (ease), positive motivation, and the avoidance of psychological pressure contained in this hadith are directly related to Generation Z students' need for a learning environment that is enjoyable, supportive, and free from fear (Nur Fadhilah & Nasrullah, 2025). However, a fundamental question remains unanswered: to what extent are the principles of this hadith actually implemented in Arabic language teaching practices, and how do students as the primary agents of learning perceive the ease, comfort, active engagement, and recognition they receive from instructors in their daily learning processes? Therefore, it is important to understand the extent to which this hadith principle has been implemented in Arabic language instruction and how students perceive it.

To answer this question scientifically, this study uses John Dewey's theoretical framework of the philosophy of education as an analytical tool. Dewey (1938) asserts that meaningful education must be

grounded in learners' direct experiences ("education as experience"), encourage active engagement ("learning by doing"), and place learners at the center of the learning process ("student-centered learning"). Furthermore, Dewey also emphasizes the importance of a democratic classroom environment, where individual interests and needs are valued as the starting point for learning (Zulkarnain, 2025). These four dimensions substantially align with the values contained in the hadith "Yassiru wa la tu'assiru," in which both place ease, comfort, and respect for students as the primary foundations of education. It is this convergence of Islamic pedagogical principles and Dewey's philosophy of progressive education that serves as the conceptual framework for this study in reading, analyzing, and identifying points of congruence as well as gaps between the ideal principles of the hadith and the reality of Arabic language learning as experienced by students.

A number of previous studies have examined themes related to this research, but they remain partial and have not yet been integrated. Research on the hadith "Yassiru wa la tu'assiru" is generally examined within the fields of da'wah, fiqh, and Islamic education in general (Khasani et al., 2025), without treating it as an operational pedagogical principle in the context of learning a specific language. On the other hand, research on Arabic language learning has largely focused on the development of methods, learning media, and the evaluation of learning outcomes (Fitri & Hasibuan, 2024), while the value dimension of the hadith as a pedagogical foundation has not received adequate attention. Several studies on students' perceptions of Arabic language learning have also been conducted (Nurhaeni & Arif, 2023), but their analyses have not utilized the perspective of progressive philosophy of education as a theoretical framework. Furthermore, no research specifically linking John Dewey's theory to the educational values of the Prophet's hadith in the context of Arabic language learning has been found in the available literature.

Based on this research gap, the novelty of this study lies in a previously untried integration: bringing together the hadith principle of "Yassiru wa la tu'assiru" with the four dimensions of John Dewey's philosophy of progressive education as a unified analytical framework for examining students' perceptions of Arabic language learning. This study does not stop at a normative analysis of the hadith but goes further by operationalizing the values of the hadith into measurable pedagogical indicators that are empirically tested through a student perception questionnaire. Thus, this study fills a gap that has long been unexplored:

the intersection between classical Islamic scholarship and modern philosophy of education in the context of Arabic language learning at the university level. The uniqueness of this study is further evident in its effort to identify points of congruence as well as gaps between the ideal principles of hadith and the reality experienced by students a dimension of analysis that has not yet been systematically addressed in the literature on Arabic language learning in Indonesia.

This study is based on three fundamental assumptions. First, the principle of the hadith “Yassiru wa la tu’assiru” is not only of normative-religious value but also contains pedagogical substance that can be operationalized and measured in formal learning practices. Second, there is a conceptual alignment between the principle of taysir in the hadith and Dewey’s four dimensions of progressive education, so that both can reinforce each other in forming a comprehensive analytical framework. Third, students’ perceptions particularly regarding ease, comfort, active engagement, and the recognition they receive serve as valid and relevant indicators for assessing the extent to which this hadith principle has been effectively implemented in their learning experiences (Nur Amelia et al., 2025).

Based on the above discussion, this study aims to: (1) describe students’ perceptions of their Arabic language learning experiences in terms of ease, comfort, active engagement, and instructors’ appreciation of them as individuals; (2) analyze the extent to which current Arabic language learning practices reflect the principle of taysir in the hadith “Yassir wa la tu’assir” based on Dewey’s four dimensions: education as experience, learning by doing, student-centered learning, and the democratic classroom; and (3) to identify points of congruence and gaps between the ideal principles of the hadith “Yassir wa la tu’assir” and the reality of Arabic language learning as experienced and perceived by students.

Theoretical Framework

This study is built upon two complementary theoretical pillars. The first pillar is the hadith of the Prophet Muhammad ﷺ, “Yassiru wa La Tu’assiru” (make things easy and do not make them difficult), which in this study is not merely understood as a recommendation for da’wah but is operationalized as a pedagogical principle that encompasses three core values: taysir (ease), basysyiru (positive motivation), and la tunaffiru (avoidance of psychological pressure). These three values

serve as normative benchmarks for assessing the quality of Arabic language teaching practices.

The second pillar is John Dewey's philosophy of progressive education, which serves as an analytical framework for translating the values of the hadith into measurable pedagogical indicators. Dewey asserts that meaningful education must be grounded in four dimensions: first, "education as experience," that is, positive direct experience as the foundation of true learning; second, "learning by doing," that is, knowledge acquired through active engagement and direct practice, rather than passive transmission; third, "student-centered learning," meaning the design of instructional materials that builds upon students' actual abilities; and fourth, "the democratic classroom," meaning an inclusive classroom environment where every individual is valued and given the space to ask questions and express opinions (Dewey, 1938).

The intersection of these two pillars forms the main conceptual assumption of this study, namely that there is a substantive alignment between the value of *taysir* in the hadith and Dewey's four dimensions. Both place ease, comfort, and respect for learners as the primary foundation of education. It is this alignment that makes this dual framework not merely a theoretical construct but an analytical tool capable of empirically identifying points of congruence as well as gaps between the ideal principles of the hadith and the reality of Arabic language learning as experienced by students.

Research Methods

Data analysis in this study was conducted using a descriptive qualitative approach on the questionnaire results obtained from 16 student informants in the Arabic Language Education program. The data collected via Google Forms were processed and presented in the form of diagrams to facilitate the interpretation of trends in students' perceptions regarding each aspect under study. Diagrams were chosen because they can represent the distribution of responses visually, concisely, and in a way that is easy to interpret, allowing the patterns of students' perceptions regarding the congruence of Arabic language learning with the hadith principle of "*Yassir wa la tu'assir*" to be comprehensively understood at a glance (Badrin Kurnia & Fajar Nur Kumala Sari, 2025). A doughnut chart was used to display the percentage distribution of responses to seven closed-ended questions, covering aspects such as learning experiences, instructors' efforts to

facilitate understanding, the alignment of course material with students' abilities, perceived academic workload, classroom atmosphere, the impact of instruction on motivation and self-confidence, and the extent to which the "Yassir wa la tu'assir" principle is reflected in teaching practices. Meanwhile, a horizontal bar chart is used to display the variety of student responses regarding how instructors assist students experiencing learning difficulties, which are more diverse in nature and cannot be represented by a single category.

The interpretation process involves analyzing the distribution patterns of responses in each diagram and then analytically linking them to the four core concepts of Dewey's philosophy of education, education as experience, learning by doing, student-centered learning, and the democratic classroom as well as the operational indicators of the principle of taysir derived from the hadith "Yassir wa la tu'assir." The interpretation does not stop at a mere description of numbers but is aimed at uncovering the pedagogical meaning behind the emerging perceptual trends for example, why most students perceive learning as enjoyable and not burdensome, or to what extent students' recognition of instructors' efforts correlates with the realization of the principle of ease in actual classroom practice. Thus, the diagram serves not only as a tool for data visualization but also as a starting point for deeper, theoretically meaningful qualitative interpretation (Rohanita & Aizah, 2025).

Research Results

This section presents and discusses survey data from 16 students regarding their experiences and perceptions of the Arabic language courses they took, with a focus on the hadith principle "Yassiru wa la tu'assiru" (make things easy and do not make them difficult).

Arabic Language Learning Experience

In terms of the overall learning experience (see figure 1), 10 of the 16 respondents (62.5%) stated that learning Arabic was very enjoyable, 4 respondents (25%) found it somewhat enjoyable, and only 1 respondent (6.25%) found it less enjoyable. These findings indicate that, for the majority, the learning process successfully created an enjoyable learning experience for the students.

Pengalaman Pembelajaran Bahasa Arab

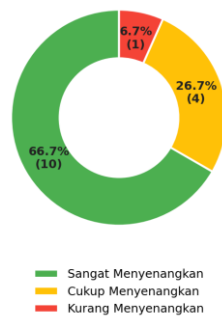


Figure 1. Students' Perceptions of Their Arabic Language Learning Experiences

Lecturers' Efforts to Facilitate understanding

Regarding lecturers' efforts to make the material easier to understand (see figure 2), 6 respondents (37.5%) rated the lecturers' efforts as "very good," and 8 respondents (50%) rated them as "fair," meaning that a cumulative 87.5% of respondents felt that the lecturers were making active efforts. Only 1 respondent (6.25%) felt that these efforts were still insufficient.

Dosen Berusaha Mempermudah Pemahaman

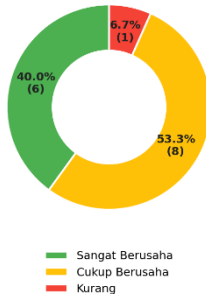


Figure 2. Students' Perceptions of Lecturers' Efforts to Facilitate Understanding

Alignment of Course Content with Students' Abilities

Regarding the appropriateness of the material, the distribution of responses was similar to that of the previous aspect (see figure 3): 6 respondents (37.5%) rated the material as very appropriate and 8 respondents (50%) rated it as fairly appropriate for their abilities, while 1 respondent (6.25%) rated the material as somewhat inappropriate. Overall, 87.5% of respondents rated the material provided as appropriate for the students' abilities.

Materi Disesuaikan dengan Kemampuan Mahasiswa

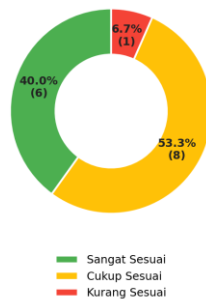


Figure 3. Alignment of Course Content with Students' Abilities

Levels of Academic Stress and Pressure

Regarding feelings of being burdened or stressed during the learning process (see figure 4), 6 respondents (37.5%) stated that they never felt burdened, 4 respondents (25%) stated that they rarely did, and 5 respondents (31.25%) stated that they sometimes felt that way. No respondents reported feeling burdened often or always; thus, overall, the academic workload experienced by students remains at a reasonable and manageable level.

Merasa Terbebani / Tertekan

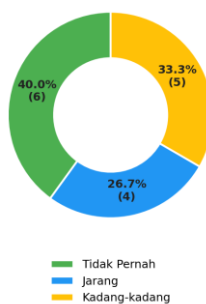


Figure 4. Frequency of Students' Perceived Academic Workload Levels

Classroom Atmosphere During Learning

Regarding the classroom atmosphere (see figure 5), respondents' answers were evenly split between two positive categories: 7 respondents stated that the classroom atmosphere was very comfortable, and 7 respondents stated that it was fairly comfortable. None of the respondents stated that the classroom atmosphere was uncomfortable, indicating that the learning environment created was sufficiently conducive for all respondents who answered this question.

Suasana Kelas dalam Pembelajaran

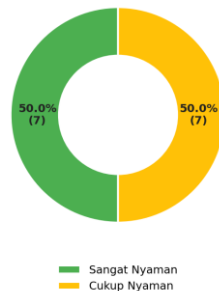


Figure 5. Students' Perceptions of the Classroom Atmosphere During Instruction

The Effect of Learning on Motivation and Self-Confidence

In terms of the effect of learning on motivation and self-confidence (see figure 6), 9 respondents (56.25%) felt it had a very positive effect, and 6 respondents (37.5%) felt it had a somewhat positive effect; thus, a total of 93.75% of respondents experienced a positive impact on their motivation to learn and their self-confidence in speaking Arabic.

Pengaruh Pembelajaran terhadap Motivasi & Kepercayaan Diri

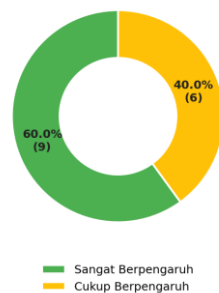


Figure 6. The Effect of Learning on Students' Motivation and Self-Confidence

Application of the Principle of “Yassiru wa La Tu’assiru”

Regarding the indicator that directly assesses the application of the “yassiru wa lā tu’assiru” principle (see figure 7), 7 respondents (43.75%) stated that the principle was strongly reflected, and 7 respondents (43.75%) stated that it was moderately reflected in the learning process, while 1 respondent (6.25%) assessed that its application was still lacking. Thus, 87.5% of respondents assessed that the principle of making things easy and not difficult in Arabic language learning had been well implemented by the instructors.

Penerapan Prinsip Yassiru wa La Tu'assiru

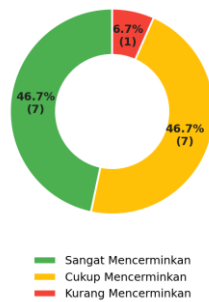


Figure 7. The Application of the Principle of “Yassiru wa La Tu'assiru” in Learning

Types of Assistance Provided by Instructors to Students in Need

In response to the question regarding the types of assistance provided by instructors to students in need, respondents could select more than one answer (see figure 8). The most frequently mentioned forms of assistance were providing examples, exercises, and practice, as well as explaining concepts in simple language (each mentioned by 5 respondents), followed by faculty members who frequently provided general assistance (5 respondents), offering guidance and re-explanations (4 respondents), and providing opportunities to ask questions and engage in discussion (3 respondents). Only 2 respondents mentioned that assistance was provided occasionally or that students were asked to study independently, and 1 respondent mentioned that instructors rarely provided assistance.

Cara Dosen Membantu Mahasiswa yang Mengalami Kesulitan

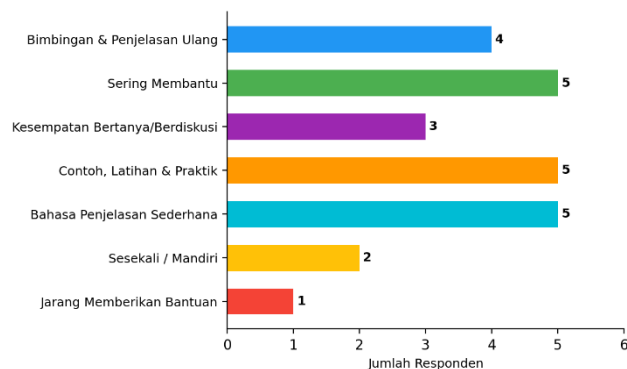


Figure 8. Types of Assistance Provided by Instructors to Students Experiencing Difficulties

Discussion

The results of a survey of 16 students in the Arabic Language Education Program show that the majority of students perceive their learning experiences positively. Most respondents stated that learning Arabic was enjoyable, the classroom atmosphere was comfortable, and their motivation and self-confidence increased after attending the courses. These findings indicate that the learning environment that has been established has successfully mitigated potential language anxiety which (Mahfud et al., 2024) identified as the greatest psychological barrier to learning Arabic, particularly for students without a pesantren educational background. From the perspective of (Krashen, 1985), this condition reflects a low affective filter among students an emotional barrier that, if not properly managed, can hinder the optimal absorption of linguistic input. The absence of a perception of discomfort among all respondents serves as empirical evidence that the value of *la tunaffiru* (“do not drive people away”) in the hadith has been realized in an inclusive and non-intimidating classroom environment, as emphasized by (Aminudin et al., 2025) who noted that an instructor’s attitude of respecting students is a key prerequisite for creating a pressure-free learning environment.

Faculty members’ active concern for students’ learning processes also emerged as a consistently prominent factor in the data from this study (Silanto et al., 2025), in their study of humanistic psychology-based learning strategies, emphasize that when educators view students as valued subjects rather than mere recipients of knowledge transfer students’ intrinsic motivation increases significantly. This aligns with the concept of “unconditional positive regard” proposed by Rogers (1969) that is, an educator’s attitude of unconditional acceptance, which has been shown to have a direct impact on students’ engagement and self-confidence. Within the framework of the hadith, this attitude of the instructor corresponds to the value of *basysyiru* (give good news), which (Ridwan et al., 2024) interpret not merely as verbal praise but as encompassing the instructor’s entire orientation toward building students’ confidence that they are capable of succeeding (Rizkiya & Lestari, 2025). reinforce these findings by demonstrating a strong positive correlation between students’ perceptions of instructors’ care and their levels of learning motivation, which is precisely reflected in the data from this study.

An analysis of the four dimensions of John Dewey’s philosophy of education shows that the dimensions of “education as experience” and

“democratic classroom” exhibit the highest level of congruence with the values of *taysir* in the hadith. Dewey (1938) asserts that meaningful education must be grounded in direct, educative experiences that is, experiences that foster growth and encourage further engagement. (Safira et al., 2024) explain that enjoyable learning experiences are a prerequisite for the formation of these educative experiences, in contrast to approaches focused on memorizing grammatical rules, which tend to be miseducative. (Tandiongan et al., 2025) add that students who perceive learning experiences positively tend to develop a deep learning orientation that is, a tendency to seek meaning and understanding, rather than merely pursuing grades. Meanwhile, regarding the “democratic classroom” dimension, (Apriani et al., 2025) emphasize that a democratic classroom requires the active presence of a structure that supports every individual to participate without fear of being judged or humiliated a condition that is empirically confirmed by the data in this study.

Conversely, the dimensions of “learning by doing” and “student-centered learning” still present gaps that require attention. (Fatimatuz Zuhriyah et al., 2025) explain that “learning by doing,” from Dewey’s perspective, is not merely a physical activity but encompasses a process of reflective thinking that occurs when students are engaged in meaningful situations with adequate scaffolding support from instructors. (Aprilia, 2024) found that inconsistencies in providing assistance can cause some students to fall behind silently, undetected by instructors. From the perspective of the hadith, this condition can be interpreted as a hidden form of “*tu’assiru*”: an unintentional yet very real difficulty experienced by some students. Regarding the management of academic workload, (Avrizal Timbang et al., 2026) point out that Generation Z students have learning characteristics that differ from previous generations and tend to prefer flexible, real-world experience-based learning; thus, a mismatch between instructional design and these characteristics can be a source of counterproductive frustration. (Ansori et al., 2026) emphasize that a truly student-centered adaptive learning model requires a systematic mechanism for monitoring academic workload, rather than relying solely on instructors’ assumptions. The perceived proportionality of course material to students’ abilities, as reported by the majority of respondents, aligns with the findings of (Khasani et al., 2025) that “*taysir*” in the hadith does not mean lowering academic standards, but rather adapting the method and pace of instruction to the students’ abilities.

Overall, most students assessed that the principle of the hadith “Yassiru wa La Tu'assiru” has been reflected in their learning experience, although the balanced distribution between the ratings “strongly reflects” and “somewhat reflects” suggests that the implementation of *taysir* remains at an adequate level and has not yet reached a truly optimal level. (Khasani et al., 2025) drawing on Fazlur Rahman’s “Double Movement” perspective, emphasize that the contextual relevance of this hadith demands not only normative acceptance but also operational application that is continuously evaluated and refined. (Nur Arizqi & Vikaliana, 2023) add that a robust analytical framework is not only capable of describing existing conditions but also of precisely identifying areas that need improvement. In this regard, the integration of the Prophet’s hadith principles and Dewey’s progressive philosophy of education has been empirically proven to fulfill this function: it confirms existing learning achievements while specifically highlighting aspects that still require improvement, namely the consistency of scaffolding and the management of learning load. (Asasul Baidlo Qurotul’ain, 2024) emphasizes that the values of the Prophet’s hadiths actually contain pedagogical substance that is relevant not only in the context of da’wah but also in the context of formal learning at Islamic universities. This convergence of classical Islamic scholarship and modern philosophy of education is thus not merely an elegant theoretical construct, but a framework that can operationally guide Arabic language instruction toward higher quality and greater meaning for students.

Conclusion

This study shows that PBA students have positive perceptions of the learning experience (87.5% found it enjoyable, 100% felt comfortable, and 93.75% reported increased motivation), which successfully alleviated their language anxiety. The implementation of the principle of taysir and Dewey’s four dimensions went well, particularly in terms of experience and classroom democracy. However, “learning by doing” has not been uniformly applied: 31.25% of students still feel overwhelmed, and 12.5% feel that instructors provide insufficient scaffolding. Although 87.5% of students acknowledged that the principles of the hadith were reflected in the classroom, implementation remained at an adequate level and left gaps in the consistency of support and the learning load indicating that the

integration of the hadith and Dewey's philosophy was able to identify weaknesses in practice that need to be addressed.

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