

Implementation of the lalaran method to enhance learning motivation of musthalah hadith among class ix students at madrasah tsanawiyah pondok pesantren al islam darul falah

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ABSTRACT

This research aims to analyze the implementation of the lalaran method in increasing student learning motivation toward the Musthalah Hadith subject in class IX of Madrasah Tsanawiyah Pondok Pesantren Al Islam Darul Falah. Musthalah Hadith is a subject rich in technical terminology and abstract concepts, requiring a learning approach that can strengthen memorization ability and conceptual understanding. The lalaran method, based on intensive oral repetition, is one of the traditional pesantren (Islamic boarding school) methods that have proven effective in helping students master Islamic texts. The results show that implementing the lalaran method can increase student learning motivation, both intrinsically and extrinsically. Students became more active, and disciplined, and showed improved retention of the material. Additionally, this method strengthens the pesantren learning culture that emphasizes memorization skills and togetherness in the learning process. The implications of these findings provide a foundation for educators and madrasah administrators to adopt contextual learning methods based on pesantren.

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Introduction

Pesantren, as a traditional Islamic educational institution, has long developed distinctive learning methods derived from classical pedagogical practices. One popular method is the *lalaran method*, a learning technique based on oral repetition, both individually and collectively, aimed at strengthening memory and habituation of learning materials.

In the context of learning Musthalah Hadith—the science that discusses technical terms for examining the chain (sanad) and text (Matan) of hadith—many students experience difficulties in understanding its abstract terms and concepts. Class IX of Madrasah Tsanawiyah Pondok Pesantren Al Islam Darul Falah, Sragen, has shown symptoms of low learning motivation, characterized by passive attitudes and lack of enthusiasm toward Musthalah Hadith lessons. The scarcity of innovation in contextual learning methods exacerbates this situation.

Previous research, such as by (Mustakim, 2021) and (Arif, Nasir, & Ma'arif, 2025), has shown that the lalaran method is effective in improving memorization and student motivation. However, most studies are still general and have not specifically targeted the learning of Musthalah Hadith. Additionally, there has been limited research directly linking the lalaran method with dimensions of learning motivation in the formal madrasah classroom context, particularly at the Tsanawiyah level.

This research refers to behaviorist theory, which emphasizes the importance of memory reinforcement through repeated stimuli. In this context, the Lalaran method becomes a concrete form of this practice. Learning motivation, as explained by Sardiman, is the overall driving force within students that generates learning activities and provides direction towards learning objectives (Tohir, 2022). This motivation can originate from within the individual (intrinsic) or from the environment (extrinsic). Meanwhile, Musthalah Hadith is an important science that facilitates the ability to assess the validity of hadith through a systematic examination of the chain of narrators (sanad) and text (matan).

The lalaran method is a traditional learning technique that is very popular among pesantren. This method is practiced by reciting or repeating a text orally regularly. In practice, this method is used both individually and in groups, usually with specific rhythms or tones that facilitate memorization (Arifuddin, Ma'arif, Suroiyah, & Nurcholis, 2024). The main principle of this method is strengthening long-term memory and forming learning discipline through repetition. In the context of Musthalah Hadith, the lalaran method is particularly suitable because it helps students remember complex Arabic technical terms and enhances their understanding of hadith classification, chain of narrators, and text.

This research offers novelty in integrating traditional pesantren-based learning methods with formal learning needs in madrasahs. Not only describing the effectiveness of the Lalaran method in general, this research also strengthens its applicative context in learning Musthalah Hadith, which is theoretical and abstract in nature. Thus, this research contributes to the development of tradition-based learning methods and effective approaches in formal Islamic education.

Based on the above description, the research questions in this study are, first, what is the level of learning motivation among Class IX students in the Musthalah Hadith subject? Second, how is the lalaran method implemented in teaching Musthalah Hadith to Class IX students? Third, what are the supporting and inhibiting factors in implementing the lalaran method for student learning motivation?

Method

This research employs a descriptive qualitative approach aimed at comprehensively describing the phenomenon of implementing the lalaran method in the context of Musthalah Hadith learning (Creswell & Poth, 2016; Miles, 1994). This approach was chosen because the researcher sought to obtain a complete understanding of the dynamics of student learning motivation involved in the lalaran method-based learning process.

The research location was Madrasah Tsanawiyah Pondok Pesantren Al Islam Darul Falah, located in Pilangbangu, Sepat, Masaran, Sragen. The research subjects were Class IX students of the 2024/2025 academic year, with key informants including the pesantren director (mudir), the Musthalah Hadith teacher, the Class IX homeroom teacher, and active students.

Data was collected using semi-structured in-depth interviews, non-participant observation of the learning process, and documentation that included syllabi, lesson plans, teaching notes, and activity photographs. The data was analyzed using Miles and Huberman's interactive model, which consists of data condensation, data display, and conclusion drawing (Miles, 1994).

To ensure data validity, source triangulation and technique triangulation were performed. This triangulation was used to compare data from various sources (teachers, students, homeroom teachers, and the pesantren director) and the various data collection techniques used. Thus, the data obtained is robust and can be scientifically accounted for (Flick, 2018).

Result and Discussion

1. Level of Student Learning Motivation in Musthalah Hadith Subject

Learning motivation is an important factor that determines the success of the learning process. Based on interviews with the Director of Pondok Pesantren Al Islam Darul Falah, he revealed that in general, students' motivation to learn Islamic sciences is quite good, especially in the fields of Qur'an and fiqh. However, for the Musthalah Hadith subject, students' interest and enthusiasm are still considered low. According to him, this is caused by the characteristics of Musthalah Hadith material which is considered difficult, as it contains many technical Arabic terms that are unfamiliar to students. This impacts students' learning enthusiasm, which visibly decreases when Musthalah Hadith's lessons are in progress.

Interviews with the Class IX homeroom teacher reinforced this statement. He stated that many students experience difficulties in understanding Musthalah Hadith's material due to its highly theoretical nature. "Students feel this lesson is too 'scientific' and not directly applicable," he said. As a result, students are less enthusiastic and tend to be passive in class. Some of them even just take notes without truly understanding. This shows that students' learning motivation strongly correlates with their level of understanding of the material being taught.

From the students' perspective, interview results showed that most feel difficulty in following Musthalah Hadith's lessons. One student said, "In Musthalah Hadith lessons, I often don't understand the terminology, especially if there's no explanation with examples." This statement indicates obstacles in the cognitive aspect that affect students' intrinsic motivation. When they do not understand what they are learning, their enthusiasm for learning decreases.

Other students also stated that they lack confidence when having to answer teacher questions in Musthalah Hadith lessons. They fear making mistakes because the terms used are difficult to remember and pronounce correctly. This strengthens the analysis that low motivation

is influenced not only by understanding the material but also by psychological factors such as anxiety and low self-confidence among students facing this subject.

Table 1: Level of Student Learning Motivation toward Musthalah Hadith Subject

No	Informant	Motivation Indicator	Interview Findings
1	Pesantren Director	Learning interest	Students show little interest in Musthalah Hadith material because it is considered difficult
2	Class IX Homeroom Teacher	Student response	Students tend to be passive, taking notes without understanding
3	Student	Concept understanding	Admit difficulty in understanding technical terms without explanations and examples
4	Student	Self-confidence	Afraid to answer because foreign terms are difficult to memorize and pronounce

In the context of extrinsic motivation, the homeroom teacher stated that the teacher's strategy in teaching greatly affects students' learning enthusiasm. When teachers only use one-way lecture methods, students tend to be bored and not actively involved. However, when teachers use a more interactive approach, students begin to show interest. This demonstrates the importance of method variation in increasing learning motivation, especially for subjects that demand memorization and deep understanding like Musthalah Hadith.

The pesantren director added that student motivation is also greatly influenced by the learning environment. In pesantren, students are accustomed to learning with the repetition method (*lalaran*) in Qur'an memorization, but this method has not been fully applied in Musthalah Hadith learning. "If it could be adapted to the characteristic pesantren method, I believe their motivation could increase," he stated. This indicates that the mismatch between the method and students' learning culture contributes to their low motivation.

On the other hand, there are a small number of students who still show high motivation in studying Musthalah Hadith. These students typically have a background of special interest in hadith studies or aspire to become religious scholars. They view this subject as an important provision in understanding hadith quality. This shows that strong intrinsic motivation can grow if students have clear learning goals that are relevant to their religious aspirations.

Nevertheless, the dominance of extrinsic motivation such as pressure from teachers, final assessments, or fear of punishment is still more strongly felt by students. Some students stated that they study Musthalah Hadith because they are afraid of getting bad grades or being scolded by teachers. This type of motivation is temporary and does not guarantee long-term engagement in learning. Therefore, a transformation of teaching approaches that can awaken intrinsic motivation is greatly needed.

These findings align with Sardiman's theory (2019), which states that learning motivation has two dimensions: intrinsic motivation that comes from within the student and extrinsic motivation that comes from outside (Sardiman, 2019). In this case, students' low motivation is

more dominantly caused by a lack of intrinsic motivation due to a lack of understanding of the material and teaching methods that are less suitable. This indicates the need for methods that are effective and contextual (Fahrurrazi & Damayanti, 2021).

In general, interview results show that the level of student learning motivation in Musthalah Hadith lessons is relatively low and fluctuating. Factors influencing it include the difficulty level of the material, teaching approaches, students' psychological conditions, and learning culture that has not been integrated. Therefore, strategic efforts are needed that combine traditional pesantren methods such as lalaran with modern approaches to increase student engagement and motivation on an ongoing basis.

The implementation of the lalaran method in Musthalah Hadith learning at Madrasah Tsanawiyah Pondok Pesantren Al Islam Darul Falah has shown high relevance to students' needs in understanding hadith terms that tend to be abstract and theoretical. Based on interviews with the Musthalah Hadith teacher, this method is applied by collectively reading important terms repeatedly and simultaneously, usually with a certain rhythm or tone. Repetition is done collectively until students can recite without looking at the text. This approach aligns with the basic principles of behaviorism that emphasize the importance of stimulus-response reinforced repetitively (Slavin, 2012).

Furthermore, the teacher conveyed that the implementation of this method is integrated with explanations of the meaning of terms and their context of use in hadith science. This shows the integration between behavioristic approaches (reinforcement through repetition) and constructivist approaches, where students are encouraged to build their understanding after receiving repetitive stimuli (Inhelder, Chipman, & Zwingmann, 1976; Vygotsky & Cole, 1978). "I don't want them to just memorize, but also understand," said the Musthalah Hadith teacher. Thus, the application of lalaran does not stop at memorization but extends to conceptual understanding.

The Class IX homeroom teacher stated that this method is effective because it adapts to the characteristics of pesantren students who are already accustomed to memorization models such as tahfidz (Qur'an memorization) and nadzoman (verse recitation). When lalaran is performed, students appear more active and enthusiastic. This reinforces Gagne's idea (1985) that learning that touches students' initial cognitive structure—in this case, memorization habits—will be more easily absorbed and internalized (Gagné, 1985). He stated, "Students understand faster when material is delivered in their way."

Support also came from the pesantren director, who referred to the Lalaran method as a form of harmonization between formal teaching systems and pesantren learning culture. He said that lalaran is a "cultural bridge" connecting the classroom world and the halaqah tradition. Theoretically, this supports the contextual teaching and learning (CTL) approach that emphasizes the importance of linking learning experiences with the context of students' lives (Johnson, 2007). Since students are already familiar with the form of lalaran in the context of the Qur'an and classical Islamic text learning, its use in Musthalah Hadith feels familiar and enjoyable.

From observations, the implementation of this method has a positive impact on the classroom atmosphere. Students appeared enthusiastic, focused, and helpful to each other when one of them was not yet fluent in pronouncing terms. Socially, this method builds collaboration and mutual support. This aligns with Vygotsky's view (1978) on the zone of proximal

development, where effective learning occurs through social interaction with peers or educators. In this context, group repetition and teacher guidance become the main driving tools of the learning process (Vygotsky & Cole, 1978).

One student expressed that with this method, difficult terms such as *marfu'*, *mawquf*, and *mursal* become easier to memorize. However, he also emphasized the importance of explaining their meanings. This shows that *lalaran* must be combined with elaborative methods to avoid empty memorization. Bruner (1974) emphasized the importance of meaningful learning, where students not only store information mechanistically but can connect it with existing schemas (Bruner, 1974).

Table 2: Procedures and Impact of Implementing the *Lalaran* Method in *Musthalah* Hadith Learning

No	Lalaran Stages	Form of Activity	Visible Impact on Students
1	Simultaneous pronunciation	Teacher reads the term → students repeat together	Enthusiastic, confident, more active learning atmosphere
2	Gradual repetition	Terms repeated 3–5 times until fluent	Improved memorization, strong retention
3	Meaning explanation	The teacher explains concepts after <i>Lalaran</i>	With increased understanding, students begin to ask questions
4	Oral evaluation & reflection	Students mention terms randomly in front of the class	Increased self-confidence, growing participation

The teacher also developed *lalaran*-based evaluations, such as spontaneous memorization in class and verbal quizzes between groups. This aligns with the assessment for learning approach that encourages formative evaluation as part of the learning process, not just final result assessment (Black & Wiliam, 1998). The teacher conveyed that this method makes students more motivated because they feel that learning is not about being judged, but about developing.

The homeroom teacher added that after the regular implementation of this method, there was an increase in student activity in asking and answering questions. This shows a shift from passive learning to active learning, where students not only receive information but also participate in building and developing their knowledge. This model aligns well with constructivist learning theory and encourages students to learn through direct experience and reflection (Brooks & Brooks, 1999).

Despite showing positive results, the teacher acknowledged that the *lalaran* method has limitations if not varied. Therefore, he added short discussion techniques, memorization games, and reflective assignments so that students don't get bored. This reflects the need for a multimodal approach to learning, which according to Fleming & Mills (2022), will be more effective because it accommodates various learning styles (auditory, visual, kinesthetic). In this case, the auditory *lalaran* method is reinforced with visual explanations (written examples) and active activities (quizzes, practice) (Fleming, 2022).

Thus, the implementation of the *lalaran* method in *Musthalah* Hadith learning can be categorized as a contextual, collaborative, and culturally based approach. It addresses the challenge of students' low interest in theoretical material in a way that fits their world. When

combined with elaborative, reflective, and participatory approaches, this method becomes an effective tool for improving the overall quality of student learning.

3. Supporting and Inhibiting Factors in the Application of the Lalaran Method on Students' Learning Motivation

The application of the lalaran method in learning Musthalah Hadith is inseparable from various supporting and inhibiting factors that affect its effectiveness in shaping students' learning motivation. From interviews with the Musthalah Hadith teacher, one of the main supporting factors is the cultural learning background of students who are already accustomed to oral methods and repetition since they first entered the Islamic boarding school. "Students are already used to reciting nadzom, poetry, and verses through repetition, so it's not difficult to adapt," he said. This shows continuity between the method used and previous learning experiences, which according to (Gagné, 1985), effectively strengthens stimulus-response connections.

The class IX homeroom teacher also mentioned that support from the boarding school environment, such as a quiet learning atmosphere, availability of specific time for reviewing lessons, and the talaqqi tradition, becomes a significant driving factor. This supportive environment becomes part of the learning ecology, which is the entire system that supports the sustainability of student learning (Barron, 2006). In this context, the Islamic boarding school provides an ideal social and cultural space for learning practices based on lalaran.

Another factor that strengthens the success of this method is the active involvement of teachers. The Musthalah Hadith teacher not only reads the terms but also provides verbal motivation, variation in tone, and reflection on the meaning of terms. He creates a lively and non-monotonous learning atmosphere. This aligns perfectly with the concept of teacher immediacy in learning communication theory, which is the verbal and non-verbal closeness of teachers that has been proven to increase student motivation and participation (Andersen, 1979). Teachers who are actively present in the lalaran process become an important element that strengthens the effectiveness of this method.

The boarding school principal also emphasized the importance of spiritual values in supporting the success of this method. According to him, lalaran not only strengthens memorization but also brings blessings and sustainability of knowledge. "Lalaran is like scientific dhikr; there is spiritual power behind it," he said. This perspective aligns with the holistic Islamic view of knowledge, where learning motivation is not only based on academic results but also worship consciousness (Al-Attas, 1980; Nurhakim, 2022). This spiritual aspect is the main differentiator in learning motivation within the Islamic boarding school environment.

However, several obstacles also arise in the application of this method. The teacher acknowledges that students with visual and kinesthetic learning styles tend to feel bored if the lalaran method is not balanced with variations. This refers to the VARK theory (Fleming, 2022), which states that students have different learning preferences. If only the auditory method is dominantly used, the risk of boredom and decreased motivation may occur.

Additionally, teachers also face time constraints in delivering the entire Musthalah Hadith material if they focus too long on the lalaran process, while the curriculum requires certain competency achievements within a limited time. This becomes a dilemma between process depth and achievement targets. From the perspective of time-on-task theory (Carroll, 1963), learning

effectiveness is highly dependent on sufficient time allocation for meaningful activities. If time is too short, the effectiveness of the method—even if good—will not be maximized.

Another inhibiting factor comes from some students who lack confidence in pronouncing Arabic terms in front of their peers. One student expressed, "I'm afraid of mispronouncing, and my friends might laugh at me." This shows that social pressure can be a psychological barrier to oral learning. According to the learning motivation theory by (Deci & Ryan, 2012), the basic needs for safety and social appreciation must be met for intrinsic motivation to grow. If not, students will experience barriers in expressing their abilities.

Table 3: Supporting and Inhibiting Factors in the Application of the Lalaran Method

Category	Supporting Factors	Inhibiting Factors
Internal Boarding School	Talaqqi tradition, memorization habits, spiritual support	Social pressure during pronunciation, students' fear of mispronunciation
Teacher & Method	Active teachers, variation in tone, and verbal motivation	Method not yet varied for all learning styles
Classroom Environment	Interactive classroom atmosphere, peer support	Not all students are compatible with the auditory method
Facilities & Curriculum	Consistency of time for Lalaran	Limited curriculum time, lack of supporting modules based on Lalaran

From a technical perspective, the unavailability of written guidelines or lalaran-based modules is also an obstacle. Teachers still rely on spontaneous methods, and there has been no development of supporting learning media. According to dual coding theory (Paivio, 1990), the combination of verbal and visual will strengthen material absorption. The absence of appropriate supporting media can reduce the appeal of learning and impact motivation decline.

However, some students stated that if this method is varied, they feel happier and more motivated. "If occasionally we have lalaran competitions or use unique tones, it becomes exciting," said one student. This shows that teacher flexibility and innovation are key to overcoming obstacles. Within the framework of experiential learning (Kolb, 2014), varied and enjoyable learning experiences will form an active learning cycle that impacts motivation and high absorption.

Thus, the supporting factors for applying the Lalaran method include: compatibility with students' learning culture, support from the boarding school environment, teacher involvement, and spirituality dimensions. Meanwhile, inhibiting factors include: non-uniform learning styles, time constraints, social pressure, and lack of supporting media. The implication of this analysis is the need for strategic planning, method variations, and development of contextual media to optimize the benefits of the lalaran method in learning Musthalah Hadith.

Conclusion

Based on the research conducted regarding the application of the lalaran method on learning motivation for Musthalah Hadith among ninth-grade students at Madrasah Tsanawiyah Pondok Pesantren Al Islam Darul Falah, several conclusions can be drawn as follows:

First, the level of student's learning motivation in the Musthalah Hadith subject was generally considered low before the implementation of the lalaran method. This was caused by the abstract and theoretical nature of the material, the use of difficult Arabic terminology, and

previous teaching methods that were one-directional and less contextual. Students' motivation tended to be extrinsic and had not developed intrinsically due to a lack of deep understanding of the material.

Second, the application of the lalaran method had a significant impact on increasing students' learning motivation. This method adapts to students' learning habits in Islamic boarding schools, strengthens memorization, creates a dynamic learning atmosphere, and builds active participation. The implementation of lalaran combined with explanations of term meanings, variations in tone, oral evaluations, and reflective activities successfully activated cognitive, affective, and social aspects in the learning process. This proves that the lalaran method can be effectively integrated into the formal madrasah education system.

Third, there are several supporting and inhibiting factors in the application of the lalaran method. Supporting factors include the cultural learning background of students, a conducive boarding school environment, active teacher involvement, and spiritual values in the learning process. Meanwhile, inhibiting factors include differences in student's learning styles, time limitations in the curriculum, social pressure felt by students when pronouncing terms, and a lack of supporting learning media based on lalaran. Thus, the effectiveness of this method highly depends on the teacher's creativity in varying teaching techniques and developing strategies that are adaptive to classroom conditions.

In general, this research shows that the lalaran method is a relevant and effective learning approach to increase students' motivation toward the Musthalah Hadith subject. In addition to strengthening memorization ability, this method also brings learning closer to the boarding school tradition that has proven to produce disciplined and moral generations of learners. Therefore, the lalaran method can be used as one of the strategic alternatives in the development of contextual and applicable boarding school-based learning in madrasahs.

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