

Ma'had Aly An-Nur II Curriculum's Role in Enhancing Yellow Book and Sharaf Literacy at An-Nur II Al-Murtadlo

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ABSTRACT

This research examines the influence of the Ma'had Aly An-Nur II curriculum on various aspects of the An-Nur II community, assessing the extent of its impact. Pesantren are often perceived as using outdated methods and resisting modernization, which can limit progress. However, adapting to an increasingly advanced era brings many benefits when done with careful understanding and preparation, avoiding negative influences.

Ma'had Aly, though operating within a pesantren setting, embraces modern perspectives while preserving traditional values. This is supported by a well-designed curriculum developed with expertise, strategic planning, and clear target scope. Findings show that the curriculum plays a central role in shaping organizational performance. The case of An-Nur II can serve as a model for pesantren in balancing modernization with the preservation of their mindset and traditions.

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1. INTRODUCTION

In the basic law of the republic of Indonesia, number 2 of 1989, regarding the system in national education that "education aims to educate the nation's life and develop Indonesian human beings as a whole". Education is something that is always attached to every human being, thus making education an important thing and must be considered. Indonesia has many places and institutions that are the source of education, such as boarding schools. Islamic boarding schools are institutions that have been active in the walisongo era and participated in eradicating colonizers in their day. However, boarding schools that were once synonymous with traditionalism have begun to hold various educational values from outside the pesantren, which are recently often referred to as modern boarding schools. **(Hidayatullah, 2021)**

Islamic boarding schools as traditional Islamic educational institutions in Indonesia have a very strategic role in shaping the character and intellectuality of the people.³ Along with the times, boarding schools must also continue to adapt to the demands of the times by

developing various scientific programs. There is no doubt that Islamic boarding schools are the mecca for most of humanity, especially in the scientific and religious fields, so Islamic boarding schools must continue to develop according to the times and human needs. **(Hanifi, Wahyudi, Ratnasari, & Jannah, 2023)**

One of the boarding schools that will be discussed this time is the An-Nur II Al-Murtadlo boarding school, one of the boarding schools located in Bululawang Malang, which was founded on August 26, 1979 by Kiai Haji Moh. Badruddin Anwar (first son of KH. Anwar Nur). With an area of approximately 17 hectares, An-Nur II Al-Murtadlo boarding school has students who live around 6500 male and female students. **(Mediatec Annur 2, 2012.)**

There are a lot of systems and programs made in order to continue to make Islamic boarding schools as the main reference for the community in the scientific and religious fields, starting from the entry of formal education into Islamic boarding schools, such as junior high school, high school, and even the lecture level has entered most Islamic boarding schools. One of the interesting programs to study is a lecture level program called Ma'had Aly with a formal and modern system. Ma'had aly is one of the programs held in the pesantren environment and integrates learning methods with a scientific approach and the use of technology and cognitive psychology.⁶ With the existence of Ma'had Aly, it is felt that it has a very positive impact on the boarding school, such as starting to organize the management system of the boarding school because of the service system held by Ma'had Aly for students who reach the final semester, as well as the sorogan program held by the mahasantri to jointly disseminate the knowledge of reading the book throughout the boarding school community, and so on.

Ma'had Aly has a vision and mission to produce cadres of young scholars who will later become young men who have good morals and attitudes, who can be a hope for a better change in Indonesia, ma'had aly graduates are also expected to be superior figures who can provide answers to every problem of mankind. Ma'had Aly graduates are also expected to become world leaders in the future. This research is intended to examine and observe the influence of the ma'had Aly program in shari'a science in Islamic boarding schools, especially the An-Nur II Al-Murtadlo Islamic boarding school in Bululawang Malang. So that it can be a consideration for the general public in determining the level of study for themselves and their families. With this research, we can find out how successful Ma'had Aly is in producing a better person and ready to plunge into society. **(Hidayatullah, 2021)**

2. METHODS

In this study, we chose a qualitative research method by describing and analyzing how the influence of ma'had aly in the field of shari'a science. This research was conducted in the environment of An-Nur II Al-Murtadlo Islamic boarding school. This research begins with determining sources aimed at exploring their in-depth understanding, perceptions, and knowledge of the influence of ma'had aly, among the sources to be interviewed are ma'had aly teachers/lecturers, head of ma'had aly curriculum, students who take part in ma'had aly programs and ma'had aly alumni who become teachers.⁹ This research also includes participatory observation, by directly observing teaching and learning activities, interactions between teachers and students and the atmosphere of the class during learning hours. Also by providing documentation by collecting related documents such as curriculum, syllabus, activity reports, and scientific publications produced by ma'had aly annur II.

3. FINDINGS AND DISCUSSION

Islamic boarding school is a traditional Islamic institution to understand, live and practice the teachings of Islam (*tafaqquh fi ad-din*) by emphasizing the importance of Islamic religious morals as a guide to everyday social life. According to Zamakhsyari Dhofien (1982: 18) pesantren has a basic meaning as a place of learning, while pondok has the meaning of a residence or house made of bamboo or wood. An-Nur II Islamic Boarding School itself has a modern layout of the environment and rooms, in the form of a multi-storey building or room and has several small rooms that function as rooms for students. There are at least 3 elements

that must be fulfilled so that an institution is called a boarding school, namely kiai who educate and teach, students who study, and mosques or huts as a place to study. Zamakhsyari Dhofier also defines pesantren as an institution that focuses on teaching ancient books and guiding the morals of students by directly interacting with kiai. The teaching methods in it have also changed, both learning methods, institutional structure and curriculum.¹¹ So that not a few of the established boarding schools have provided new breakthroughs in the development of education, both in the academic and non-academic fields.

Definition of college

The word Ma'had Aly is etymologically interpreted as a high boarding school, in other words that Ma'had Aly is equivalent to a college quoted from Wikipedia, college or what we are more familiar with calling a campus, in another sense means, a complex or district containing several university or college buildings. With the designation campus, it gives the impression that the college is a gathering place for people with high integrity. Campus is a person's level of education after completing high school or the equivalent, taken from the regulation of the government of the republic of Indonesia number 60 of 1999 concerning higher education, one of the objectives of establishing a campus or college is to prepare students to become qualified members of society in the academic and professional fields who are expected to be able to apply, develop and enrich the repertoire of science, technology and art. **(ABADIE, ANGRIST, & IMBENS, 1999)**

Student

There are many terms to mention someone who studies with a teacher, including students, muta'alim, students, students, and so on, all adjusting to the place where someone studies. in the sense that different places of learning, then different mention.¹⁴ In ma'had aly educational institutions, a student is called a mahasantri and is an important component in the governance of the pesantren education system. mahasantri can be interpreted as students in general, but what distinguishes them is that they live in a dormitory with certain regulations. The word mahasantri itself is formed from the words student and santri, with the demands of being a student and a santri, mahasantri must be able to master and collaborate between campus or general knowledge and religious knowledge. quoted from Dewi Pujawati, one of the roles of mahasantri is to maintain and preserve the Islamic tradition inherited by previous scholars, so that mahasantri will become a link between past and present generations in continuing religious values.

Scientific traditions that exist within the scope of pesantren such as the study of the yellow book, Arabic language, hadith science, al-qur'an, tafsir, and so on must continue to be preserved by mahasantri, but with methods that are in accordance with the times. mahasantri must also be able to unite traditional values and are considered ancient by some people with the context of modern life, so as to produce a good mindset without losing the identity of a Muslim. It can be understood that mahasantri is the most important component that must exist in the Ma'had Aly education system. because a mahasantri is the target of achieving the goals of the Ma'had Aly institution, in other words, the representation of the quality of the institution is determined by the quality of its students. **.(Indra, 2020)**

Lecturer educator

Lecturers or teachers are the core personnel that must exist in a series of Ma'had Aly governance systems. a lecturer has a very important role in the Ma'had Aly education system, because the lecturer is the central figure in the teaching and learning process. apart from the efforts and efforts of the students, the role of the lecturer is very much a support for the success of the students and the campus. To become a lecturer, an institution or university has different requirements and conditions, such as being able to read classical books well, having teaching experience in Islamic boarding schools, having dedication, loyalty and love for Islamic boarding schools and kiai leadership and so on.

Curriculum

An education will not be separated from the curriculum, the curriculum is a series of learning arrangements in an institution. the curriculum is prepared by each institution, adjusting the situation and conditions of the surrounding environment. the curriculum at an institution is a reflection of the academic and professional programs to achieve the minimum standards of competence that must be possessed by a Ma'had Aly graduate, several components such as the syllabus are also prepared and determined by each Ma'had Aly. (Soebahar, 2006) The Ma'had Aly curriculum is made by the Minister of Religious Affairs Regulation (PMA) No. 71 of 2015 concerning Ma'had Aly. But only in a general scope, so Ma'had Aly has the authority to adjust to its needs by always considering the uniqueness of the pesantren, namely ancient books. (Yusmei & Iswantir, 2022)

learning methods

learning methods are an important component in achieving the educational goals of Ma'had Aly, because learning methods have a direct influence on the effectiveness of the teaching and learning process. learning methods are the process of delivering courses so that mahasantri can understand and understand properly and correctly. (gratitude, 2007: 164-165) said in his seminar, there are three kinds of methods that can be applied:

1. Lecture and dialog. By providing explanation and understanding of a problem. Lectures are aimed at demanding material (taujihah), while dialogue is aimed at material that emphasizes understanding and problem solving.
2. Discussion (Bahtsul masa'il). By solving a problem, sparking and reviving the thinking ability of the students, as well as channeling opinions.
3. Project assignments and writing scientific works. By providing tasks that must be accounted for. In its implementation, it can be an individual or group task.

The Ma'had Aly curriculum itself is designed based on the Minister of Religious Affairs Regulation (PMA) No. 71 of 2015 concerning Ma'had Aly. In the preparation of the curriculum, the ministry of religion only determines general provisions, while the Ma'had Aly Institution has the full right to compose and implement it. The Ma'had Aly curriculum was developed by considering the peculiarities of yellowclassical book-based pesantren. In addition, the curriculum is also equipped with a local curriculum as enrichment, remediation, and the characteristics of the Institute. The Ma'had Aly curriculum is formed in accordance with the scope and vision and mission of the pesantren. Developing the curriculum itself is flexible, but still focuses on the basis of Islamic knowledge derived from ancient books. Fatah Ayukur explained that the Ma'had Aly curriculum was formed to strengthen the ability to read ancient books, deepen knowledge and apply the laws in ancient books to current problems. (Majlis Masyayikh, 2024)

By having the full right to compile, determine and implement its own curriculum, Ma'had Aly An-Nur II has its own characteristics, involving the geographical location of Ma'had Aly An- Nur II which is located within the An-Nur II Al-Murtadlo Islamic Boarding School and the diversity of its students, ranging from regional origins, education levels, and so on, it can be ascertained that Ma'had Aly An-Nur II has a distinctive characteristic in compiling its curriculum, to complete this research, at least a number of questions and targets have been prepared to whom the questions are addressed. The following are the target questions and questions:

TARGET	QUESTIONS
Ma'had Aly An-Nur II Curriculum Section	<ol style="list-style-type: none"> 1. What are the big goals of some of the programs initiated by the Ma'had Aly An-Nur II curriculum. 2. What programs are created by the curriculum and aimed at An-Nur II community members.

	<ol style="list-style-type: none"> Who are the targets of the program.
4 Lecturer or Teacher	<ol style="list-style-type: none"> Whether the program initiated by the Ma'had Aly An-Nur II curriculum can have a positive impact on An-Nur II community members. What is the most memorable program from several programs initiated by the Ma'had Aly An-Nur II curriculum.
5 Active 7th Semester Student	<ol style="list-style-type: none"> What curriculum programs do you know. How is the learning process of mahasantri to prepare Ma'had Aly graduates who are able to succeed the curriculum program. What is your opinion of the program.
5 Ma'had Aly Graduates Batch 1	<ol style="list-style-type: none"> What programs were followed during your time as an active Ma'had Aly An-Nur II mahasantri. How do you review the programs that have been followed during your time as an active Ma'had Aly mahasantri. What is the impact felt after participating in the program when after becoming an alumni of Ma'had Aly Mahasantri.
5 Ma'had Aly Batch 2 Graduates	<ol style="list-style-type: none"> What programs were followed during your time as an active Ma'had Aly An-Nur II mahasantri. How do you review the programs that have been followed during your time as an active Ma'had Aly mahasantri. What impact was felt after participating in the program when after becoming an alumni of Ma'had Aly students.
5 Santri Diniyah An-Nur II 3rd grade SMA	<ol style="list-style-type: none"> What programs do you know from several programs initiated by the Ma'had Aly An-Nur II Curriculum. What impact do you feel from holding the program. What programs do you want

	from Ma'had Aly An-Nur II.
	4.

From several questions that have been asked to 25 people, and 20 people gave answers that sorogan and teaching Sharaf are one of the Ma'had Aly An-Nur II curriculum programs that have more positive impacts than other programs. Because the sorogan program is considered capable of giving an impression of teaching the science of reading the yellow book.

Sorogan

Sorogan is a method of teaching and learning with a face-to-face system between teachers and students, the sorogan system is often carried out among Islamic boarding schools, especially in teaching the holy book of the Qur'an and yellow classical books. There are many models that can be applied in the sorogan system, such as students reading their learning results in front of the teacher, or students reading the books studied and explaining in front of the teacher. So that students can easily know the shortcomings of their understanding, also the teachers can easily monitor the progress and mistakes of students, so that this method can produce greater impact. **(Dhofier, 1982)**

Sorogan Method

Sorog (Javanese language) is the origin of the word sorogan which means handing over or thrusting, because students thrust their books in front of the teacher. This sorogan system is classified as individualized learning, where a student meets face to face with the teacher, and there is a mutual interaction between the student and the teacher. Sorogan learning activities are usually organized in certain rooms, such as halls, rooms, dormitory courtyards or rooms, classrooms and mosques. The time in this sorogan system is uncertain, depending on the teacher's ability to spare time, or can be scheduled when it becomes a mandatory activity of a certain group. The essence of learning with this sorogan system is the process of teaching and learning "face to face" between the teacher and students. The advantage of this system is that the teacher definitely knows the quality and capacity of his students, for students who have IQs above average will easily and quickly complete the tasks and questions asked by the teacher. However, the weakness of the students is also a weakness in this sorogan system, because it takes a long time to do the learning. On the other hand, the sorogan system emphasizes maturity and attention from the teacher to the student. The sorogan program was chosen because it is considered to be able to make santri or students quickly understand and be able to read the yellow book, because students are required to study first before facing the teacher, so that students have a higher learning spirit. **(Kamal, 2020)**

Learning activities with the sorogan system at Ma'had Aly An-Nur II also pay attention to the level of students or students who are targeted, so that the curriculum also provides material restrictions or targets that must be taken according to the sorogan teaching group, from the curriculum also provides guidance so that teaching with the sorogan system can run smoothly, also do not forget to provide limitations on questions that must be asked by the sorogan teacher. In sorogan learning, the teacher not only listens to the student's reading, but the teacher also asks questions about the content and meaning of the book being read, so that the student can really understand the contents of the page he is reading. This is where the interaction between teacher and student occurs, so that the more often a student does sorogan with the teacher, the closer the bond between the two will be. **(Fadjar, 2003)**

Not only that, the policy held as an effort to develop the sorogan system is to give assignments to students, so that it is hoped that students can develop their learning methods outside of sorogan teaching. Students are also required to be able to discuss, demonstrate, and ask questions to their teachers. With a high level of activeness and good interest, it is certain that the sorogan program can satisfy various parties who want a student to become a better person.

Curriculum Performance

The Ma'had Aly An-Nur II curriculum chose the sorogan program with the target of santri diniyah because sorogan is one way to show the existence of Ma'had Aly to them. Of course, with guidance and direction that never leaves the curriculum schedule. One of the bridges to a good teacher or penyorog (sorogan teacher), the curriculum provides exposure to material as their provision, by providing various supporting lessons such as tatbi', and fiqh rules. So that the penyorog have the ability to explain and summarize the explanations in the book. In addition, the curriculum also provides a space for exchanging opinions and complaints during the torogy. This discussion forum is functioned to find out the shortcomings and obstacles they experience, so that the curriculum can find out how the sorogan program will be in the future.

Teaching Sharaf (shorof)

Definition of teaching

In general, teaching is defined as a complex activity and not just conveying material and information from teachers to students, but teaching activities contain a lot of actions that need to be considered and carried out by teachers so that the learning process is as expected. S. Nasution (1985: 26) said, that "teaching is a series of activities to organize the environment as well as possible and connect it with students so that the learning process occurs". It can be concluded that in teaching and learning activities, a teacher must try to make learning activities run well, a teacher must strive for students to gain insight and calmness in learning, so that a teacher must also pay attention to the classroom situation and the atmosphere of a student. (Nasution, 1985)

It can be interpreted that a teacher is required not only to master the material to be conveyed, but also to master other sciences that are even considered to have no continuity with what the teacher conveys, such as the science of understanding the situation, the science of understanding students, the science of acting and so on, so that teaching and learning activities take place with enthusiasm from students. We can understand together that the behavior and actions of a teacher also affect the teaching-learning situation. Behavior has a very broad sense, including knowledge, thinking ability, skills, attitudes, interests and so on. And a teacher is required to master everything. However, some of the things that teachers must fulfill above are not all obtained from learning activities, because some of them are obtained from the results of the process of growth and development and experience. Oemar Hamalik said that "Learning is a process of changing one's individual behavior through interaction with the environment". (Hamalik, 2004)

Teaching is also one of the programs initiated by the Ma'had Aly An-Nur II curriculum. At the mahasantri level, teaching activities can be considered as field da'wah training (PDL) in general, it's just that the Ma'had Aly An-Nur II curriculum specializes in this program for An-Nur II community members only. In addition, this shorof teaching activity is a dedication of mahasantri who have reached the final semester (7 & 8). This program is expected to be a training ground for mahasantri before finally teaching and preaching in their respective regions.

Sharaf science

Basically, shorof is the science that maps the "changes" in the form of a sentence from a basic word (mufrod) to a plural form (jama'). Because by changing the form of the sentence, the resulting meaning will also be different. For example, the word كتب (has written) can be changed into several forms:

1)	كِتَاب (book)	4)	كاتب (writer)
2)	مكتوب (that which is written)	5)	كتابة (the matter of writing)

3)	مكتب (table)	6)	أكتب (write!)
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Etymologically, ash-sharfu (الصرف) means change. While in terminology, sharaf is defined as the change of one root word into various other forms in order to achieve the meaning that only that form can show. It can be concluded that Fan Sharaf is a science that examines changes in word forms. Sharaf science is a separate science fan that has long been born among the Arabs. Sharaf itself cannot be separated from the speech of fluent Arabs, knowledge that has been ingrained into one soul with Arabs. However, the bookkeeping or formation of Sharaf science into a separate science fan is done by people other than Arabs, which starts from the speech and language of Arabs analyzed and researched by Muslim scholars so that it can be a conclusion of Arabic language rules. (Ali al-Jurjani, 1985)

We often hear that the counterpart of sharaf is nahwu. The difference between sharaf and nahwu is as follows. Nahwu is the science that examines the rules of the end of a kalimah (in Indonesia as a word), it can be rafa', nashab, khafadh / jer or jazem. Meanwhile, Sharaf examines the form of Arabic sentences and their ihwal (conditions) ranging from original letters, shohih, additions, to their illat.²⁹ The following are the advantages of Sharaf science, so that the curriculum is considered to make it a teaching material:

1. Helps understand Arabic lessons
2. Helps to understand the content and meaning of the Qur'an
3. Helps understand word patterns or wazan
4. Helps to know the origin of words
5. Helps to understand changes in sentence form
6. Helps understand changes in the meaning of sentences

One of the benefits of studying Sharaf is being able to understand Arabic lessons, and provide motivation for students and teachers about the importance of learning Arabic. The Ma'had Aly An-Nur II curriculum chose the sharaf teaching program with the target of diniyah students because teaching is one way to show the existence of Ma'had Aly to them. With careful direction and good preparation, it will certainly make a good program as well. One of the bridges to quality teachers is by providing material exposure about good teaching methods, the curriculum provides training as their provision, also by providing various demands that support them to be able to explain or explain well such as by giving the task of explaining, summarizing, and re-explaining. So that the teachers have the ability to explain and summarize the explanation they convey. In addition, the curriculum also provides a space to exchange opinions and complaints during teaching. This discussion forum is functioned to find out the shortcomings and obstacles they experience, so that the curriculum can find out how the sharaf teaching program in the future.

4. CONCLUSION

The role of the curriculum is very influential in an institution, both formal and non-formal, because it is the curriculum that knows the teaching system that will be applied. The role of the curriculum greatly supports the sustainability of the order of an institution. All programs initiated by the curriculum are certain to have a complex order, with a mature structure and a mature plan, so that the program initiated by the curriculum can run smoothly. One of the programs of the Ma'had Aly An-Nur II curriculum that has a wide range is the yellow book sorogan and the teaching of Sharaf. Both programs have mature plans and discourse, so that all parties are satisfied with the program. From this research we can understand, that with careful preparation, the cohesiveness of all parties, the enthusiasm of the students supports the success of this program. Not only that, the assertiveness, skills and intelligence of the curriculum section are also needed to support the proposed program, because it is the curriculum that plans, discusses, makes, and evaluates all the programs they make. A

good program is a program that has long-term benefits, such as sorogan and Sharaf teaching. Both programs have one common point, namely maximizing the greetings of students learning to read the book in order to minimize misunderstandings in reading the book. We can conclude that the programs carried out by the Ma'had Aly curriculum have careful preparation and plans, so that they can easily overcome the obstacles and problems that occur.

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