

Implementation of Language Programs for Student Discipline (Arabic, English, and Indonesian)

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Abstract

The purpose of this research is to: 1) describe the implementation of the ma'had Al-Jami'ah Mahasantri language program at Universitas Islam Negeri Fatmawati Sukarno (UINFAS) Bengkulu; 2) determine the discipline of ma'had al-Jami'ah UINFAS Bengkulu students; and 3) identify the problems associated with the implementation of the Ma'had Al-Jami'ah language program at UINFAS Bengkulu. This study is a qualitative descriptive study with data collected through interviews with relevant sources and some documentation. The head of the language program implementation division at the UINFAS, student boarding school was a key informant in this study. While the supporting informants work at an Islamic boarding school. The following are the study's findings: 1) Language program implementation (Arabic, English, and Indonesian) in Ma'had has been implemented but not optimally, 2) The language program is implemented through several procedures, namely coaching for students and then implementing the mandatory foreign language program, and 3) This program is quite effectively used to foster student discipline because it is in the form of habituation, which results in repeated actions that form discipline.

Keywords: *implementation, program Arabic, English, Indonesian, discipline*

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INTRODUCTION

A work program is a collection of work activity plans that have been designed and mutually agreed upon to be completed within a specific time frame. The work program serves as a guideline for an organization in achieving its goals. To achieve these objectives, work plans must be carefully and methodically developed. Furthermore, when implementing a work program, the work program can be used as a benchmark for meeting targets. Furthermore, at the end of the management period, the results will be used as evaluation material (Gultom, 1967). The work program is essential for the organization to achieve its objectives.

A program, according to Hans Hochholzer and E. Hetzer, as quoted by Gultom (1967), is a collection of real, systematic, and integrated activities carried out by one or more government agencies in collaboration with the private sector and the community in order to achieve the goals and means set. Furthermore, a work program, according to Soesanto, is a system of activity plans from an organization that is directed, integrated, and systematically made for a period of time determined by an organization (Gultom, 1967). In another sense, the work program will serve as a guideline for the organization as it goes about its business. Furthermore, the work program is used

to help an organization realize its ideals. A work program created by an organization undoubtedly serves a purpose; for example, Ma'had Al-Jami'ah UINFAS Bengkulu implements a work program in the form of a three-language program with the goal of disciplining students and adding insight into their communication language.

Discipline is a condition that is created through a training process that is developed into a series of behaviors that include elements of obedience, obedience, loyalty, and order, all of which are carried out as a responsibility and aim to be self-aware (Anjani et al., 2022; Nurhasanah, S. M. Polpoke, 2019). According to the Big Indonesian Dictionary, discipline means obedience and adherence to rules, regulations, and so on. According to Daryanto and Darmiatun, as quoted by Yuli Yanti, discipline is essentially self-control in adhering to rules made by oneself as well as rules made by others, whether in the family, educational institutions, society, state, or religion (Yanti and Marimin, 2017). In contrast, the authors describe the findings of research on factors that influence discipline. According to research conducted by Ayu, Nurdin, and Isnaini, the leader's policy has a significant impact on the discipline of his subordinates because the leader's policy serves as a guide and example or role model for his subordinates, the ability to create a pleasant atmosphere, firmness in carrying out tasks, form leadership, as well as follow-up or sanctions from leaders, and so on (Ayu, 2005). The leader's policy for developing his subordinates' discipline can be realized through a work program that the leader has directed his subordinates to create and implement. In this case, the author will concentrate on the leader's policy in the form of a work program, as implemented at Ma'had Al-Jami'ah UINFAS Bengkulu through a three-language program.

Another fact is that many Arabic language course institutions have grown significantly, one of which is in Pare, namely the Al-Azhar Arabic course. This Al-Azhar Arabic course institution plays an important role in its organizational system, and it is useful for developing Arabic language skills (Rahmawati, 2018). In this case, the leader's role as a policymaker is extremely important. Leaders must set a good example for their followers. It is not difficult to create a conducive environment if the leader has become a good role model for his subordinates. Good communication will be created within a community by creating a conducive environment. According to Pransiska's research, implementing a bilingual language program in educational institutions can have a positive impact. A bilingual language program can provide numerous benefits, including improved cognitive, social, and community skills (Pransiska, 2020). Of course, these abilities can be used to aid human development in institutions that implement bilingual language programs.

Language ability is very important in this era of rapid technological progress; therefore, habituation and exemplary practice by oneself, the teacher, and the surrounding environment are required in order to instill a passion for reading in students, which can later increase language skills (Febriandari, 2019). Language skills are divided into four categories: listening, speaking, reading, and writing. These four categories are interconnected. Activities such as structured language programs can help to develop language skills. Ma'had Al-Jamiah is the organization in charge of carrying out the program. This language program is carried out for one week for five full days in Arabic, followed by a week in English the following week. As a form of developing student discipline, the implementation of this language program is one of the programs to discipline students and instill an attitude of obedience. Those who violate the language program's implementation will face consequences. This activity is useful for disciplining students as well as increasing foreign language vocabulary, which will be useful in the future.

A student or mahasantri should ideally have correct and polite language skills. As a result, students must practice their language skills in order to communicate. Language politeness can be seen in the way people communicate with other people in an environment, whether they can use the standard language fluently or are still mixed with the regional language used in everyday life. However, many ma'had mahasantri use the local language when communicating in a formal setting. Furthermore, Ma'had mahasantri discipline includes time discipline in all Ma'had activities,

including memorizing, muhadhoroh activities, and other activities. Mahasantri Ma'had is still frequently seen as being behind schedule. When viewed through the lens of the goal of implementing the language program, namely instilling exemplary behavior that can increase the discipline of ma'had mahasantri and broaden mahasantri's linguistic insights, this is a problem that requires investigation. Because of the diverse background of mahasantri, controlling Maharashtra has become a particular challenge. Students who are difficult to manage or who are bored can cause a commotion in the hostel, disrupting the comfort of other students who are engaged in their activities, particularly memorizing. Memorization is an activity that necessitates intense concentration in order to produce optimal results. It is not uncommon for students to violate the language program during its implementation; in fact, this frequently occurs among students themselves.

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This is not a new discovery; there have been several previous studies with a different variable. Like Fagi Fauzul Adhim's study, Ma'had Al-Jami'ah Caregiver Strategies in Developing Mahasantri Disciplinary Characteristics. The similarities in this study are in the area of discipline, whereas the difference is that this research investigates the effects of the language program on student discipline. As a result, the title Implementation of Language Programs (Arabic, English, and Indonesian) on the Discipline of Mahasantri Islamic Boarding Schools of UIN FAS Bengkulu was raised.

METHODS

This study is a qualitative descriptive study with data collected through interviews with relevant sources and some documentation. When researchers are unable to determine the problem in a focused manner, understand phenomena in the environment, or develop a concept, they turn to qualitative methods (Sugiyono, 2019). The research approach or pattern used in this study is a descriptive research approach pattern, which is research that is directed to discuss symptoms, facts, or events in a systematic and accurate manner, using the characteristics of a specific population or area. Theoretical and empirical activities in this study are classified as qualitative descriptive because the researcher reports the results of research on the implementation of language programs (Arabic, English, and Indonesian) that include the discipline of students of Islamic boarding schools at Fatmawati Sukarno Bengkulu State Islamic University, then describes them based on the data set through the process of question and answer, observation, and documentation.

The primary informants in this study were students from an Islamic boarding school and Fatmawati Sukarno Bengkulu State Islamic University. In qualitative research, the three supporting informants are people who can provide additional information to supplement the analysis and discussion. Supporting informants can sometimes provide information that the main or key informants cannot. The supporting informants in this study were ustadz caregivers of Islamic boarding school students at UINFAS Bengkulu. The number of informants in a qualitative study can be determined by the needs of the research (Kresno, 2017).

Data collection techniques are classified into four categories: observation, interviews, documentation, and triangulation. Informants who provided information about the phenomenon

under investigation were interviewed (Yusuf, 2014). Researchers can use this documentation technique to obtain information not from people as sources, but from various written sources or documents available to informants (Satori and Qomariyah, 2014). Several data processing procedures, including data reduction, data display, and conclusion drawing/verification (Pujileksono, 2015).

FINDING AND DISCUSSIONS

Implementation of the Language Program of the UIN FAS Bengkulu Islamic Boarding School

A good language program implementation is one that is done intensively and continuously. Of course, the goal is to achieve the best possible results. When a language program is implemented intensively and continuously, it can foster the habit of always learning a foreign language. Furthermore, Aninditya, quoting from Pranowo's writings, believes that there are several factors to consider when implementing a language program. First and foremost, staffing or staffing. Implementing a foreign language program requires educators to understand linguistics as well as cultural aspects of the language to be taught. Be able to innovate and master foreign language learning methods. Second, teacher recruitment and certification, or teacher recruitment and certification. Language certification is required for teaching staff who implement language programs. Third, there is staff or employee development. It is critical to develop teaching staff skills in a community that is implementing a language program. Several programs, such as training, must be implemented so that employees or staff can choose, plan, and evaluate activities to improve their language skills. Curriculum development or curriculum development is the fourth step. A discussion program must have clear objectives, forms, activities, and evaluation techniques when it is implemented (Nugraheni, 2017).

Based on the data gathered through interviews, observations, and documentation, the researcher concluded that the foreign language program at Ma'had al-Jami'ah had been implemented and was already in place, but it was not optimal. This is not without reason, but there are a number of issues that must be addressed by the ma'had al-jami'ah community. Several procedures are carried out by ma'had al-Jami'ah during the implementation process to ensure the continuity of the foreign language mandatory program.

The mandatory foreign language program begins with debriefing every student who lives at the al-Jami'ah student boarding school on vocabulary and conversation material, or muhaddatsah, in English and Arabic. Conversation material or foreign language vocabulary is obtained from archives that have existed since the program's inception. This vocabulary or conversation material is still simple vocabulary or conversation and is used on a daily basis. Students are divided into groups for this debriefing, and each has a companion from senior students (musyrif/musyrifah) who come from and belong to members of the education division. Musyrif or musyrifah are also accompanied by a ustad or ustadzah at ma'had during this debriefing. The implementation of this mandatory language program follows a mutually agreed-upon schedule, with two weeks of Arabic followed by two weeks of English. This mandatory foreign language program is only applicable in Ma'had; however, it is still recommended outside of Ma'had. In carrying out this mandatory language program, mahasantri are not permitted to communicate in languages other than those listed on a schedule.

This mandatory language program is, of course, one method of coaching or disciplinary habituation for the students. Mahasantri who are recorded as violating this mandatory language program will face fines and takzir, which consists of going around each floor of ma'had al-Jami'ah while simultaneously saying sentences or vocabulary that were violated by mahasantri. Mahasantri also brought a necklace with a paper tag that read "I Violated Language." This is effective as a form of student discipline coaching because students who are recorded as violating language rules will

be more careful and communicate according to their needs, reducing commotion at UIN FAS Bengkulu's Al-Jami'ah Student Islamic Boarding School.

This mandatory foreign language program has a positive impact on student behavior changes. This mandatory foreign language program is one of several programs used to foster student discipline. Aside from the language program, there are several programs in ma'had that promote student discipline. In order to foster student discipline, this foreign language compulsory program is included in the field of language development. Ma'had implements the tahfidz al-Qur'an program in the field of developing al-Qur'an. Students in this tahfidz program are required to memorize and deposit their memorization at the ma'had according to the schedule or agreement with the ustad or ustadzah. Apart from memorizing and then depositing it, mahasantri are always required to perform the memorization that has been deposited.

Ma'had al-Jami'ah has an activity called muhadhoroh in the field of arts development. This activity involves staging artistic performances such as plays, nasyid, marawis, hadroh, speeches, and compilation performances based on mahasantri's creativity. It is mandatory to pray in congregation in the field of Mahasantri worship. This program must be followed by all female students, and all female students who are ma'had caregivers must be disciplined for making absences for students who pray in congregation. In addition, Ma'had has a Pahi gymnastics program that runs every Sunday. In addition to morning exercises, Ma'had has table tennis, volleyball, and badminton courts to keep students fit. This is due to the importance of memorizing, and you must be in good physical condition to maintain concentration while memorizing.

The programs implemented by ma'had al-Jami'ah aim to guide female students to become disciplined and noble individuals. Each program is run on an ongoing basis, with a mutually agreed-upon schedule. Because all of these programs are run on a set schedule, students will become accustomed to participating in all existing programs. As a result of this habituation, the development of mahasantri discipline can be carried out gradually. These programs are ma'had caregivers' strategies for assisting students in their disciplinary aspects.

This language program, in addition to fostering student discipline, has the added benefit of providing students with language skills. Students can use these language skills if they continue their education abroad. The ability to communicate in Arabic with people in Arabia or Egypt will be extremely useful. Similarly, those who study outside of Indonesia can benefit from knowing English. Of course, students must continue to improve their language skills. Mahasantri can develop these language skills through language training or courses aimed at increasing knowledge of foreign languages.

This language program promotes student discipline effectively. The head of the education division stated that this language program had several advantages, one of which was the ability to reduce the commotion caused by female students. In addition, mahasantri can learn foreign languages. Students who do not have prior language experience can use ma'had as a study location for twenty-four hours. This language program is also difficult for students who are taking a compulsory language program for the first time. As a result of the application, students become more accustomed to and dare to speak foreign languages. In addition to the obligation to memorize the Koran, mahasantri are more diligent in memorizing vocabulary for foreign language conversations.

Islamic boarding school students' discipline at UIN FAS Bengkulu

Pendapat According to Khoiruddin's quote from Bengkulu Zuriah, a person is said to be disciplined if he does his work in an orderly and orderly manner according to the time and place, and is done with full awareness, diligence, and without coercion from anyone. A person has discipline if he follows the rules consciously, diligently, and without being forced to do so (Alfath, 2020). People with high discipline are typically those who are always on time, follow the rules,

behave in accordance with applicable norms, and so on. Meanwhile, people with poor discipline are usually directed at those who do not or cannot comply with applicable rules and regulations, whether they come from the community, the government, or a specific institution.

Discipline is a character who follows the rules and norms that are in place. In terms of discipline, the al-jami'ah student boarding school has tried and always carries out coaching for UIN FAS Bengkulu student boarding schools' student discipline. Based on a review of previous data, the researcher concluded that ma'had caregivers' efforts to foster student discipline include some habituation and example. Ma'had caregivers first implement the obligation to pray in congregation, then rank Qur'an memorization, and finally, create a conducive environment through good communication with all students.

Researchers conducted a brief survey to assess the level of discipline among female students. The survey results show how disciplined students are in participating in the process of implementing a compulsory foreign language program in Ma'had. The survey measures students' obedience in carrying out foreign language programs, their timeliness in receiving foreign language vocabulary, their level of violations, and their awareness and responsibility in carrying out assignments. The total number of female students surveyed was 53. The level of student discipline was found to be 61% among the 53 students. As a result, it can be concluded that the level of student discipline in carrying out the foreign language compulsory program is quite high.

The author concludes that disciplined students are those who always fulfill their obligations, whether it is memorizing, murajaah, praying in congregation, or participating in all ma'had activities. Every activity in Ma'had has a reason and benefits. The benefits of each of these activities can be seen in the students' attitudes and behavior. The mandatory foreign language program is one of the activities used to promote student discipline. This program is effective in terms of student habituation, as students must use language that complies with applicable regulations. Furthermore, students gain language skills when communicating with foreigners, particularly those who speak Arabic or English.

The author's analysis of the data obtained can be used to draw the conclusion that female students who have never participated in compulsory language programs will exhibit behavior that already exists in their respective personalities. Those who violate the mandatory mahasantri language program will gain vigilance experience as a result of following and carrying out the program. This mindfulness experience will heighten his awareness of the rules that must not be broken. Mahasantri will try not to break the rules after this experience. In order to avoid breaking the rules that are enforced on a daily basis, mahasantri go through a period of habituation. This is where ma'had programs that are used to foster student discipline will have a chance of succeeding.

Problems with the Foreign Language Program Implementation at Al-Jami'ah Student Islamic Boarding School

According to popular belief, problems or problematics indicate that the facts do not match what is expected. According to some previous research findings, there are several types of problems associated with the implementation of a language program, particularly foreign languages. The first is a matter of personal background; most students who have previously graduated from Islamic boarding schools have prior experience with foreign languages. Meanwhile, students who have previously attended general education will perceive a language program as novel. The second issue is the emphasis on foreign language learning. Students who were emphasized or supported and given facilities to learn foreign languages at a previous education level will become accustomed to and quickly adapt to an environment that uses a foreign language. Meanwhile, students whose previous education did not emphasize foreign language learning must work harder to adapt in an environment where communication is conducted in a foreign language. Third, the current issue is

the teaching staff. Of course, competent teaching staff is required when implementing a foreign language program. Of course, this is done to help a language program succeed.

The three issues raised above are issues confronting an institution that implements a foreign language program. And these issues are consistent with the challenges that Al-Jami'ah Islamic Boarding School students face. Meanwhile, in addition to the three issues mentioned above, issues such as interests, talents, parental support, and others were not identified at Ma'had Al-Jami'ah UIN FAS Bengkulu.

The mandatory foreign language program at Ma'had has been implemented, but it has not been fully utilized. This is due to a number of influencing factors. Of course, implementing the compulsory language program necessitates certain preparations to support the compulsory language program's implementation. First, the teaching staff in ma'had al-jami'ah is still lacking in terms of teaching, particularly those who are fluent in English and Arabic. This is not due to a lack of teaching staff, but rather to a lack of funds to bring in teaching staff from outside the ma'had. Second, not all ustadz and ustadzah in Ma'had are fluent in both Arabic and English. A course or training is required for Ustad and Ustadzah. According to the findings of an interview with Ustad Kurniawan, not all ustad and ustadzah at the ma'had master Arabic and English. This implies that there are still gaps in capability. As a result, training or courses for ustad and their ustdzah are required so that they can properly speak Arabic and English. Aside from that, another issue is a lack of teaching staff. The other difficulty comes in the form of a mahasantri background from a public school.

Ma'had is having a difficult time implementing the compulsory language program. One of them is the background of mahasantri who have never participated in a language program or who do not speak Arabic and English. This makes it difficult for them because they must adapt to their surroundings. Mahasantri who believe they lack language skills may avoid language instruction.

There are several other factors in addition to the ones mentioned above. One of them is mahasantri's discipline in carrying out the directives. When the time comes for the trial of students who violate the rules of the language program, it is usually done after Isha, which is a tiring time for students. At this time, the mahasantri will usually rest after performing daily activities that drain energy and mind, such as memorizing, depositing, murajaah, and tasks outside of ma'had.

CONCLUSION

Language programs (Arabic, English, and Indonesian) have been implemented in Ma'had, but they have not been fully utilized. The language program is implemented in stages, beginning with student coaching and progressing to the mandatory foreign language program. This program aims to teach students foreign language skills while also encouraging student discipline. Because this program takes the form of habituation, it is very effective in fostering student discipline. Then, as a result of this habituation, repeated actions that form discipline will be born. One of the issues encountered in the implementation of language programs is a lack of teaching staff who are fluent in Arabic and English. Then there was a lack of funds to bring in outside Arabic and English teaching staff. Furthermore, the education division lacks funds to meet the needs of writing instruments, as well as a shortage of education division members, making it difficult to divide tasks in implementing the foreign language mandatory program.

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