



INTEGRATING QUR'ANIC VERSES IN TEACHING ARABIC RHETORIC (BALAGHAH): A CLASSROOM ACTION RESEARCH APPROACH

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Abstract

The Qur'an exemplifies extraordinary rhetorical excellence, particularly through its application of balaghah (Arabic rhetoric), including features such as tasybih (simile) that demonstrate its linguistic inimitability. However, traditional Islamic education often relies heavily on classical Arabic poetry to teach balaghah, which may present challenges for intermediate learners. This study aims to enhance students' comprehension and engagement in balaghah by integrating familiar and spiritually resonant Qur'anic verses into instruction. Employing a Classroom Action Research (CAR) design based on the Kemmis and McTaggart model, the study was conducted over two cycles with Grade II Wustho students at Madrasah Diniyah Unggulan Bustanul Ulum Mlokorejo. Data were collected through pre- and post-tests, interviews, document analysis, and classroom observation. Results revealed notable improvements in student achievement, with average scores increasing from 56.75 (pre-cycle) to 72.3 (Cycle I) and 77.6 (Cycle II). The percentage of students achieving basic competency rose from 40% to 80%. In addition, students exhibited deeper contextual understanding and improved ability to identify key rhetorical elements such as musyabbah, musyabbah bih, and wajh syibh. This research underscores the pedagogical value of integrating Qur'anic content in rhetoric instruction, offering a contextually relevant and spiritually meaningful strategy to enrich Arabic language education.

Keywords: Al-Qur'anic Verses, Balaghah, Bayan Science

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Article History	Received	Revised	Accepted	Published
	2025-04-29	2025-05-28	2025-06-04	2025-06-30

INTRODUCTION

مقدمة

Arabic is a language that existed before the advent of Islam and before the Qur'an was revealed. It is known for its rich vocabulary and rhetorical beauty. After the Prophet Muhammad came to bring Islam, the Arabic language flourished, especially because the Qur'an was revealed in Arabic which has a language style that is unmatched, even by the greatest poets. (Abdul Rohman, 2022) The Arabic language developed even more after the Prophet Muhammad SAW came to bring Islam and that's when the Qur'an was revealed in Arabic, with a language that is impossible for humans to make, even great poets cannot imitate it. One of the important branches of Arabic language study is the science of balaghah, which serves to understand the beauty and depth of meaning of Arabic in the Qur'an. The science of balaghah is divided into three main parts, namely: ma'ani, bayan, and badi'. This research focuses on the science of bayan, especially in the aspect of tasybih (simile).

The Qur'an is a miracle for the Prophet Muhammad SAW, its miracle is contained in aspects of language and high content. While from the aspect of content, the message and content of its meaning exceed the limits of human ability. The height of the Qur'anic language

can be seen in the aspects of phoneme selection, word selection, sentence choice and aspects that cause it, as well as deviation. (Mabrur & Abas, 2023) We can see and feel the harmony in the selection of phonemes chosen by the Qur'an when we hear the recitation of Qur'anic verses that are read properly and correctly. In addition to the prophet who brought this book in Arabic, Arabic is also recognized as having a high level of balaghah, sensitivity in hermeneutics, has a variety of language styles and has a very rich vocabulary. (Yamani, 2023) In contemporary developments, terms such as "Arabizi" and "Arabish" have emerged, referring to the phenomenon of mixing Latin letters and Arabic that is widely used by the younger generation of Arabs in social media. Arabizi (Arabic+Ingilizi) uses numbers and Latin letters to represent Arabic sounds, while Arabish (Arabic+English) mixes Arabic and English vocabulary in one sentence structure. This phenomenon raises concerns about the weak understanding of classical balaghah among students, which is an important background for the need for a new approach in learning balaghah that is more contextual and muatsir (effective, touching, and imprinting).

In scientific terms, balaghah is a discipline that directs its learners to be able to express one's thoughts and feelings based on clarity of soul and accuracy in capturing beauty. Able to explain the differences between various *uslub* (expressions). (Wahab Syakhrani & Rahli, 2022) With the ability to master the concepts of balaghah, the secrets of the Arabic language and its subtleties will be known and the miracles of the Qur'an and the Hadisth will be revealed. Balaghah science can also be interpreted as the study of language styles that have high value for a society if it applies what is contained in it. (Beno et al., 2022) It teaches about literary expressions that have different meanings when spoken in different contexts, and even with different styles that will result in different flavors. Balaghah is a branch of the Arabic language that deals with the correctness of expressions that are produced by the will of the context and their correctness. The science of balaghah is divided into three main components: *ma'ani* science, *bayan* science, *badi'* science. (Hajrah et al., 2023) However, researchers in this case only use *bayan* science material.

Balaghah is considered a difficult subject by Arabic language students, particularly those at Madrasah Diniyah Unggulan Mlokorejo–Jember. Many students still score below the Minimum Completeness Criteria, mainly because the teaching methods and materials are too advanced for their *wustho* level. Most examples in traditional balaghah texts rely on classical Arabic poetry (*sha'ir*), which uses unfamiliar diction compared to the Qur'an or everyday conversation. This makes it harder for students to grasp balaghah concepts. This study aims to improve students' learning outcomes and understanding of balaghah in class II *wustho* by using Qur'anic verses as learning media. Unlike previous studies, it emphasizes the Qur'an not just as interpretive content but as a primary resource to develop contextual and practical understanding of Arabic stylistics.

Different from Siti Rohmatul Ummah's research (2021) which uses a general approach to Balaghatul Qur'an, and Ferki Ahmad Marlion (2021) which focuses on analyzing one form of *tasybih* in surah Al-Kahf, this research is more applicable and classroom-oriented. By using the Classroom Action Research (PTK) method, this research not only analyzes the form of language, but also tests its impact on students' understanding and learning outcomes directly. (S. R. Ummah, 2021) And other research conducted by Ferki Ahmad Marlion, in his journal about *tasybih at-tamtsil* in the Qur'an analysis of balaghah in surah Al- Kahfi. For the explanation above, the difference in this study is the material on the teaching materials used when learning balaghah. (Marlion et al., 2021). This study aims to enhance the learning outcomes and understanding of balaghah material among class II *wustho* students at Madrasah Diniyah Unggulan Bustanul Ulum Mlokorejo, focusing on the use of Qur'anic verses in teaching *bayan*.

METHOD

منهج

Research Design

This study employed a Classroom Action Research (CAR) approach, which is well-suited to addressing practical issues encountered in day-to-day educational settings (Ummah, 2019). CAR enables educators to reflect on and systematically improve their teaching practices through iterative cycles of planning, action, observation, and reflection (Pahleviannur, 2022). According to Kemmis and McTaggart's model, CAR is characterized by its cyclical nature and its participatory methodology, which integrates the processes of action and observation within the same time frame (Mulyati & Watini, 2022). The study was conducted in two full cycles, each comprising four main stages: planning, action, observation, and reflection.

Participants

The participants in this study were 20 female students from Class II Wustho at Madrasah Diniyah Unggulan Bustanul Ulum, Mlokorejo. The selection of this group was based on the objective of enhancing students' academic outcomes and conceptual understanding in balaghah (Arabic rhetoric), particularly in the subfield of bayan.

Implementation Procedure

In the planning phase, the researcher identified the instructional issues to be addressed and developed research instruments, including a written test, observation checklists, and a lesson plan. The instructional material focused on the concept of tasybih (simile), an essential component of balaghah. Qur'anic verses were selected as the primary learning medium due to their linguistic relevance and spiritual resonance (Purwanto, 2021).

During the action phase, the instructional activities were carried out in accordance with the Learning Implementation Plan (Rencana Pelaksanaan Pembelajaran, RPP), integrating Qur'anic verses as illustrative examples of rhetorical devices. In the observation phase, data collection was conducted systematically using observation sheets to document students' learning behavior, engagement, and participation throughout the instructional process. The reflection phase involved critical analysis and interpretation of the collected data. Based on the observations and test results, the researcher evaluated the effectiveness of the intervention and made necessary adjustments for the subsequent cycle (Suciani et al., 2023).

Each phase of the cycle was designed to be recursive, allowing for continuous improvement. In line with the theoretical foundation established by Kurt Lewin and further developed by Kemmis and McTaggart, the simultaneous implementation of action and observation was maintained throughout the research process to ensure validity and real-time responsiveness.

Data Collection Techniques

This study employed four main techniques for data collection: observation, interview, testing, and documentation, each of which is described as follows:

1. Observation

Direct classroom observation was conducted to document students' participation, engagement, and emotional responses during the learning process. This technique enabled the researcher to gather real-time behavioral data related to students' interaction with the instructional material (Firdaus et al., 2023).

2. Interview

Structured interviews were administered to *balaghah* teachers and a select number of students. The aim was to explore their perceptions and experiences regarding the integration of Qur'anic verses in the *balaghah* learning process, as well as to triangulate findings obtained from other data sources.

3. Testing

Written assessments were conducted in the form of pre-tests and post-tests during each cycle of the research. These tests were designed to measure students' understanding and academic improvement in the subject of *balaghah*. A written test was selected as the primary instrument because it aligns directly with the cognitive aspects of the subject matter being studied (Millah et al., 2023).

The scoring criteria used in evaluating the tests are presented in the following table:

Table 1. Assessment Criteria

Letter Grade	Score (0–4)	Score (0–100)	Score (0–10)	Predicate
A	4	85–100	8.5–10	Very Good
B	3	70–84	7.0–8.4	Good
C	2	55–69	5.5–6.9	Sufficient
D	1	40–54	4.0–5.4	Poor
E	0	0–39	0.0–3.9	Very Poor

The formula used to calculate students' test results is as follows:

$$S = \frac{R}{N} \times 100$$

Description:

- **S:** Final score (percentage)
- **R:** Total number of correct answers
- **N:** Total number of test items
- **100:** Constant multiplier to convert the score into a percentage (Pratiwi et al., 2023)

4. Documentation

Documentation techniques involved the collection of learning-related artifacts such as photographs of classroom activities, daily field notes, and students' written outputs. These materials served as supplementary evidence to support the interpretation of observational and test data (Gea Aprilyada et al., 2023).

RESULT | نتائج

This research was conducted in two cycles using the Classroom Action Research (PTK) approach of the Kemmis & McTaggart model, with stages: planning, implementation, observation, and reflection. The research subjects were 20 students of class II Wustho of Madrasah Diniyah Unggulan Bustanul Ulum Mlokorejo.

1. Pre-Action Data Exposure

Before starting the cycle, a pre-cycle is held to check how much the students know about *balaghah*. The student affairs office and the *balaghah* teacher directed the researcher to teach this subject to the second-grade class. The researcher was advised by his uncle to introduce himself to the students. He also spoke with the previous teacher about the number of students, their backgrounds, teaching methods used, and the students' behavior. The second-grade class has 20 girls, and the class shows a mix of different student abilities as seen in earlier assessments.

Table 2. List of Pre-Action Student Grades

No.	Name	Score	Completed	Incompleted
1	Dinil qoyyimah	80	√	
2	Hanifatul husnaini	75	√	
3	Alfiatul hasanah	45		√
4	Faiqotun ni'mah	80	√	
5	Siti hamidah	70		√
6	Nur halimah	80	√	
7	St. Nur Khofifah	75	√	
8	lim Imro'atul hasanah	55		√
9	Azimatun ni'mah	50		√
10	Nailul farhah	75	√	
11	Siti nur hafifah	75	√	
12	Lutfiyati apriliana	35		√
13	Mawar	40		√
14	Siti musdalifah	50		√
15	Siti arofah	75	√	
16	Choirin najah	30		√
17	Inayatur rohimah	55		√
18	Rosita dewi	35		√
19	Vika mei wulandari	40		√
20	Nasihatul layli	45		√
Total score		1.135	8 students	12 students
Mean		56,75		

Based on this table, of the 20 students who took part in the first test activities, it was determined that 8 students met the maximum completeness requirement (KKM) 75. While 12 students, have not reached the appropriate level of completion. So the researcher continued with cycle 1 to use the media of Qur'anic verses in learning the balaghah.

Table 3. Cycle success rate

Success rate	Letter grade	Weight	Predicate
86-100%	A	4	Very good
76-85%	B	3	Good
60-75%	C	2	Enough
55-59%	D	1	Less
≤54%	E	0	Very less

Cycle 1

In accordance with the research design described above, each cycle goes through 4 stages including: action planning, action implementation followed by observation, and analysis or reflection.



Figure 1. Learning using Qur'anic verses

The following are the results of the test conducted after carrying out learning by using Qur'anic verses as media.

Table 4. List of student learning outcomes cycle 1

No.	Name	Score	Completed	Incompleted
1.	Dinil Qoyyimah	80	√	
2.	Hanifatul Husnaini	70		√
3.	Alfiatul Hasanah	60		√
4.	Faiqotun Ni'mah	80	√	
5.	Siti Hamidah	85	√	
6.	Nur Halimah	78	√	
7.	St. Nur Khofifah	85	√	
8.	Iim Imro'atul Hasanah	73		√
9.	Azimatun Ni'mah	65		√
10.	Nailul Farhah	76	√	
11.	Siti Nur Hafifah	65		√
12.	Lutfiyati Apriliana	75	√	
13.	Mawar	65		√
14.	Siti Musdalifah	74		√
15.	Siti Arofah	80	√	
16.	Choirin Najah	75	√	
17.	Inayatur Rohimah	70		√
18.	Rosita Dewi	65		√
19.	Vika Mei Wulandari	75	√	
20.	Nasihatul Layli	50		√
	Total score	1446	10 students	10 students
	Average	72.3		

It can be seen from the results of the second first test (post-test), there was a significant increase from the pre-test, namely $55\% - 40\% = 15\%$, indicating that the use of Qur'anic verses indirectly produced significant results in improving learning outcomes in Balaghah subjects.

$$\text{Percentage of} = \frac{11 \times 100}{20} = 50\%.$$

Exposure of data on learning outcomes presented in the pre-cycle there was an increase in learning outcomes in cycle I (post-test) although there were still 8 people who were not complete and did not reach the KKM (Minimum Completeness Criteria) that had been determined in Madrasah Diniyah Unggulan Bustanul Ulum Mlokorejo. So it is necessary for researchers to continue cycle 2 to further streamline balaghah learning with the media of Qur'anic verses.



Figure 2. Cycle test implementation

Cycle 2

For the second cycle, it is the same as the first cycle that must go through 4 stages including: action planning, action implementation followed by observation activities, and analysis or reflection. The following are the results of the test conducted after carrying out learning by using the verses of the Qur'an as the media.

Table 5. List of Student Grades Cycle II

No.	Name	Score	completed	Incompleted
1.	Dinil Qoyyimah	85	√	
2.	Hanifatul Husnaini	80	√	
3.	Alfiatul Hasanah	70		√
4.	Faiqotun Ni'mah	85	√	
5.	Siti Hamidah	87	√	
6.	Nur Halimah	80	√	
7.	St. Nur Khofifah	85	√	
8.	lim Imro'atul Hasanah	70		√
9.	Azimatun Ni'mah	65		√
10.	Nailul Farhah	80	√	
11.	Siti Nur Hafifah	85	√	
12.	Lutfiyati Apriliana	75	√	
13.	Mawar	60		√
14.	Siti Musdalifah	80	√	
15.	Siti Arofah	80	√	
16.	Choirin Najah	75	√	
17.	Inayatur Rohimah	75	√	
18.	Rosita Dewi	85	√	
19.	Vika Mei Wulandari	75	√	
20.	Nasihatul Layli	75	√	
	Total	1,552	16 students	4 students
	Average	77,6		

From the data exposure of student learning outcomes above, there was an increase in cycle II, although there were still 5 people who were still not complete and reached the KKM (Minimum Completeness Criteria) that had been determined at Madrasah Diniyah Unggulan Bustanul Ulum Mlokorejo, namely 75. Based on the results of learning completeness, it can be seen that in cycle II students in class II Wustho have met the KKM with an average score of 77.6 and with a percentage of learning completeness reaching 80%. This shows that student learning outcomes have improved and have met the predetermined completeness criteria of 80%.

This increase shows that the use of Qur'anic verses as a medium of learning balaghah- especially on tasybih material- is significantly able to improve students' understanding and learning outcomes. Social linguistically, the use of sacred texts in the learning process provides high symbolic value, increases motivation, context relevance, and closeness of meaning for students. This is in line with the principle of meaningful learning and socio-cultural learning approach that emphasizes the importance of context and value in the formation of language meaning.

DISCUSSION

مناقشة

Using Al-Qur'anic verses in Balaghah, especially bayan science at the Leading Diniyah Madrasah Bustanul Ulum Mlokorejo. At the time of learning balaghah, researchers used Qur'anic verses on every example in the science of bayan. This learning innovation has never been used in this madrasa, they previously only used examples in their books and most of the examples

were Arabic shya'ir. The researcher also used *tariqah qiyasiyah* in delivering the material, where teaching with this method has fairly simple steps, namely the teacher only gives the rules directly, then the teacher immediately gives an example and analyzes the example, after that, the teacher immediately gives an example according to the material presented by the teacher. As is the case in the material of bayan science with the sub-chapter of *tasybih*. In the introductory book of Balaghah science, the definition of *tasybih* is equated with the word *parable* or *likeness*. *Tasybih* has elements or conditions that must be met. The following are the elements of *tasybih* mentioned in the book:

- a. *Musyabbah*, the likened one.
- b. *Musyabbah bih*, that which is resembled.
- c. *Wajh shibh*, the similarity between the two.
- d. The custom of *tashbih*, letter or word likeness.

However, what is discussed by researchers is *tashbih* which is formed from the verses of the Qur'an. The following is a division of *tashbih* based on its review. *Tashbih* can be viewed from various sides, such as: custom, and *wajh syibhnya*. Whether or not the custom of *tashbih* is present. As with *mursal tashbih* (called the custom of *tashbih*)

Example of:

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ (٨)

السَّمَاءُ: *musyabbah*

كَ: *adat tasybih*

المهل: *musyabbah bih*.

In this verse, the custom of *tashbih* is mentioned, unlike *tashbih muakkad*, which does not mention the custom of *tashbih*. 2) Dilihat dari segi ada atau tidak adanya *wajh syibh*

This is like the *tashbih mujmal* (removed the *wajh shibh*). That is, the point of commonality is removed from the phrase.

Example of :

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ (٩)

الجبّال: *musyabbah*

كَ: *adat tasybih*

العهن: *musyabbah bih*, while the *wajh syibh* is missing. (Yamani, 2023)

The learning process using Qur'anic verses was carried out in 2 cycles. This research was conducted with 2 cycles and in each cycle 4 stages were carried out, namely: planning, implementation, observation, and reflection stages. In the planning stage, the researcher coordinates with the teacher / ustadz who teaches *balaghah* in class II Wustho regarding the use of Qur'anic examples during the learning process, at this stage the researcher prepares the lesson plan (Learning Implementation Plan), arranges research instruments in the form of observation sheets of researcher and student activities, and prepares test sheets in the form of questions.

At the implementation stage, the researcher carries out learning in accordance with the lesson plan that has been compiled. In the observation stage, the researcher makes observations on the activities of the researcher and students, after the observation stage is completed, the researcher conducts the final stage, namely the reflection stage to find out the problems, shortcomings, and obstacles that occur in each cycle. The above explanation is the result of observation from the use of examples of the Qur'an that the researcher carried out on the

activities of teachers and students in the subject of balaghah tasybih material presented in the form of tables and diagrams, while the results of observation of student activities and about student learning outcomes will be presented in the next discussion.

This finding corroborates and extends the previous research conducted by Ummah (2021), which emphasized the importance of Balaghatul Qur'an as an alternative approach in learning balaghah. However, unlike Ummah's study which is more conceptual in nature, this study is applicative and classroom-based, by directly testing the effect of using Qur'anic verses on student learning outcomes through the Classroom Action Research (PTK) method.

The study's findings demonstrate that using Qur'anic verses as teaching tools in balaghah science, particularly tasybih content, improves students' comprehension and learning results. The average score increased from 56.75 (pre-action) to 72.3 (cycle I) and then 77.6 (cycle II). Additionally, the percentage of learning completeness increased from 40% to 80%, indicating that this method is successful in helping students overcome their challenges in comprehending Arabic stylistic concepts:

Table 7. Improvement of student learning outcomes each cycle

Test Type	Average Test Score	Learning Completeness	Number of Students Completed
Pre-cycle	56,75	40%	8 students
Cycle I	72,3	55%	11 students
Cycle II	77,6	80%	16 students

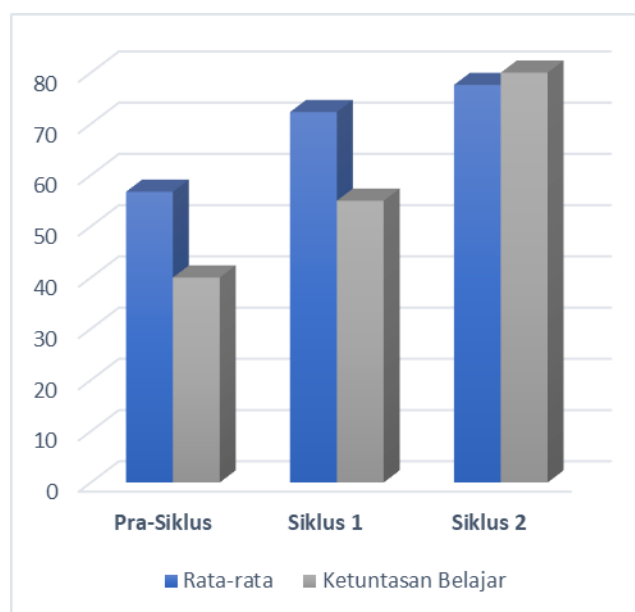


Figure 2. Student Learning Outcomes Recapitulation Diagram

CONCLUSSION | خاتمة

This study concludes that the use of Qur'anic verses as instructional material in teaching *Balaghah*, specifically the topic of *tasybih*, significantly enhances students' understanding and learning outcomes. The implementation of this approach in class II *Wustho* at Madrasah Diniyah Unggulan Mlokorejo led to a measurable increase in both the average student scores—from 56.75 to 77.6—and the rate of classical completeness—from 40% to 80%. These improvements indicate that the Qur'anic texts, with their accessible diction and spiritual familiarity, offer a more effective and meaningful learning experience than the traditional reliance on classical Arabic poetry, which often poses linguistic challenges for students at the intermediate level.

In light of these findings, it is recommended that Arabic language educators—particularly in *madrasah diniyah* settings—adopt a more contextual and analogical approach by integrating Qur’anic verses into the teaching of *Balaghah* and other branches of Arabic linguistic sciences. This strategy not only promotes deeper comprehension but also strengthens students’ connection to the Qur’an as a source of both religious and linguistic knowledge. Future research is encouraged to expand this model to other rhetorical topics and educational levels to validate its broader applicability and effectiveness.

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