

## Balaghah Science and the Development of YouTube Learning Media

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**Abstract:** This traditional and classical science is generally presented in book form, requiring considerable effort to carry, open, and especially read. Furthermore, it requires considerable effort to learn, from the basics of grammar and grammar to *Balaghah*. Therefore, the development of YouTube for *Balaghah* learning is worth experimenting with. It is hoped that this YouTube platform will enable students to practice language skills to the fullest. It is also hoped that this platform will pique students' interest due to its ease of access, viewing, reading, listening, and potential for easy memorization. This platform is designed to be used for in-depth learning with guidance from educators, as well as for independent learning such as *murojaah*. On the other hand, with this medium, learning principles and strategies will automatically flow smoothly.

**Keywords:** Digital-Based Interactive Learning, YouTube Media, Language Skills, *Balaghah* Learning Materials.

**Abstrak:** Ilmu yang paten dan klasik ini pada umumnya tersaji dalam bentuk kitab yang membutuhkan "tenaga" untuk sekedar membawa, membuka dan terlebih membaca. Belum lagi harus tuluzzaman dalam mempelajarinya, mulai dasar nahwu sharaf hingga kemudian *Balaghah*. Oleh karena itu, pengembangan media YouTube untuk pembelajaran *Balaghah* patut diujicobakan. Dengan media YouTube ini, diharapkan bisa mempraktekkan keterampilan berbahasa dengan maksimal. Diharapkan YouTube ini juga mampu memberikan minat bagi pelajar karena mudah diakses, mudah dilihat, mudah dibaca, mudah didengar dan berpotensi mudah untuk dihafal. Media ini didesain agar bisa digunakan untuk pembelajaran mendalam dengan petunjuk dari pendidik, sekaligus bisa digunakan untuk pembelajaran mandiri seperti *murojaah*. Di sisi lain, dengan media ini, prinsip-prinsip dan strategi pembelajaran secara otomatis akan berjalan dengan lancar.

**Kata kunci:** Pembelajaran Interaktif Berbasis Digital, Media Youtube, Keterampilan Berbahasa, Materi Pembelajaran *Balaghah*.

## INTRODUCTION

As we know, *Balaghah* is quite difficult to learn. This is because *Balaghah* is an Arabic language system "above" the rules of *Nahwu* and *Sharaf*. In fact, *Balaghah* is said to be one of the miracles of the Quran. Therefore, if you don't understand the rules of *Nahwu* and *Sharaf*, it will have a significant impact on your understanding of texts containing *Balaghah* elements, especially those of the Quran, Hadith, and other Arabic texts.

The science of *Balaghah* itself is a discipline of the Quran that some students consider "difficult and uninteresting," even "frightening." This science, which has been established since

classical times, is generally presented in book form, requiring "extra effort" to even look at, carry<sup>1</sup>, open, read, and, let alone understand. Not to mention the necessary mastery of the process, from the basics of *Nahwu* and *Sharaf* to *Balaghah*.

The millennial generation, many of whom already own Android phones and are "digitally literate,"<sup>2</sup> is also a focus of the author's attention. The academic environment, which supports internet access and digital learning facilities, is expected to make YouTube more accessible and familiar to millennial students.

Therefore, developing YouTube for *Balaghah* learning is worth experimenting with for practical learning purposes. Practical means limited by space and time, yet still providing the necessary material. With YouTube, learning activities are expected to take place throughout the learning process using YouTube, both during classroom learning (i.e., during interactive and in-depth learning) and outside of class (i.e., during independent learning activities such as *murojaah*<sup>3</sup> (religious study) with ease.

It is hoped that the development of this YouTube media will be able to attract students' interest because it is easy to access, easy to view, easy to open, easy to read, and easy to listen to. However, students still need guidance from educators to deepen the material so that participants do not "get lost" and "wild" in the independent learning process. It is these educators who will later make this media into interactive and in-depth learning materials. Therefore, in the design of the YouTube media development, it is still necessary to pay attention to the limitations related to the explanation of the material in depth. On the other hand, the principles and strategies of learning will automatically run smoothly. Ultimately, the author also responds to the development of the times with the development of YouTube media and of

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9 inches (the size of a typical cell phone today). Therefore, it's typically used for memorization and/or review purposes only/or *murojaah*.

<sup>2</sup> For example, writing messages with WhatsApp or MS Word, or even Facebook, using a laptop or even a cellphone for writing and communication, etc. Of course, this is different from the previous era or generation where the technology was just created or was just about to be introduced. This means that media is indeed developing rapidly. In the past, the media for writing was with paper, but now the media for writing is digital, in more formal terms, it is paperless. Although of course, in the context of Calligraphy Art or beauty, there will still be artists who write on stone or wood, or write on other objects besides writing on paper in general.

<sup>3</sup> *Muroja'ah* is the activity of repeating material. *Muroja'ah*, in relation to repeating material, has a psychological impact on the practitioner. The author's intention for repetition here is more or less related to repetition. This can be read in Muhammad Subhi Mahmasoni and Widodo Hami's work, "Repetition Style in the Story of the Prophet Musa AS in *Balaghah* Science Perspective," *Jurnal Tasamuh*, Vol. 14, No. 1, April 2022.

course there is no harm in this effort to be carried out according to the principle: "*al-mukhafadzatu ala qodimissolih wa al-akhdzu bi al-jadidi al-aslah*" (maintaining good classical traditions and adopting new, better ones).<sup>4</sup>

## METHODOLOGY

This research employs **research and development (R & D)** as a method to produce a specific product and test its effectiveness. In the field of education and learning, this type of research aims to develop and validate effective and adaptable educational and learning products. The products of this research model are expected to be used to improve and develop the quality of education and learning.<sup>5</sup>

**The focus of this research is the process and results of the product being developed. Here, the author maps the results as follows:**

**Problem → Data → Product Design → Product Trial → Product Revision or Improvement → Production → Report.**

**The steps the researcher took to complete this product are as follows:**

### **1. YouTube Material Sources**

All YouTube materials are taken from three Arabic *Balaghah* textbooks: *Al-Balaghah Al-Wadhihah*, *Qowaid Al-Lughah Al-Arabiyah*, and *Jauharul Maknun*.<sup>6</sup> These three books were chosen because they are well-known and used in Islamic boarding schools (*pesantren*). The combination

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<sup>4</sup> Classical traditions that are considered superior and still exist and continue to be maintained include the method of memorizing and sorogan (reading classical Arabic texts in front of the teacher) as well as having to chant. The first two traditions for learning Arabic for non-Arab speakers have indeed proven to be effective. In more extreme language, "if students haven't memorized it then the teacher doesn't want to teach". This is comparable to the obligation to memorize Surah al-Fatihah, even if you don't understand the meaning, you still have to memorize it first because it will be used forever. That is why in Islamic boarding schools there is an expression "iso ora iso seng penting sekolah, apalan, lalaran..." (Whether or not the important thing is to go to school, memorize, reason...) However, not all students have the ability to memorize themselves. From here, researchers also try to incorporate these two traditions or at least try to "bridge" them in the form of YouTube media which has the potential to be easy to remember or easy to memorize automatically if YouTube is repeated over and over again to be listened to.

<sup>5</sup> Team. *Guidelines for Writing Scientific Papers* 2016, (Semarang: Postgraduate Program of UIN Walisongo, 2017, 2nd edition revised edition), p. 23.

<sup>6</sup> Ali Al-Jarimi dan Musthafa Amin, *Al-Balaghah al-Wadhihah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Mesir: Dar al-Ma'arif, 1999). Musthafa Tamam, dkk, *Qowaid AL-Lughah Al-Arabiyah*, (Semarang: Maktabah Alawiyah, T. Th.). Abdurrahman Al-Ahdhari, *Tranlition of Jauharul Maknun*, (Surabaya: Mutiara Ilmu, 2009).

of the material in these three books is expected to provide clarity from a theoretical and practical perspective.<sup>7</sup> Furthermore, these three books have been tested and validated as teaching materials in madrasas and Islamic boarding schools.

It is hoped that with the material sources listed above, the texts will be easier to view, read, and listen to, and potentially easier to memorize<sup>8</sup>. The material is also expected to engage the hearts and minds of students.<sup>9</sup> This aligns with one of the aims of Balaghah itself, namely to influence the listener's soul.<sup>10</sup>

## 2. Product Design

The product will be designed using Canva, Filmora, and PowerPoint (PPT). This is due to their ease of access. Canva is accessed online and using a computer, while PowerPoint and Filmora are accessed offline and using a mobile device.

## 3. Material and Expert Testing

The material will be verified by material experts and media experts. It will be validated by the administrators of the lecturers of the Arabic Language Education Department UIN K.H. Abdurrahman Wahid Pekalongan, and fellow educators whom the author knows and considers to have mastered Arabic language theory. It will also be tested on prospective students, both religious graduates (*muadalah/diniyah/MA/MAK*) and general graduates (*SMA/SMK*).

## RESULTS AND DISCUSSION

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<sup>7</sup> Of course, the author also combines it with textbooks on Balaghah science that are already used in universities, for example, the work of Mamat Nurbayan and Yayan Zaenudin entitled *Introduction to Balaghah Science*. Mamat Zaenuddin and Yayan Nurbayan, *Introduction to Balaghah Science*, (Bandung: Refika Aditama, 2007).

<sup>8</sup> Of course, basically only the Qur'an is the easiest to read and memorize. Read for example Muhammad Subhi Mahmasoni, *Efficiency of Quran Memorization in Islamic Education in Indonesia as an Early Childhood Arabic Language Learning Strategy: (A Psycholinguistic Perspective)*, Journal of Religious Research, Vol. 24, No. 1, January-June 2023, UIN SAIZU, Purwokerto.

<sup>9</sup> This article does not dispute that "*at-thoriqoh ahammu minal maddah*" (the teaching of the Islamic path). This is because the development of YouTube itself is essentially one of various teaching methods. Here, it is also appropriate to say that in learning, all elements are important. The material element (*maddah*) in learning is also important, not only the educator (*mudarris/ustadz/muallim*) but also the teaching method (*thoriqoh*). Teaching methods are important, but providing material that is accessible to educators and appropriate for students is also crucial.

<sup>10</sup> Ali Al-Jarimi dan Musthafa Amin, *Al-Balaghah al-Wadhiyah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Mesir: Dar al-Ma'arif, 1999), p: 8.

## 1. Theory of *Balaghah*

*Balaghah* is a discipline based on clarity of spirit and the precision of capturing the beauty of language (*uslub*).<sup>11</sup> *Balaghah* conveys noble and clear meaning, with correct and eloquent expression, leaving a lasting impression on the heart, appropriate to the situation, conditions, and the audience.<sup>12</sup> *Balaghah* is a discipline that examines sentences, including their meaning, structure, spiritual influence, and the beauty and precision of word choice.<sup>13</sup> Therefore, generally, every book on the theory of *Balaghah* will contain at least three main themes: *Bayan*, *Ma'ani*, and *Badi'*.

To reach this level (*baligh*), a student must diligently read literary works, analyze<sup>14</sup> and compare them, and must possess self-confidence to be able to judge the good and bad of a literary work according to his or her abilities.<sup>15</sup>

*Balaghah* is one of the highest Arabic grammar principles (after grammar and grammar). The elements of *Balaghah* are sentences, meanings, and sentence structures that provide strength, spiritual influence, and beauty. It also involves careful choice of words and styles appropriate to the setting, time, theme, the audience's circumstances, and the emotions that can influence and control them. Therefore, it's not an exaggeration to say that many words are well-suited for use in one context but less desirable in another.<sup>16</sup>

The principle is that before an expression reaches the level of *Baligh*, it must first be verified or safe from the level of *Fashahah*. The requirements for achieving *Fashahah* include a word or sentence that adheres to the rules of grammar and grammar, being easy to pronounce, and so on. Of course, understanding it requires a thorough understanding of grammar and grammar, as well as diligent study of Arabic texts and a good sense of taste (*dzauq/soul*), among

<sup>11</sup> Uslub itself consists of 3: scientific uslub, adabi uslub (literature), khitabi uslub. Ali Al-Jarimi and Musthafa Amin, *Al-Balaghah al-Wadhihah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Egypt: Dar al-Ma'arif, 1999), p: 12-17.

<sup>12</sup> Ali Al-Jarimi dan Musthafa Amin, *Al-Balaghah al-Wadhihah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Mesir: Dar al-Ma'arif, 1999), hal: 12-17.

<sup>13</sup> Mamat Zaenuddin and Yayan Nurbayan, *Introduction to the Science of Balaghah*, (Bandung: Refika Aditama, 2007), p. 11.

<sup>14</sup> Among the articles that review the stages of literary learning can be read in: Albantani, Azkia Muharom, dkk, *Arabic Literature Learning Model in Contemporary Arabic Language and Literature* (Tangerang: PSP Nusantara Press, 2016).

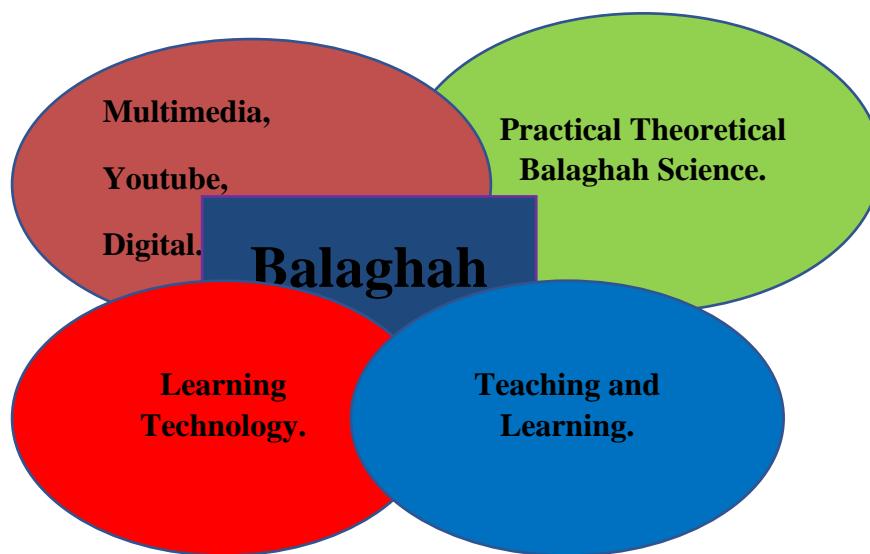
<sup>15</sup> Ali Al-Jarimi dan Musthafa Amin, *Al-Balaghah al-Wadhihah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Mesir: Dar al-Ma'arif, 1999), p: 8-12.

<sup>16</sup> Ali Al-Jarimi dan Musthafa Amin, *Al-Balaghah al-Wadhihah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Mesir: Dar al-Ma'arif, 1999), p: 8-12.

others. This is where the major challenge lies and the reason for the difficulty of *Balaghah*. Therefore, developing YouTube for the challenging *Balaghah* learning process is interesting and worth experimenting with.

In developing YouTube for *Balaghah* learning, several interconnections will be identified, including: 1) *Balaghah* theory, 2) digital-based interactive learning media, 3) learning technology, 4) multimedia, YouTube, and digital. This is where *Balaghah* theory is delivered through digital media, such as YouTube. Of course, technology is a leading learning tool here. This is where it becomes clear that "binding/writing on stone" is outdated. YouTube itself is a tool or medium for learning. The use of YouTube is a strategy to increase user/student engagement. The concept map for YouTube media development can be seen in Table I below:

**Table I: Concept Map of Thinking for Developing YouTube Media for Balaghah Learning.**



## **2. The YouTube Digital Platform and Its Progress**

YouTube is a video-sharing website with the domain [www.youtube.com](http://www.youtube.com). Founded in 2005, it is used by all countries. Most content is uploaded by individuals, although some media companies or other organizations upload it to YouTube as part of partnership programs. As of this writing, the author has not found a country that prohibits its citizens from accessing YouTube or blocks access to it, and has its own broadcasting platform.<sup>17</sup> YouTube added a short

<sup>17</sup> Although some countries have temporarily blocked YouTube access, such as Turkey in 2008, and some countries that don't use Google, such as Korea, Japan, and China, all countries still use YouTube with

video feature, which received a positive response from users. YouTube also allows for live broadcasts, including Broadcast Yourself (from 2006 to 2013) and even TV.

The YouTube Creator Awards recognize the extraordinary efforts of creators in their growing channels and responsible community building. To be eligible for Creator Awards, creators must meet eligibility criteria and adhere to YouTube's policies. In 2024, YouTube began awarding awards to users who did not meet or were below the requirements.<sup>18</sup>

In filling or uploading videos to YouTube, there are currently stricter rules, for example, in terms of sound, it must not be the same because it will automatically be caught "copyright" or "the same content". And this will be notified to the uploader. Although there are Creators who successfully "edit" and successfully re-upload without warning from YouTube, but at least YouTube has implemented minimum standard rules for content to be uploaded, including: Content is not the same (original image and sound), cannot create a status if it does not have a certain number of subscribers, before uploading content, the Creator must fill out a statement regarding the content being intended for adults or children, etc. YouTube will also automatically remind potential viewers if the content contains elements of violence. YouTube will also automatically recommend videos to viewers according to their interests.

From the various descriptions above, the author believes that developing YouTube media is a challenge in itself, besides of course the initial focus of developing YouTube media is nothing other than merely to facilitate access to theoretical learning of Balaghah.

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their own limitations. Indonesia is no exception, as it uses YouTube for creative purposes, such as art, film, education, etc. A list of countries that restrict access to Google can be found at: <https://rri.co.id/iptek/691898/tiga-negara-yang-tak-gunakan-google-sebagai-mesin-pencarian-utama>, accessed July 30, 2025

<sup>18</sup> To be eligible for Creator Awards, Creators must meet the following guidelines:

- Reach certain subscriber minimums:
- Silver: When a Creator reaches 100,000 subscribers.
- Gold: When a Creator reaches 1,000,000 subscribers.
- Diamond: When a Creator reaches 10,000,000 subscribers.
- Red Diamond: When a Creator reaches 100,000,000 subscribers.
- The Creator's channel is active (uploaded within the last 6 months).
- The Creator has no active Community Guidelines violations, and has not committed any Community Guidelines violations in the last 365 days.
- The Creator complies with the YouTube Terms of Service.
- The Creator has not been rejected or suspended from the YouTube Partner Program.
- The Creator's channel is not terminated or linked to a terminated account.
- Creators must not have deceptive, spammy, or scam content.
- Creators must primarily have original content. Channels that focus on compilations, mixtapes, selections, or heavily use copyrighted content or characters from others may not be eligible. Can be found at: <https://support.google.com/youtube/answer/7682560?hl=id#zippy=%2Ckriteria-kelayakan%2Cmenukar-kriteria-youtube-creator-awards%2Cpengiriman-dan-penyerahan> (accessed July 30, 2025).

### **3. Balaghah Learning Design Using YouTube Media**

These guidelines were established to ensure the discussion is neither too broad nor too narrow in scope. Furthermore, these five guidelines were created due to space and time constraints in developing YouTube video materials, as well as limitations in learning space and time. In developing this YouTube media, the author focused on the following five provisions to ensure the limitations and scope are met from both theoretical and practical aspects and language skills:

1. The YouTube video material focuses on the three books mentioned above: *Al-Balaghah Al-Wadhihah*, *Qowaid Al-Lughah Al-Arabiyah*, and *Jauharul Maknun*.<sup>19</sup>
2. This YouTube video material is designed for practical purposes. Practical means it can be used for independent learning, such as *muroja'ah*, etc., and practical because it focuses only on theoretical discussion or basic principles without in-depth explanations.
3. This YouTube video material must still be accompanied by a teacher if it is to be explained interactively and in-depth. However, if the goal is simply to gain basic understanding/general insight, this video can be used for independent learning by Arabic language learners. It will not have any negative impacts due to misperception or risk of misunderstanding if listened to by general learners or laypeople.
4. YouTube video material can be used for basic learning of *Balaghah* theory, and can also be used or developed to practice other language skills practically, such as listening (*maharah istima'*) and speaking (*maharah kalam*).
5. The YouTube video material is only 4-7 minutes long. This is to consider the total time for direct teaching, its conciseness for potential memorization, the educator's time for interactive and in-depth learning, quizzes, etc., during face-to-face learning, and for independent learning, the briefness and ease of review (short videos) are important.

### **4. Achievements and Indicators**

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<sup>19</sup> Ali Al-Jarimi dan Musthafa Amin, *Al-Balaghah al-Wadhihah Al-Bayan, Al-Ma'ani, Al-Badi'*, (Mesir: Dar al-Ma'arif, 1999). Musthafa Tamam, dkk, *Qowaid AL-Lughah Al-Arabiyah*, (Semarang: Maktabah Alawiyah, T. Th.). Abdurrahman Al-Ahdhari, *Tranlation of Jauharul Maknun*, (Surabaya: Mutiara Ilmu, 2009).

Every learning activity must have outcomes. These outcomes must be achieved in at least three aspects: cognitive/knowledge, affective/attitude, and psychomotor/behavior. Table II below makes it easier to see the outcomes and indicators of this YouTube media development:

**Table II: Expected Outcomes and Indicators from This YouTube Media.**

No	Achievement Name	Achievements	Indicator
1.	Cognitive (Knowledge)	1. Able to read and understand what has been learned. 2. Potential to be memorized or at least to leave a lasting impression/basic understanding of the material for students and developed independently by students.	1. Can understand what is heard and seen, and can read according to good and correct <i>makhraj</i> and rules. 2. Interested in finding and understanding additional material independently.
2.	Affective (Attitude)	1. Students can easily review the text. 2. Their reading and listening intensity is above average.	1. High listening, viewing, and reading intensity. 2. Able to understand and retain information after 3-7 listening sessions. 3. Disciplined and actively participate in learning.
3.	Psychomotor (Behavior)	1. Motivated to learn in relation to what has been seen and heard.	1. Intensity of attendance or responsiveness in participating in direct learning. 2. There is a change in

			behavior from initially disliking seeing, hearing, reading, and not liking to memorize to being motivated to see, hear, read, and have a desire to memorize.
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### 5. Balaghah Theme Development for YouTube

In this YouTube material for Balaghah learning, the development is limited to the core material, ensuring ease of viewing, reading, listening, understanding, and, more importantly, memorization by students. It also minimizes the potential for misunderstanding when viewed during independent learning or without a teacher. The following is the Balaghah YouTube material.

**Table III: Themes of Materials to be Used for Interactive Learning.**

INTERACTIVE LEARNING VIDEO MATERIAL THEME				
1. FASHOHAH	2. NAHWU SHARAF	3. ILMU BAYAN	4. ILMU MA'ANI	5. ILMU BADI'
<i>Tanafur Al-Huruf,</i> <i>Mukhalaf Al-Qiyas,</i> <i>Gharabah,</i> <i>Tanafur Al-Kalimat,</i> <i>Dho'f Al-Ta'lif,</i> <i>Ta'qid Lafdzi,</i> <i>Ta'kid Ma'navi.</i>	<i>Sharf,</i> <i>Nahwu,</i> <i>I'rab.</i>	<i>Tasybih,</i> <i>Majaz,</i> <i>Kinayah.</i>	<i>Musnad,</i> <i>Musnad Ilaih,</i> <i>Kalam Khabari,</i> <i>Kalam Insya'i,</i> <i>Khazf,</i> <i>Taqdim,</i> <i>Ta'khir,</i> <i>Qasr, etc.</i>	<i>Mukhasinat,</i> <i>Lafdziyah,</i> <i>Jinas,</i> <i>Iqtibas,</i> <i>Saja',</i> <i>Mukhasinat</i> <i>Maknawiyah,</i> <i>Tibaq,</i> <i>Muqabalah,</i> <i>etc.</i>

Table IV below displays the YouTube media that will be developed. This media can be used for both educational and practical purposes.

**Table IV: Display of the YouTube Media to be Developed.**

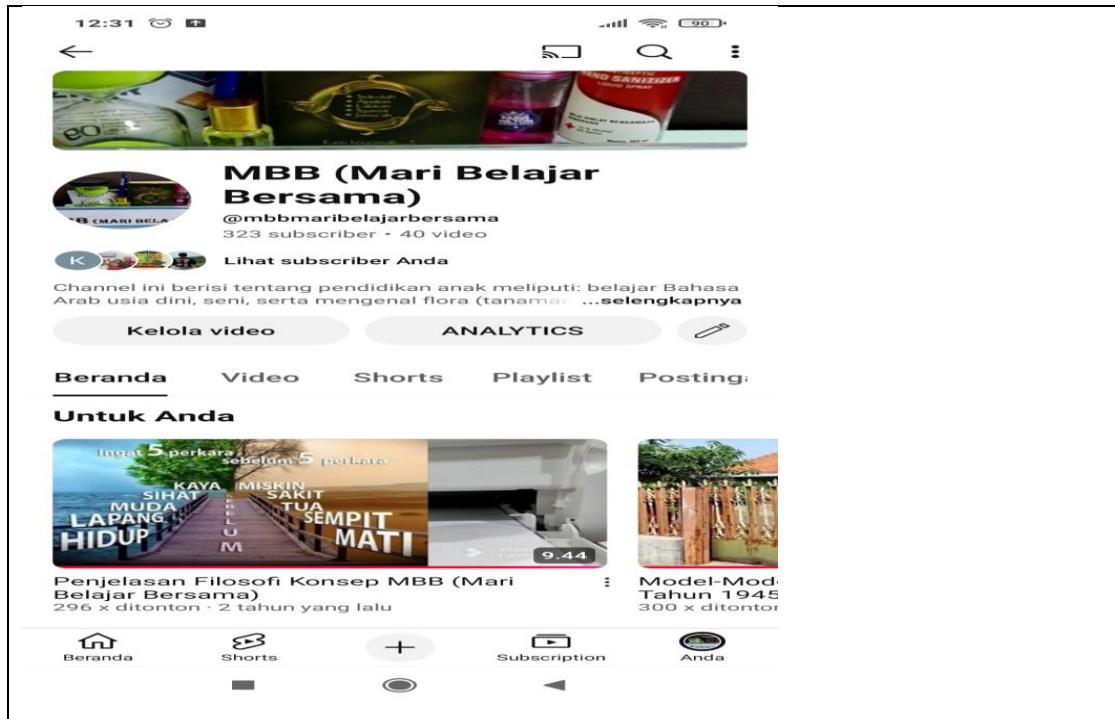
**The lace-covered YouTube display will be developed with access to the following link:**

<https://www.youtube.com/@mbbmaribelajarbersama>



**The Youtube homepage display that will be developed from the cellphone screenshot**

**with the name: MBB (Mari Belajar Bersama) / @mbbmaribelajarbersama**



## 6. Stages: Design, Development, Implementation, and Empirical Testing

**First:** After the learning needs analysis process has been completed, identifying the need for digital media for active learning, and maximizing all available learning tools, the digital Balaghah learning materials for active learning are created. These include seven core materials: *Fashohah, Sharf, Nahwu, Balaghah, Bayan, Ma'ani, and Badi'*.

**Second:** The next stage is to design these seven core materials to meet the following standards:

1. The materials can be used for digital-based interactive learning.
2. The learning materials are based on digital media and Balaghah theory.
3. The video material must be of a predetermined length (4-7 minutes).
4. The video material must be easy to view, read, listen to, and have the potential to be easily memorized by students.

**Third:** The next stage is to develop YouTube media to be more user-friendly and meet the minimum learning outcomes that have been determined.

**Fourth:** The next stage is implementation by testing it with users and all material and media experts.

## CONCLUSION

This platform provides students with ease of viewing, reading, listening, and understanding, and has the potential to facilitate memorization for independent Balaghah learning. It is hoped that this platform can be further developed in the future to train language skills, including listening, reading, writing, and speaking.

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