



Riko the series (murrotal edition): Surah At-Tin episode as a medium to introduce surah At-Tin to children

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ABSTRACT

Background: Quran's introduction to children has evolved over time. Animation can now be a medium to learn the Quran such as "Riko the Series: Murrotal Edition" which introduces the Quran to children.

Purpose: The aim of this research is limited to how the visualizations constructions of "Riko the Series: Murrotal Edition" in the Surah At-Tin episode introduce Surah At-Tin to the children.

Design and methods: This research uses a descriptive qualitative method with the video of Surah At-Tin's episode from "Riko the Series: Murrotal Edition" as the source of the data. Due to the fact, that the research study is limited to the visualization of the episode, the theories that are used as tools in analyzing the data are the theory of Semiotic Significations.

Results: Visual significations are divided into six (6) structures, they are (1) the opening of the video; (2) the section header; (3) the opening of the surah; (4) the visualization during the recitation of the surah; (5) the second reading section; (5) the third reading section. There are two forms of visual patterns found in the video (episode), they are: (1) the visualization related to verses 1 and 2 of surah At-Tin; (2) the visualization narratives which have no specific form in relation to verses 3 until 8 of Surah At-Tin. The video applies repetition (three times) to introduce and familiarize Surah At-Tin. The solid visual signification construction serves as a medium to introduce Surah At-Tin to children.

Keywords: Quran, Murrotal, Riko the Series, Islamic Education, Signification Theories.

Introduction

The purpose of education is generally to develop competency. Suliswiyadi (2020, pp. 60-63) argued that education in Indonesia is still dominated by Bloom's learning classification which includes cognitive, affective, and psychomotor aspects. Cognitive aspects emphasize the ability to reason, affective aspects are related to emotions, and psychometric aspects are related to physical abilities. According to the definition, it is clear that the evaluation of learning outcomes in Indonesia is based on these three classifications.

In the scope of Islamic Education, especially Quran Education, Bloom's classification is certainly applied to lesson planning, media learning, and learning evaluation. For instance, cognitive aspects are used at the preliminary stage of learning. Tulasi (2010, pp. 361-370) explained that cognitive aspects in sequence, cover: memorizing, comprehending, applying, analyzing, and creating. Cognitive evaluation will then be completed after all the aspects have been done beforehand. This process of evaluation must be in line with the basic concept

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of Quran learning. One of the related references in Qur'an learning can be found in Surah Al-'Alaq: Verses 1-6.

Al-'Alaq Verse 1 says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

1. *Bacalah dengan (menyebut) nama Tuhanmu yang menciptakan! (Terjemah Kemenag 2019)*

1. Read, 'O Prophet, ' in the Name of your Lord Who created—(quran.com)

The verse mentions the word *اقْرَأْ* which means 'read' indicates it is a fundamental thing to do. According to the official translation of the Indonesian Ministry of Religious Affairs (Kemenag RI), the first verse of Surah Al-'Alaq is interpreted as 1) Allah commands men, especially Muslims, to develop the ability to read and write in order to explore all the verses of Allah (Quran), both qauliyah and kauniyah verses; 2) Reading and understanding God's verses must be because of Him and by asking for His help so that the resulting knowledge is beneficial to mankind; 3) reading or researching the verses of Quran should be done intermittently in order to continuously expand the scientific knowledge (Quran and Its Interpretation, 10 Ed., 2012, p.721). Taking a note from the conclusion, the Muslims are obliged to study Quran. The steps that have to be done in learning Quran are being able to recognize, listen, read and gradually fully comprehend the content of the Quran. Lastly is implementing the teachings taught in Quran.

Quran learning needs to be designed by considering the students' ages and cognitive capabilities. In early childhood, the introduction to the Quran is usually done by familiarizing the Quranic verses in the form of audio (habitual Quran listening). This is due to the fact that children at an early age generally have difficulty understanding the context of the Quran *Tajwid*. Therefore, recognition in the students' early childhood cognitive (remembering and memorizing) is one of the effective ways to carry out.

Quran learning has developed with time. Quran learning cannot only be accessed through conventional ways like schools, mosques, Quran recitation, and other formal institutions but also through a variety of media in non-formal entertainment spaces such as animation. According to Fathurohman, et al (Rahmayati, et al, 2021), animated movies can be a medium of learning as long as it is easy to understand, entertaining, has an effective related story, uses polite languages, and the values contained in the animation are easily grasped by the students (p. 158). One of many animations that introduce and serve the values of the Quran is 'Serial Si Riko' (SSR) or 'Riko the Series' in the English title.

SSR (Riko the Series) is an Indonesian animation series created and produced by *Garis Sepuluh*. Ever since it's first released on SSR YouTube Channel in 2020, the animation has received a lot of viewers. The subscribers of the SSR YouTube channel from November 9th, 2019 until May 9th, 2022 are recorded to be 1.49 million subscribers, while the animation itself has been viewed 338,875,453 times (<https://www.youtube.com/c/RikoTheSeries/about>). The popularity of SSR can be obtained due to several reasons, they are: 1) animation quality; 2) segmentation of edutainment themes (Islamic values); and 3) the wide range of viewer targets. The range of audience of SSR animation is from 4 to 15 years old which has different focuses. As stated by Wisnu, one of the founders of SSR, the engaging and entertaining animation is suitable for children under 10, while the science and general knowledge animation will attract children aged 10 and over (Saputra, 2020).

Interestingly, SSR does not only convey Islamic values only, but it also conveys Quran verses in the Murrotal Edition. This is what makes SSR not only a medium to introduce Islamic values, but also a medium to introduce Quran, especially for the children. In addition,

there are only a few Indonesian animations that introduce and air Murrotal Edition. Hence, The Murrotal Edition of SSR becomes an interesting object to explore in research.

SSR has been chosen as research objects before, one of them are research by Nur'afiatus et al. (2022) entitled "*Analisis Nilai-Nilai Pendidikan Akhlak dalam Serial Animasi Riko the Series dan Relevansinya terhadap Pembelajaran Akidah Akhlak di MI. Sa'dah, et al. (2020)* conducted qualitative research with Pierce's semiotics which aims to identify the values of moral education in SSR and its relevancy to the subject of *Akidah* (creed) and *Akhlak* (behavior) in the low level of Madrasah Ibtidaiyah (MI). The result showed that in the SSR, there are: (1) Behavioral Islamic values (*Akhlak*); (2) Materials related to *Akhlak* (creed) and *Akidah* (creed) in the low level of MI (I, II, and III); (3) The relevance between the values of *Akhlak* education in the series and subjects related to *Akhlak* and *Akidah* in the lower levels of MI is seen in terms of the subject matter based on the PAI (Islamic Education) and Arabic in Madrasah (Sa'adah et al., 2020).

Another research was conducted by Rahmayati, et. Al (2021) entitled "*Pendidikan Karakter dalam film animasi Riko the Series produksi Garis Sepuluh*". It is qualitative descriptive research that applies content analysis techniques. The focus is on analyzing and describing the values of character education in SSR. The result showed that Riko (the main character) has several superior character traits, they are (1) religious; (2) inquisitive; (3) conscientious; (4) creative; (5) independent; (6) appreciative; and (7) responsible (Rahmayanti et al., 2021).

Both previous research act as proof that SSR has the quality to be made as a research object in the field of education. However, this current research is different from previous ones as this research focuses on exploring the visualization of SSR Murrotal Edition on how it introduces the Quran. SSR Murrotal Edition, there are the animations (visualization) and the recitations (audio). Siddiq and Hamidi (2015) explained that the use of visuals in the form of images of two or more dimensions is more able to contain messages for children (p. 151). However, the delivery of the messages has to be adjusted to the theme, so that the recipient of the messages (children) does not get confused in understanding the messages. Henceforth, the questions are 1) How is the cohesion between the audio and visual in the video related to the subject of the surah? (2) Are the visualizations used in the video animation compatible to introduce the surah? These questions then led to the purpose of this research, namely to find out how the visual content of the SSR Murrotal Edition in introducing surahs in the Quran?

Methods

On the SSR YouTube channel, as of May 3rd, 2022, there are 81 murrotal videos in total with 79 videos that can be publicly accessed on the Murrotal Playlist. The videos are murrotal surahs, verses, or the recitation of Juz 30 of the Quran. The samples used in this research are chosen randomly as the data source. The samples are the episodes of Surah At-Tin taken from SSR Murrotal Edition. Even though the samples are not capable of determining the cohesion of visualization constructions of SSR Murrotal Edition, the videos are capable to provide perspectives on the visualization constructions carried out in the SSR Murrotal Series. The videos of SSR Murrotal Edition, Surah At-Tin episode, is chosen because the surah is one of the 'Short Surahs' which are taught from the early childhood and elementary levels. The video of SSR Murrotal Edition: Surah At-Tin Episode is 3 minutes and 52 seconds long. The method used in this research is descriptive qualitative. Ali (2018) explained that this method discusses the qualities associated with the meaning and understanding of the object of the research. Meanwhile, the result of this research will be in

the form of the data conclusions to give an overview of the presentation of analysis results related to the focus of the study (pp. 84-86).

The current research aims to find out how the visualization constructions of SSR Murrotal Edition act as media to introduce Quran. The visualization of SSR is considered a part of the film. This is because, although SSR is an animation, it also contains what Ali (2015) called an image representation system that constructs the relationship between meaning and the messages it wants to convey to those who want to see it (p. 17). The focus of this research is only on the aspect of visual cohesion, not on the aspect of the substance of the verses, and interpretations of the Quran verses in the research object video. Ergo, the research approach applied in this research is semiotics. The visual and the verbal recitation of the verse becomes the realms of the signifier, while the substance of the content value is the realm of the signified of this research.

The visualization of SSR Murrotal Edition is preserved as a text of meaning of the language which means that the elements present in the video are seen as objects, such as sounds, words, expressions, clothing, and others that have functions to convey messages. These elements are the ones that Hall (2003) argued as a function of a sign which describes concepts, ideas, and feelings so that others can read, perceive, and interpret the image as intended (p. 5). Therefore, the theory used as a tool to analyze in this research is the theory of semiotics-signification proposed by Ferdinand de Saussure. Signification theory is one of the concepts of structuralism. This theory is based on the idea that the text of language is a system and a structural abstraction found in human cognition. Saussure (Hall, 2003) explained that language is a system of signs and the production of meaning depends on the language. He further explained that language as a sign consists of two elements, namely signifier and signified. The signifier is the physical existence while the signified is the mental concept (p. 31). This research uses signification theory to determine the cohesion of signifiers and signified as signs in the research data.

Findings & Discussion

In this research, it is clear that the video of SSR Murrotal Edition: Surah At-Tin Episode uses visual and audio significations. The visual significations become signifiers of the signified of Surah At-Tin recitation. Hence, as a whole, it becomes a complete visual sign which is easy to comprehend by children. There are six (6) parts of the SSR video; (1) the opening of the video; (2) the section header; (3) the opening of the surah; (4) the visualization during the recitation of the surah; (5) the second reading section; (5) the third reading section. The SSR video also uses two forms namely; (1) using visuals that have a relation with Surah At-Tin; (2) using narrative visuals which do not have a form relation with Surah At-Tin verses. The first form is used in the first and second verses of Surah At-Tin, while the second form is used in the third verses until eight verses of Surah At-Tin.

The visualization of SSR: Surah At-Tin Episode can be seen in table 1. The SSR video of Surah At-Tin episode has a *takrir* (threefold) pattern or three times repetitions. This pattern is assumed to be an attempt to introduce and familiarize the children as an audience, as well as to familiarize Surah At-Tin. The pattern and the significance of the video function as educational media to introduce Surah At-Tin to children.

Table 1: The Visualization of SSR Murrotal Edition: Surah At-Tin Episode

Scene	Picture Narration	Audio
Video Opening	Riko and Q11.	Riko invites the viewers to watch SSR.
Section Header	Riko, tree stalks with figs, SSR logo, a man and a woman illustrated with Gamis and Abaya, setting in Middle East nuances.	Riko mentions Surah At-Tin.
The Opening of The Surah	Q11, Riko's father appeared to be fascinated by a device that can project a pictorial light.	Basmala
Verse 1	Picture of figs and olives, as well as verse 1 of Surah At-Tin and its Indonesian translation.	Audio of a child reading verse 1
Verse 2	Mount Sinai	Audio of a child reading verse 2
Verse 3-8	Rko's father, Riko, and Q11 are shown consecutively as if they are having a dialogue	Audio of a child reading verses 3-8
Section 2	Riko is seen to be reading Quran and Q11 is behind the number of 2 in Arabic. Then, the number two is displayed in Arabic and Indonesian.	No Audio
Section 3	Riko is seen to be reading Quran and Q11 is behind the number of 2 in Arabic. Then, the number two is displayed in Arabic and Indonesian.	No Audio

Visual Signification of SSR: Surah At-Tin Episode

Surah At-Tin belongs to the *Makiyyah* category which means that the surah was revealed when the Prophet Muhammad was in the city of Makkah and before he migrated to the city of Medina. According to Quran and its translation published by the Indonesian Ministry of Religious Affairs (*Kemenag RI*) in 2021, Surah At-Tin is an affirmation that a person is noble when he is a believer and does good, and is damned when he disobeys and does evil (p. 717). Shihab explained in *al-Lubab* book that Surah At-Tin is a description of a man seen from the aspect of perfection of creation, identity, as well as the causes of his own falls (p. 679). Surah At-Tin consists of 8 verses and is the 30th Juz, after Surah Al-Buruj and before Surah Al-'Alaq. The name 'At-Tin' is taken from the word '*at tin*' in the first verse which means 'fig'.

SSR Murrotal: Surah At-Tin Episode video begins with a visualization of the character Riko who greets then climbs Q11. The video then continues to show Riko reminding the viewers to watch SSR, and pay attention to figures 1 and f 2. This visualization also appears in other SSR videos that are not Murottal editions, it can be said that this initial visualization is the opening pattern of the entire SSR videos.

The opening visualization is then followed by the visualization of the section header as seen in the following figure 3; The visualization displays the SSR logo which is a signifier of SSR. Riko with a serious expression of listening and thinking is shown afterward is also the element of a signifier. Illustration of a man in a robe and woman in a white abaya with a dome and roof-shape building background and brown coloring scheme. Hoed (2014) explained that fashion is a system (fashion) that covers elements of fashion of a certain place on a human body, as well as buildings, have systems (buildings) which both have their

respective meaning functions as a cultural structure (pp. 24-24). In this scope is the relation between fashion with culture, hence, fashion illustration and building shape become an element signifiers of the Middle East background. Another visualization is the stalk of a tree with figs. After that, the narrative of the text is "*Surat At Tin anak*" with references of yellow coloring on "At Tin" and white on "Verse (*Surat*)" and "Child (*Anak*)". The difference in the use of color according to Pandie and Ali (2022) is one form of marking as color is a form of non-verbal communication that has meaning (p.152). In this context, it can be interpreted as a signifier that video segmentation is for children. The picture narrative is reinforced by audio as signified by Riko who mentions "Surah At-Tin" which corroborates the substance of the video is surah at-Tin intended for the age of the child. The signifier and signified are signs that this scene is the opening section header of the recital Surah At-Tin for children.



Figure 1

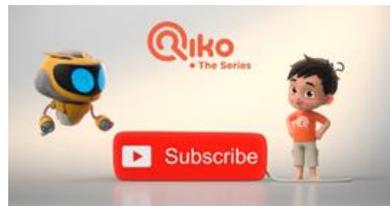


Figure 2



Figure 3



Figure 4



Figure 5



Figure 6



Figure 7



Figure 8



Figure 9



Figure 10



Figure 11

The next visualization is Q11, the light projection tool and Riko's father in fascination are seen, see figure 4 for the projector tool image. At the time of the visualization of this scene, the audio of the recitation of the surah begins, *Basmala* can be seen in the picture, followed by the first verse of Surah At-Tin. When the audio recites verse 1, the visualization shown is adjusted figs and olives. Green olives are shown on the right and 3 figs with one fruit

opened are on the left. The visualization also displays the writing of verse 1 of Surah At-Tin with its Indonesian translation, see figure 5.

Shihab (2012) explained that in Surah At-Tin, the word '*at-Tin*' is related to the place where the fig tree grows, or the place where the Prophet received divine revelation, and '*az-Zaitun*' is also related to the place where the olives trees are, or the place of The Prophet 'Isa (as), received revelation (p. 680). According to Quran and its interpretation (2012), there are those who argue that *tin* (figs) and *zaitun* (olives) are the names of the fruit known in the present day, which shows the benefits of the fruits. There are also those who argue that what is meant is the place where many tins and olives grow, namely Jerusalem, where the Prophet 'Isa (as) was born and received revelation (p. 710).

In this video, the signifiers shown focus more on the shape of the fruit than figs and olives. This visual signifier is substantially to build signs related to figs and olives mentioned in the 1st verse of Surah At-Tin. It is considered solid to introduce by illustrating figs and olives, especially because these fruits are not popular in Indonesia. The same thing is done in the 2nd verse, which displays a barren mountain with a bright sunset in a clear sky, then the text of the 2nd verse of Surah At-Tin with its Indonesian translation, see figure 6.

The barren mountain displayed is a signified of the characteristics of the mountains in the Middle East area, which is affirmed by audio and text stating Mount Sinai. Based on Quran and its interpretation (2012), it is mentioned that the hill of Sinai is where the prophet Moses received his revelation (p. 711). In the context of early childhood education to introduce Surah At-Tin, the cognition visualization of these objects as signifiers and signified are on spot. Hoed (2014) explained that the relation and conformity between signifiers and signified is the sign that develops denotative and connotative meanings (pp. 44-45). Children who watch the video will perceive the meaning of the sign as an information signal for both verses better. Siddiq and Hamidi (2015) explained that the recipient of the message perceives visual information signals through the eyes, then processed in the visual context and continued to an area of the brain called Angular Gyrus, then forwarded to Wernicke's area to be interpreted, then the information that has been understood goes into the part of the brain memory that functions to store information (p. 150). This means that in cognition, children will more easily store memories related to these verses.

Furthermore, in verses 3 until 8, the pattern of visualization construction changes. SSR no longer displays specific visuals as in verses 1 and 2 but rather the appearance of Riko's father, Riko and Q11 consecutively changed, see figures 7-9.

The visual signifier is thus the three figures with narrative signified conveying something, which in this context is assumed as discussion of verses 3 until 8 of Surah At-Tin. Visual construction is a denotative sign of a father conveying a message to his son (Riko). The concept conveys the connotation of introducing the Quran as part of a father's duty as the head of the family. The visual constructs Riko's father explaining to Riko who listens and responds. The visual seems to be a sign that narrates Riko's father is explaining the subject of Surah At-Tin to Riko. The main points of Surah At-Tin as mentioned in the Quran and its interpretation (2012), are human beings are the best creatures physically and spiritually, but they will be made very low-key if they do not believe and do goods; Allah (God) is the Best Judges of All (p. 707). The conclusion is that when the audio recites verses 3 until 8, the visuals are not displayed specifically related to the context of each verse. However, the visual displays the narrative of the image as if Riko's father is explaining the content of the surah to Riko and Q11.

In the next visual, see figure 10 featuring Riko and Q11. Riko is seen to be reading Quran and Q11 is behind the number two in Arabic. These two figures wear *peci*, then there is also the text of the number 2 (two) in Indonesian and Arabic. This visual is a sign between the first reading and the second reading of Surah At-Tin. After visual figure 10, the visual will repeat from the beginning until the end, and later will appear visuals similar to figure 9, only the text of numbers and writing turns into three (3). This visual is a sign between the third reading of Surah At-Tin.

The visual section seems to be used as a sign between surah recitations, so overall the video, the duration of 3 minutes 52 seconds, Surah At-Tin is recited three times. The strategy of repeating the surah recitation is in accordance with the intended segmentation concentration standard. Because, as Siddiq explained, et al. (2020) there are differences in thinking power, language skills, concentration range, and child capture based on ages; the age up to 4 years is 7 minutes; 4-8 years is 10-15 minutes; The age of 8-12 years is up to 25 minutes (p.138).

The recitation of Surah At-Tin three times is an attempt to introduce the surah to children, as well as to familiarize the surah. This is called *takrir* or repetition. It is because according to Siddiq, et al. (2020), visuals and audio will have an impact on the affection side of the viewer/audience and what is conveyed will be able to settle long in his mind at the end (p. 141). Videos with visual and audio signifiers and signified become a sign to convey Surah At-Tin so that the children's cognition can recognize and know Surah At-Tin.

Based on the description of the signification of the visual video SSR Murrotal Edition: Surah At-Tin Episode, it can be said that the video falls into the category of educational video narrative as according to Siddiq, et al. (2020), among the characteristics of an educational narrative are; conveying moral and religious messages/values, enriching inner experiences, building emotional closeness, comforting and assisting the process of impersonation of good deeds (p. 138). SSR video: Surah At-Tin episode becomes a medium to introduce Surah At-Tin to children.

Conclusion

Animation can be used as a learning medium to introduce Quran. The purpose of this research is to find out the construction of the visualization of the SSR Murrotal Edition in the Surah At-Tin episode related to the aspects of visual cohesion. In this research, it is known that SSR: Surah At-Tin episodes show visual and audio signification. Structurally it is known that there are six (6) parts of the SSR video; (1) the opening of the video; (2) the header section; (3) the opening of the surah; (4) visualization during the recitation of verses; (5) second reading section; (6) third reading section.

SSR videos of Surah At-Tin episodes use two forms of visual patterns; (1) visualization with the relation of forms related to verses 1 and 2 of Surah At-Tin; (2) Visualization narratives which have no specific form relation related to verses 3 to 8 in surah at Tin. The video also uses a pattern of repetition three times to familiarize Surah At-Tin. The video has a solid visual signification construction that can serve as a medium to introduce Surah At-Tin to children

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