

## Readiness Of Students' Intelligence Quotient In Learning Nahwu Material

Received 2024-12-02

Accepted 2025-12-23

Published 2026-1-12

**Danial Hilmi<sup>1</sup>, Halimatus Sa'diyah<sup>2</sup>, Nur Toifah<sup>3</sup>**

<sup>1,2,3</sup>Pendidikan Bahasa Arab, FITK,

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

hilmi@pba.uin-malang.ac.id<sup>\*1</sup>, dzahhatsa@pba.uin-malang.ac.id<sup>2</sup>,

nur.toifah@uin-malang.ac.id<sup>3</sup>

**To cite this article:** Hilmi, Danial., Sa'diyah, Halimatus., Toifah, Nur. (2026). Readiness Of Students' Intelligence Quotient In Learning Nahwu Material. Ijaz Arabi: Journal of Arabic Learning, 9 (1), 54-63, DOI: <https://doi.org/10.18860 /ijazarabi.V9i1.30174>

### Abstract

This research aims to determine the level of student Intelligence Quotient in the Nahwu learning process at UIN Maulana Malik Ibrahim Malang. The approach used in this research is a quantitative approach that measures students' Intelligence Quotient level regarding their mastery of Nahwu material. The data in this research are the results of tests on students' Intelligence Quotient in Nahwu learning. The data sources are students from the Arabic Language Education Study Program and students from the Humanities Study Program. Data collection techniques is questionnaires. The results of this research show that the intelligence quotient level of students in the Nahwu learning process at UIN Maulana Malik Ibrahim is good, with an average of 75.31, where students can absorb Nahwu material well and develop according to optimal potential. The percentage is 7% have superior intelligence, 13% have high intelligence (standard), 53% have average intelligence (normal), 17% have low intelligence (standard), and 10% have below average intelligence. Thus, the intelligence possessed by the majority of students is relatively standard and tends to be able to follow the Nahwu learning process.

**Keywords:** Nahwu Material; Learning; Intelligence Quotient

### INTRODUCTION

Nahwu learning aims to understand Arabic grammar in depth through the study of *amil* and *ma'mul*, as well as the rules of Arabic that are not possessed by other languages (Mualif, 2019). Its mastery will form students' mastery in understanding Arabic texts receptively and writing them productively (Muslim et al., 2022). The objectives of Nahwu learning include equipping rules to be error-free, leading to logical thinking that can distinguish structures, getting used to making analogies so that the correct language style is obtained, practising to follow patterns taught orally and in writing, developing mastery of heard and written texts, and being able to actualize rules in language skills.

In the Nahwu learning process in the Arabic Language Education and Arabic Language & Literature study program at UIN Maulana Malik Ibrahim Malang, students have yet to be able to analogize the material in the use of the right language style. There are often mistakes in making examples of the structure of the Nahwu rules that have been studied, as the results of the final semester exam for students in the Nahwu course, where around 55% of students still seem confused in practising the material that has been learned in compiling the correct amount. This goes hand in hand with the intelligence and

emotions of students when learning Nahwu, so it also affects their complete understanding of it.

On the one hand, students' expertise in understanding the concept of Nahwu is seen as immature due to their educational background. Some have never taken Nahwu material and are also immature in understanding it, which impacts the learning process. This certainly makes the learning process in the classroom need to be handled intensively and effectively so that the learning experience has optimal value.

In the process of learning Nahwu, it was also found that students who have Nahwu skills also have the ability to master other materials and vice versa. Students who lack mastery of Nahwu material also lack in other materials, so researchers see that there is a correlation between intelligence and mastery of Nahwu, which incidentally requires a mature conceptual framework in students.

Regarding the indicators of students who have a high Intelligence Quotient, they have the following characteristics: have sensitivity in learning, uncomfortable with many people, able to cultivate intelligence and creativity together, able to adapt to a new environment, have a focus on learning so that they do not care about their circumstances, have productive hours even though they often stay up late, thirst for more learning, likes challenging activities, and often talks to themselves (Anglim et al., 2022; Williams et al., 2023). This intelligence certainly encourages students to learn the rules of Nahwu easily and quickly, which results in its success (Khairally, 2023).

The facts found in the Nahwu learning process, as observed during the Nahwu learning process in odd semesters, explained that students who have good learning results have independent learning patterns and are more happy with challenging activities with the fact that the student actively ask questions for development in mastering the material. However, some students seem to comment more often, such as asking for rules that may be experienced by students so that they can speed up their grasp of the material .

Therefore, the intelligence quotient contributes to the success of Nahwu learning, which incidentally involves brain work in producing memory and experience good enough to explore understanding in various forms, both theoretical and applicative. According to neurolinguistic theory, learning success can be achieved by optimizing both the left and right brains so that logical skills in language and memory strengthening can be achieved (Prat et al., 2023; Wahyuni et al., 2024).

Related to the level of development of students' IQ in learning Nahwu, neurolinguistics is a perspective that can explore further student intelligence. As explained by Sastra (2010: 9), neurolinguistics is a linguistic study that discusses the structure of the brain in processing language and several disorders that inhibit language development (Sastra, 2020).

There are several studies related to this, such as research conducted by Fatkhul Munir (2016) entitled The Influence of Intellectual Intelligence and Spiritual Intelligence on Arabic Language Learning Achievement of MTs Sudirman Pracimantoro Wonogiri Students for the 2015/2016 Academic Year (Munir, 2016). and Danial Hilmi (2017) entitled al-Qawaaid al-Sharifiyyah Learning System in Indonesia in a Neurolinguistic Perspective (Hilmi, 2017). In this regard, the researcher considers it essential to study the affirmation of students' IQ in Nahwu Learning. The above research shows that the process of learning Arabic, in general, and Nahwu, in particular, needs to pay attention to how students possess intellectual intelligence in order to obtain optimal learning.

## METHOD

The approach used in this study is a quantitative approach that intends to measure the level of *students' Intelligence Quotient* in mastering Nahwu material. The data obtained will be generalized to the segment of Nahwu learners seen from the aspect of intelligence possessed. The implementation of this research intends to measure the level of intellectual intelligence of students participating in the Nahwu learning process.

Population is the entire society to be researched. It tends to respond to research needs. At the same time, a sample is a part of the population that represents the entire society so that it can represent and manifest the response given (Sugiyono, 2013). In this study, the population is the whole number of students who have taken both Nahwu courses: *al-Nahwu* and *al-Nahwu al-Tathbiqi* for students of the Arabic Language Education study program and *Nahwu lil Mubtadi* and *Nahwu lil Mutawassith* for students of the Arabic Language and Literature study program where in the fourth-semester students have taken these two courses. Meanwhile, the sample in this study consisted of students who filled out questionnaires and took tests, a total of 75 students of the Arabic Language Education study program and 105 students of the Arabic Language and Literature study program.

The data needed in this study is the test results on the Intelligence Quotient of students in Nahwu learning. The data sources required are students related to their Intelligence Quotient and several documents related to the results of research on Intelligence Quotient. Furthermore, data collection techniques are a set of methods used to dig up data with several activities taken according to the data needed (Moleong, 2007). In this regard, this research was carried out through the excavation of questionnaire data on intellectual intelligence through several characteristics possessed by students to be processed at what level of student intelligence when participating in the Nahwu learning process.

## RESULTS AND DISCUSSION

### Level of Student Intelligence Quotient in Nahwu Learning at UIN Maulana Malik Ibrahim Malang

The intelligence of students is still a determinant of learning success, so the process that is passed also provides significant progress (Sari, 2022). This is none other than because the influence of student input is also proportional to the output, although it is not absolute the success of learning (Astuti et al., 2019). The thinking intelligence possessed by students in learning languages also goes hand in hand with the habituation of language activities so that it will determine the completeness of learning, especially in involving the application of the knowledge possessed (Toifah & Al Faruq, 2021).

Intelligence Quotient is related to how students become comfortable managing their brains and memories and processing them in language activities. In Nahwu learning, the ability to analyze and apply the concept of Nahwu also requires intellectual intelligence (Hakim, 2013).

Among the indicators of intellectual intelligence are: there is sensitivity in learning so that all activities cannot be separated from the search for knowledge and its application, it is more comfortable to learn when it is in the right situation and not crowded, creativity in processing and applying its abilities (Beaty et al., 2021), being able to adapt to a new environment, having high concentration in various situations (Erostarbe-Pérez et al., 2022), time is used for productive things so that sometimes there is no time

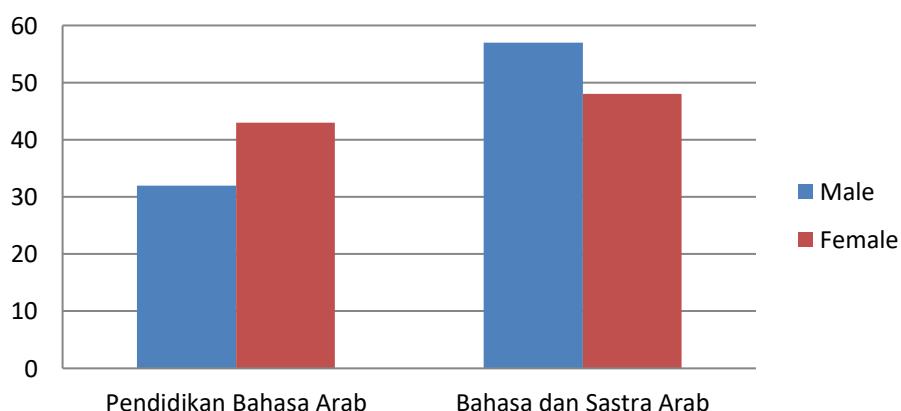
limit, are happy with activities that show challenging situations and seem to often talk to themselves to express themselves.

Intellectual intelligence in Nahwu learning is needed as a controller to strengthen material related to grammar and structures that must be understood, as well as a regulator of the ability to express ideas in the form of exercises and practices. Usually, this intelligence will encourage students to be able to capture every material conveyed and processed in long-term memory as a provision to form language acquisition through strengthening the grammatical arrangement in question.

Based on the results of data excavation related to the level of intelligence quotient in students, the results of data collection from 180 respondents from the Arabic language and Arabic language and literature education study program were obtained. The data was collected from students who have taken two marketing nahwu courses, in which the Arabic language education study program has taken the Nahwu and Nahwu Tathbiqi courses. In contrast, in the Arabic language study program, the Nahwu lil mubtadi and Nahwu lil mutawassith courses were taken. Nahwu learning activities in both study programs are carried out by presenting theoretical and practical concepts so that several indicators related to intelligence quotient are obtained.

This presentation of intellectual intelligence is reflected in several Nahwu learning activities, both from the ability to absorb material and the ability to apply concepts in reading and writing texts. The following is the distribution of respondents related to the level of intelligence quotient.

**Distribution of Student Respondents**



*Figure 1. Distribution of Student Respondents*

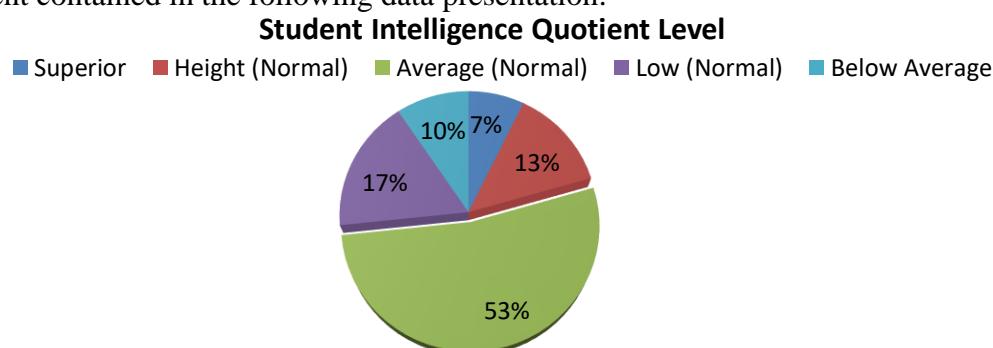
The number of respondents that can be collected in this study is 180 students from both study programs at UIN Maulana Malik Ibrahim Malang who have taken the *Nahwu Tathbiqi* or *Nahwu lil Mutawassith* courses. Regarding the figure above, the data obtained from the respondents is reflected in 32 students and 43 female students in the Arabic language education study program and 57 students and 48 students in the Arabic language and literature study program.

The respondents, as referred to in the presentation above, have been considered to meet the intended criteria because the material achievements in both are sufficient to be measured. The distribution of data mining has been carried out to explore the level of

intelligence quotient in nahwu learning so that it can be known how ready students are to capture material quickly and precisely.

Students who have a good intelligence quotient will have a higher level of mastery of nahwu, especially in terms of the speed of absorbing material. However, it may be done in a short time to show the ability to master Nahwu. The number of samples represents all students who have taken the two courses, so they are eligible to be tested for intelligence.

The selection of respondents has a specific purpose of finding the relevance of intellectual intelligence, which will be explored for its influence on the mastery of Nahwu. Thus, intellectual intelligence has been illustrated from several tests related to intelligence quotient contained in the following data presentation:



**Figure 2. Student Intelligence Quotient Level**

Judging from Figure 2 above, it appears that the level of intelligence quotient is dominated by students who have average intelligence, where students' ability to reason, observe problems and the level of focus on the learning process and the ability to be creative with the knowledge learned, especially in nahwu learning, are in an average position, and this is classified as normal because the majority of students indeed owns this level. In this regard, here is a detailed description of the quantity and indicators of intelligence quotient:

**Table 1. Quantity and Indicators of Student Intelligence Quotient**

It	Categories	Quantity	Percentage	Indicators
1	Superior	13	7 %	Perfectly Receiving Nahwu Grammar Material
2	Height (Normal)	24	13 %	Very Good to Receive Nahwu Grammar Material
3	Average (Normal)	95	53 %	Good in Receiving Nahwu Grammar Material
4	Low (Normal)	31	17 %	Enough to Receive Nahwu Grammar Material
5	Below Average	17	10 %	Lack of Receiving Nahwu Grammar Material
	Sum	180	100 %	

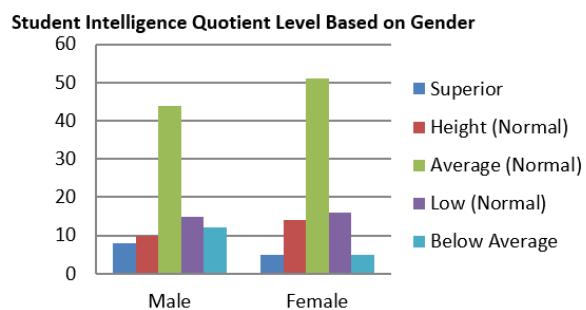
The table above shows that the average (normal) level dominates the level of intelligence quotient of UIN Maulana Malik Ibrahim students, so it is considered relevant enough to capture nahwu material properly and normally. Based on the data that has been collected, the following is the presentation of the tabulated results, namely that 7% of 13 students have a superior level of intelligence quotient in the sense of having perfect or far above average skills to receive the material.

13% of 24 students have a high (normal) level of intelligence quotient in the sense of having excellent skills in receiving material. Then, 53% of 95 students have an average (normal) level of intelligence quotient in the sense of having good skills in grasping material even though it is not always in a stable state. This level is quite dominant,

reaching half of the respondents, which is 53%, so it is quite ideal to follow the nahwu learning process.

While 17% of 31 students have a low (normal) level of intelligence quotient in the sense that they have sufficient skills in grasping the material but are more dominant in not understanding the content of the nahwu material, and 10% of 17 students have a level of intelligence quotient below average in the sense that they are significantly lacking in the ability to grasp nahwu material so that they are often incomplete in understanding the material and inadequate nahwu learning outcomes.

Based on the data mentioned above, it can be explained that more than two-thirds of the respondents have a good or relevant intelligence quotient, which is around 73% (a combination of superior, high and average levels), which contains the meaning of readiness to understand excellent and relevant material to hone their skills. Meanwhile, 17% still need to be classified as adequate, so the development of Nahwu learning is seen as relatively slow, so more intensive assistance and massive group learning are needed. This condition is quite reasonable considering that the inputs of the two study programs do not all have a good level of intelligence quotient. Meanwhile, when viewed by gender, the distribution of student intelligence quotient levels is as follows:



**Figure 3. Student Intelligence Quotient Level Based on Gender**

Comparison of the level of student intelligence quotient in students who have studied two nahwu courses (*al-Nahwu* and *al-Nahwu al-Tathbiqi*, or *Nahwu lil Mubtadi* and *Nahwu lil Mutawassith*) based on gender as shown in the graph above, states that students who have superior intelligence quotient levels include: 8 students (8.99%) and 5 female students (5.49%) who generally have perfect and optimal intelligence to receive the material in its entirety.

Meanwhile, students who have a high level of intelligence (normal) include 10 students (11.24%) and 14 female students (15.38%) who generally have excellent intelligence and relatively receive material optimally. Likewise, students who have an average (normal) level of intelligence quotient include 44 students (49.44%) and 51 female students (56.04%) who have good intelligence in receiving material optimally so that it is still possible to vary learning collectively and independently.

In addition, some students have a low level of intelligence quotient (normal), including 15 students (16.85%) and 16 female students (17.58%) who have less intelligence, so they need assistance in terms of nahwu learning and are given some adequate examples. Some students have a below-average level of intelligence quotient, including 12 students (13.48%) and five female students (5.49%) who have below-average intelligence. Hence, the information acquisition process tends to be slow and needs intensive handling.

In general, the percentage of intelligence quotient levels of students and female students is still relatively reasonable even though the number of students is relatively higher than that of students. Still, at a superior level, there are more students, with a ratio of 8.99% of students and 5.49% of female students, and also a level below average, with a ratio of 13.48% of students and 5.49% of female students who provide intelligence potential to the student group. The groups with intelligence quotient levels based on gender did not differ significantly because there was still a balance in terms of percentages to know the sides of variation between the two groups.

Regarding the sample test that interprets the entire population, the researcher presents the results of the normality test to be able to know the quality of the distribution of respondents so that the accuracy in fulfilling the sample can be measured in the analysis of the level of student intelligence quotient in the following Nahwu learning:

**Table 2. Average and Standard Deviation of Student Intelligence Quotient**

One-Sample Statistics

	N	Mean	Std. Deviation	Std. Error Mean
Intelligence Quotient Level	180	75.3056	11.60480	.86497

Based on the measurement results shown in the table above, the overall student intelligence quotient is at a normal level with a mean of 75.3056, while the standard deviation reaches 11.60. This means that the average student intelligence quotient is quite good, there is no far gap to the mean, and the level of intelligence is spread or even.

**Table 3. Results of the t-Test of Student Intelligence Quotient Level**

One-Sample Test

	Test Value = 0					
	t	Df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Intelligence Quotient Level	87.061	179	.000	75.30556	73.5987	77.0124

The results of the t-test, as shown in the table, illustrate that t count = 87.061. T table is obtained with df = 179, sig 5 % (1 tailed) = 1.645. Because t table < of t counts (1,645 < 87,061), Ho is accepted, meaning that the highest level of student intelligence quotient of 70% is not proven, even more than expected, which is 75.3056. Thus, the results of the t-test show that the acquisition of data from the student intelligence quotient is relevant enough to represent all students.

**Table 4. Results of the Normality Test of Student Intelligence Quotient Level**

One-Sample Kolmogorov-Smirnov Test

		Intelligence Quotient Level
N		180
Normal Parameters <sup>a,b</sup>	Mean	75.3056
	Std.	11.60480
Most Extreme Differences	Deviation	.050
	Absolute	.043
	Positive	-.050
Kolmogorov-Smirnov Z	Negative	.668
Asymp. Sig. (2-tailed)		.764

a Test distribution is Normal.

b Calculated from data.

Based on the table above, the results of the Kol-Smirnov normality test are 0.668 and Asymp. Sig. is insignificant, which is 0.764 ( $> 0.05$ ), so it can be concluded that the data is normally distributed. Thus, in general, the level of intelligence quotient of UIN Maulana Malik Ibrahim Malang students is classified as good with an average of 75.31 and is very relevant to be able to absorb nahwu material well and be able to develop learning potential optimally.

The results of the normality test on the mapping of student intelligence quotient levels illustrate that the sample is representative enough to represent the overall student intelligence quotient in general. Thus, the level of intelligence quotient of students is good and has the ability to absorb Nahwu material and its implementation in reading Arabic texts and writing it in writing skills.

In this regard, it appears that the most dominant form of indicator lies in 88.89% of respondents who feel that they are trying to ask if there is material that has not been mastered, 86.22% of respondents feel obliged to deepen the newly learned nahwu material, 82.78% of respondents are trying to find an effective way to learn Nahwu on their own, 82.44% of respondents are trying to learn Nahwu material even though it is difficult to learn, and 81.56% of respondents feel that they are not satisfied with their mastery of Nahwu so that they are not satisfied with their mastery of Nahwu so that they are not satisfied with their mastery of Nahwu requires an effective learning pattern to help improve their abilities.

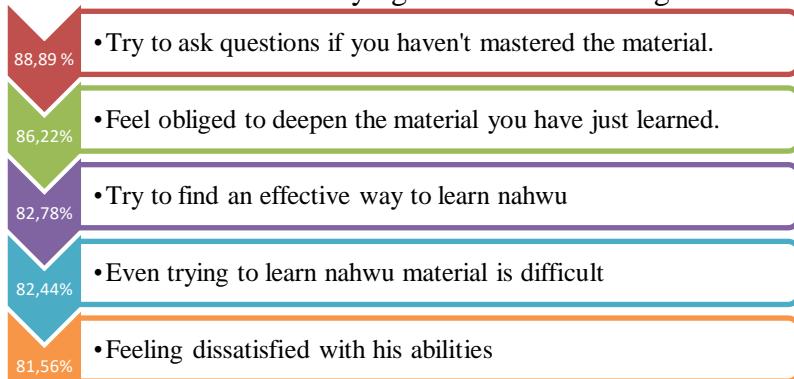
### Intelligence Quotient in the Nahwu Learning Process

A good learning pattern is needed in learning Nahwu, where the establishment of mastering the concept and its application in language skills needs to be formulated well in deepening the Nahwu material (Afifuddin, 2022). The main target of delivering Nahwu material, in addition to understanding the material, is also related to its implementation in the application of language skills. The classification of nahwu material is related to how conceptually it can be implemented in various forms, such as understanding the mastery of Arabic texts and understanding it in the form of a test of ability given through exam and practice schemes. Meanwhile, the applicative aspect is related to how what has been understood can be applied in understanding the form and content of the text related to the ability to restate the content of the text that has been read as well as how to perform the ability of rules that can be applied in various Arabic language skills (Muslim et al., 2022).

In this study, the number of respondents totalling 180 students from two Arabic Language and Arabic Language Education study programs at UIN Maulana Malik Ibrahim Malang who have taken *Nahwu Tathbiqi* and *Nahwu lil Mutawassith* courses with details of 89 students and 89 female students who have responded to questionnaires and tests that are followed related to their intelligence quotient. Normatively, students who have a good intelligence quotient will be able to absorb and implement various skills they have, especially in presenting the material they master (Permata et al., 2024). The ability to learn Nahwu can be reflected in their ability to implement an understanding of the various language skills they have. Therefore, students who lack the intelligence quotient aspect will also need to improve in absorbing the material studied.

In the implementation of the Nahwu learning process, adequate intelligence quotient is needed, especially to provide provisions in carrying out optimal learning activities. The characteristics of students who have are not always the same because the

patterns and expressions in completing learning are not always the same. Thus, the most dominant indicators for students in carrying out Nahwu learning are as follows:



**Figure 4. The Most Dominant Indicator of Intelligence Quotient**

The indicators above show that students who have a high intelligence quotient will try to dig deeper and tirelessly continue to learn even though the material seems difficult. In addition, often, students despair and see that nahwu is difficult after learning efforts have not yet yielded results. The condition of not being optimal in learning has implications for learning outcomes and also the absorption of memory to be able to relate past material with the material studied, of course, must involve strategy and maturity in attitude and genius to manage incoming information and how students can explore the understanding that exists in them to learn Nahwu.

## CONCLUSION

Based on the results of the presentation of data analysis and discussion of research results, the conclusion in this study is that the level of Intelligence Quotient of students in the nahwu learning process at UIN Maulana Malik Ibrahim is good with an average of 75.31, where students can absorb nahwu material well and develop according to optimal potential. The percentages are 7% have superior intelligence, 13% have high intelligence (normal), 53% have average intelligence (normal), 17% have low intelligence (normal), and 10% have below-average intelligence. Thus, the intelligence possessed by most students is relatively standard and tends to be able to follow the nahwu learning process.

## REFERENCES

Afifuddin, M. (2022). Penguasaan Kaedah Nahwu sebagai Upaya Meningkatkan Kemampuan Membaca Bahasa Arab. *CENDEKIA*, 14(02), 275–281. <https://doi.org/https://doi.org/10.37850/cendekia.v14i02.344>

Anglim, J., D., P., Dunlop, Wee, S., Horwood, S., Wood, J. K., & Marty, A. (2022). Personality and intelligence: A meta-analysis. *Psychological Bulletin*, 148(5–6), 301–336. <https://doi.org/https://doi.org/10.1037/bul0000373>

Astuti, A., Waluya, S., & Asikin, M. (2019). *Strategi pembelajaran dalam menghadapi tantangan era revolusi industri 4.0*. 2(1), 469–473.

Beaty, R. E., Zeitlen, D. C., Baker, B. S., & Kenett, Y. N. (2021). Forward flow and creative thought: Assessing associative cognition and its role in divergent thinking. *Thinking Skills and Creativity*, 41, 1–15. <https://doi.org/https://doi.org/10.1016/j.tsc.2021.100859>

Erostarbe-Pérez, Reparaz-Abaitua, Martínez-Pérez, & Magallón-Recalde. (2022).

Executive functions and their relationship with intellectual capacity and age in schoolchildren with intellectual disability. *J Intellect Disabil Res*, 66(1–2), 50–67. <https://doi.org/https://doi.org/10.1111/jir.12885>

Hakim, A. R. (2013). Mempermudah pembelajaran ilmu nahwu pada abad 20. *Jurnal Al-Maqayis*, 1(1). <https://doi.org/https://doi.org/10.18592/jams.v1i1.96>

Hilmi, D. (2017). Sistem Pembelajaran Al-Qawa'id Al-Sharfiyah Di Indonesia Dalam Perspektif Neurolinguistik. *Tarbiyatuna: Jurnal Pendidikan Ilmiah*, 2(1), 119–147.

Khairally, E. T. (2023). *9 Ciri-Ciri Orang Yang Memiliki IQ Tinggi Dan Kebiasaan Uniknya [Computer software]*. <https://www.detik.com/>

Moleong, L. J. (2007). *Metodologi penelitian kualitatif edisi revisi*.

Mualif, A. (2019). Metodologi Pembelajaran Ilmu Nahwu dalam Pendidikan Bahasa Arab. *AL-HIKMAH (Jurnal Pendidikan Dan Pendidikan Agama Islam)*, 1(1), 1–11. <https://doi.org/https://doi.org/10.36378/al-hikmah.v1i1.60>

Munir, F. (2016). *Program Studi Manajemen Pendidikan Islam Program Pasca Sarjana Institut Agama Islam Negeri Surakarta Tahun 2016*.

Muslim, B., Wildan, T., Saman, S. M., Sufyan, N., & Mawar, S. (2022). The Arabic Language Contribution to The Istimbāt in Islamic Law of Acehnese Scholars. *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam*, 6(1), 224–243. <https://doi.org/10.22373/sjhk.v6i1.11732>

Permata, I., Asbari, M., & Aprilia, M. (2024). Pengaruh Kecerdasan Intelektual dan Kecerdasan Emosional dalam Perspektif Neurosains di Dunia Pendidikan. *Journal of Information Systems and Management (JISMA)*, 3(2), 60–64. <https://doi.org/https://doi.org/10.4444/jisma.v3i2.959>

Prat, C. S., Gallée, J., & Yamasaki, B. L. (2023). Getting language right: Relating individual differences in right hemisphere contributions to language learning and relearning. *Brain and Language*, 239, 1–10. <https://doi.org/https://doi.org/10.1016/j.bandl.2023.105242>

Sari, R. I. (2022). Analisis Kemampuan Numerik Ditinjau dari Intelligence Quotient (IQ) Siswa Kelas VIII SMP. *Venn: Journal of Sustainable Innovation on Education, Mathematics and Natural Sciences*, 1(2), 26–30. <https://doi.org/https://doi.org/10.53696/2964-867X.73>

Sastra, G. (2020). *Neurolinguistik Suatu Pengantar*. Alfabeta.

Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif Dan R & D* (19th ed.). Penerbit Alfabeta.

Toifah, N., & Al Faruq, U. (2021). The teaching of Indonesian culture-based speaking skills using the textbook "al-Arabiyah lil Hayah. *Izdihar: Journal of Arabic Language Teaching, Linguistics, and Literature*, 4(2), 211–224. <https://doi.org/https://doi.org/10.22219/jiz.v4i2.17268>

Wahyuni, N., Astina, T., & Rukiyah, S. (2024). Peranan Neurolinguistik Terhadap Rekayasa Bahasa. *Innovative: Journal Of Social Science Research*, 4(3), 2325–2332. <https://doi.org/https://doi.org/10.31004/innovative.v4i3.10764>

Williams, C. M., Peyre, H., Labouret, G., Fassaya, J., García, A. G., Gauvrit, N., & Ramus, F. (2023). High intelligence is not associated with a greater propensity for mental health disorders. *European Psychiatry*, 66(1), e3. <https://doi.org/https://doi.org/10.1192/j.eurpsy.2022.2343>