



Kognitif: Jurnal Pendidikan dan Inovasi Pembelajaran

| ISSN (Online) [3089-0780](https://issn.org/3089-0780) |
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DOI: <https://doi.org/10.63217/kognitif.v2i3.394>



Redu Cultural Elements and Characters of The Characters in the Play Novel Elephant Mada Oath in Manguntur Work Sky Kresna Hariadi

Sujoko Sujoko

¹Universitas Batanghari Jambi, Jambi, Indonesia

Corresponding Author: sujoko@unbari.ac.id

Abstract: The purpose of this research is to describe the cultural elements and the characters in the novel "Gajah Mada Sampah di Manguntur" written by Langit Kresna Hariadi. The method of the research is analytical descriptive in which the process of analyzing and describing the main object of the research. Based on the analysis of the research, it can be concluded that the novel "Elephant Mada Oath in Manguntur" includes cultural elements, especially Javanese culture in the Majapahit Kingdom era. These matters can be seen from the structure of the event on the novel. The element of reliance towards many things such as belief in the power of dreams and belief in the power of magic are found in some sequences of the stories. Furthermore, the other element of culture can also be seen from this novel, such as information technology as an interesting fact in which the bird in the Majapahit era is used as a tool to deliver information. Moreover, another element of culture that is shown in this novel is the domination of elements of language. The characters appear in the The novel is divided into 5 (five) characters which are identified as strong characters, such as the character of Gajah Mada. While being a caring person, he also protects his country and the people who need protection. Besides, he can also work on a team in solving tasks. Moreover, the character of Elephant Enggon is also identified US a strong character in the novel. He is a mainstay who has a unique and deft character. Then, there is a Pradhabasu character who also has a unique character. Beside his good and nice character, his ability is in kanuragan (spiritual ability) is an interesting thing in this novel. The next character is Prabu Putri Dyah Wiyat who has an honest character which can be seen from her utterances in saying things with honesty in which she said that she was ever involved in a forbidden relationship.

Keywords: Culture, Characters, Novel

INTRODUCTION

Literature is a work of art. Therefore, every work of art created by an artist or writer carries a message and contains elements of a particular society's culture, whether present or past. Uncovering a literary message requires in-depth research; otherwise, the process of discovering the message will be difficult (Braca & Dondio, 2023). Furthermore, writers often attempt to conceal their intent and purpose. Understanding literary works varies, as literature has different genres and different ways of understanding them (Mayasari, Siti Syuhada, & Zuhri Saputra Hutabarat, 2023).

According to Jakob Sumardjo and Saini KM (1988:8), the benefits of literary works are as follows: (1) great literary works provide awareness to the reader about the truths of this life. From

it we get knowledge and deep understanding of humans, the world, and life, (2) literary works provide joy and inner satisfaction, (3) great literary works are eternal, (4) work literature big don't know limit nationality, (5). Great literary works are works of art; they are beautiful and fulfill human needs for beauty, (6). Literary works can provide on We appreciation profound to What we know, (7). Reading great literary works can also help readers become cultured people (Hutabarat, Masni, Zahar, Pratiwi, & Sembiring, 2024).

Meanwhile, according to Horace, quoted by Teeuw (1984:51), he stated that "artists must have the task of docere and delectare, giving instruction and enjoyment; often adding movere, moving. reader to activity Which responsible Answer: Art must combine the qualities of utile and dulce, be useful and have artistic value. In this case, a writer also has a role as an artist. So, in line with the expert's opinion, literature can be concluded as a work of art that contains benefits and has certain values that can be become a teaching for society (Zahar, Masni, Hutabarat, Pratiwi, & Tara, 2024).

Literature Review

Cultural elements in literature are also a topic worth considering. Reading Langit Kresna Hariadi's novel Gajah Mada Sumpah di Manguntur clearly reflects the culture of the Indonesian archipelago, particularly Java during the Majapahit Empire in the 13th century (Saputra et al., 2024).

Therefore, the researcher felt an urge to conduct in-depth research to reveal the cultural elements in Gajah Mada's novel Sumpah di Manguntur and the message content conveyed through the characters. who plays a role in it. "The word novel comes from the Italian word novella (which in German: novelle). Literally means a small new thing." (Nurgiyantoro, 2013:11). Furthermore, Kosasih said that "A novel is an imaginative work that tells the complete story of the life problems of a person or several characters." (2012:60).

The word novel then developed in England and the United States, while the term romance comes from a medieval romance genre that is a long story of heroism and love (McAllister, 2021). The term romance developed in Germany, the Netherlands, France, and other parts of mainland Europe. Based on the origin of the term, the differences between romance and novel located on form, namely novels are shorter than romances but the size of the story elements is almost the same (Syuhada et al., 2023).

Furthermore, Jassin, quoted by Nurgiyantoro, 2012:16, defines a novel as "a story that plays in the world of humans and objects that are around us, not in-depth, more... depict One moment from life somebody, And more about an episode". "As a literary form, the (German) novel is a form of Dichtung; and in its most perfect form, the novel is the modern epic" (Wellek and Warren, 1995:276).

There are also those who think that the novel considered as a historical document or case, as a confession (because it is written very convincingly), as a story of a true event, as a history of a person's life and his time (Linebaugh, 2022). Thus, a novel is a story that presents an extraordinary event in the character that causes a change in attitude towards life or determines his fate. A novel is One of the works that tells the story of human life, characterized by conflicts that ultimately lead to changes in the characters. These changes in the characters' lives don't always end in success, but sometimes in failure (Dacholfany et al., 2023).

From the opinions above, it can be concluded that a novel is a prose story in a broad format. Broad format here can mean a story with a complex plot, diverse characters, complex themes, and diverse settings. as well as atmosphere diverse stories also (Roth, 2021). Besides that novel It is also a work that can describe human life which is arranged systematically using language as its medium (Rahima, Zahar, Rahim, & Hutabarat, 2023).

METHOD

The method used in this research is the descriptive analysis method. According to Ratna, the descriptive analysis method is "a method carried out by describing facts which are then followed by analysis" (2008:53). The descriptive method is a method that discusses several

possibilities for solving various problems in real time, by collecting data, classifying, generalizing, analyzing, and interpreting it.

The data source in this study is Gajah Mada's novel *The Oath in Manguntur* work Krishna's Sky Hariadi. Novel This published in 2026 and published by Tiga Serangkai and has a total of 694 pages. The data in this study is descriptive data. Descriptive data consists of story descriptions, expressions, statements, written words, and behavior. Which observed Arikunto, (1993:6), data in study Qualitative data is descriptive data in the form of words, sentences and expressions in the novel *Gajah Mada Sumpah di Manguntur* by Langit Kresna Hariadi which can identify cultural elements and character of the characters to be studied.

"The data collection technique used can be in the form of content analysis technique which is a literary study model seen from the target to be expressed, namely analysis in the form of expressing, understanding, and capturing the message of literary works (Endraswara, 2013:160). The data collection technique used in this study is the content analysis and note-taking technique.

RESULTS AND DISCUSSION

Cultural Elements Contained in Gajah Mada's Novel *Sumpah di Manguntur* by Langit Kresna Hariadi

The cultural elements contained in the *Gajah Mada* novel are examined with theory Maran explains that cultural elements consist of beliefs, values, norms and sanctions, symbols, technology, language, and art (Subagiharti et al., 2023). The following are findings from the novel that are identified as cultural elements. The author explains: the findings per sub-chapter.

According to Maran (2007:38), beliefs are related to views about how the world operates. These beliefs can take the form of views or interpretations about time past, can in the form of explanations about time now. It can be in the form of predictions about the future, and it can also be based on common sense, common sense, wisdom that is possessed something nation, religion, science knowledge, or something a combination of all things Beliefs shape experiences, both personal and social.

1. Trust on Strength Dream

In *Gajah Mada's* novel *Sumpah di Manguntur*, cultural elements identified in the belief aspect category can be seen in the following quote: Mbah Kung last night met your grandmother through a dream." Said Ki Padmaguna. On the edge on a beach with rushing waves, your grandmother expressed her need for your father's help. That's why I sent your father to meet her. Your father was the one chosen to help her (Hariadi, 2012:13).

From this quote it can be understood that Ki Padmaguna believes dream Which experienced to take action real, namely sending Her son helps his grandmother, who is in need. This explains the value of believing in the power of dreams experienced by a character in this novel.

2. Trust on Destiny

Apart from that, there are also quotes in the novel that show this another element of belief is when Sri Yendra or Queen Mother Gayatri reflects on her life: There was a very fundamental reason for Sri Yendra to learn more about Ki Buyut Padmaguna's life, as well as news of his descendants. If it were possible to visit him, it would certainly be a pleasure. However, this was impossible. Her advancing age and frequently deteriorating health forced her to remain confined to her room. What she did was like waiting for death to come. If the god of death came, he would welcome her with complete sincerity. There was no trace of... even the contents of this world are a burden that darlings have to leave behind, not even lovers and jewel of the heart (Hariadi, 2012:17).

This quote implies how sincerely Sri Yendra or Queen Mother Gayatri contemplates and interprets his life. A ex- wife king Majapahit This has ready regarding the destiny they will face, including death. We can certainly understand this value as a positive one to emulate.

3. Trust on Signs Natural. Quotes regarding other elements of belief found in the novel can be seen below: Kaya Bhuto Non Daging, on a certain evening, the air was flowing suspiciously

at least in the eyes of a clairvoyant, sharp-eyed person, able to see areas most people cannot see. At least it began at dusk with the dazzling red ala temple. It is said that some believe the appearance of the ala temple is the beginning of an eye disease that is transmitted by touch. hands, even from blowing air (Hariadi, 2012:21).

Quotes regarding the elements of belief in other natural signs in Gajah Mada's novel Sumpah di Manguntur can be seen below this: Ki Gura hoped that the star wouldn't appear because if Lintang Kemukus, the one with the long, glowing tail, appeared, Ki Gura believed it would be a sign of disaster. (Hariadi, 2012:25).

The quote above can be interpreted as meaning that Ki Gura believed that the appearance of Lintang Kemukus (an isosceles star visible to the west of the moon) was a sign of impending disaster. Therefore, people at that time were vigilant and alert for any signs appearing in the universe.

4. Trust on Strength Supernatural. Quotes that discuss belief in supernatural powers can be seen in the following findings: Pring Cluring and Raga Jampi quickly took a stand. The drowsiness that had come and was trying to grip them was an unnatural drowsiness. If it is suspected to be due to the influence of the power of sleep, the desire to sleep must be resisted (Hariadi, 2012:23).

From the quote above, it can be interpreted that the two characters, Pring Cluring and Raga Jampi, quickly took a more alert stance because the sudden drowsiness felt unnatural. Therefore, they believed that it was a power. A spell that someone deliberately creates. According to society today, a spell is considered to be a supernatural skill created by someone for negative purposes such as theft. By using knowledge fallen so owner House will asleep sleepy so that thieves can freely steal items. It could be said that sirep is black magic used for negative purposes.

a. Symbol

According to Maran (2007:37), a symbol is something that can express or convey meaning. Many symbols are physical objects that have acquired cultural meaning and are used for more symbolic than instrumental purposes. Symbols such as flags, for example, are nothing more than pieces of colored cloth, but they are honored with solemn ceremonies and can evoke feelings of pride, patriotism, and brotherhood.

Symbol Statehood

Findings quote Which own meaning symbol on novel Elephant Mada Oath in Manguntur can be seen at lower This: Cihna Negara, everyone has one. People throughout Majapahit had Cihna Negara installed in the pavilions House. China Majapahit in the form of a picture of a shining wilwa fruit with a background of gringsing lobbing lewih laka patterned cloth.

However, the heirloom cihna is not a cihna like most other cihna because it has historical value, which is why its existence is considered a sacred symbol of the State (Hariadi, 2012:18).

Symbol from Natural

Below are also findings of quotes that can be interpreted as symbols: Kaya bhuto non daging, on a day in the evening when the air flowed very suspiciously, at least in the eyes of a clairvoyant, sharp-eyed person, able to see other areas that most people do not see. At least it began at dusk with a very dazzling red temple ala. It is said that some people believe, the appearance of the temple ala is the beginning of an eye disease epidemic, a very disease. transmitted through hand contact, even through the blowing air (Hariadi, 2012:21).

Symbol Strength And Authority

The quote below is a finding from the novel which can be interpreted as a symbol of a person's strength and authority. Two keris, each made by Empu Sada, a contemporary of Empu Gandring and Empu Purwa, had their sheaths replaced with much better ones, even covered in

gold. These were the keris worn by Raden Cakradara and Raden Kudamerta at their wedding ceremonies with the royal family (Hariadi, 2012:42).

Symbol Soldiering

Below are findings of quotes from the novel that are identified as symbols of soldiering. Gajah Enggon remained silent for a moment. Pradhabasu became even more astonished to see Gajah Enggon pull out a badge from under his shirt. This was a badge only possessed by soldiers holding the rank of senopati. (Hariadi, 2012:178).

b. Technology

According to Maran's view (2007:37), knowledge and the techniques a nation uses to build its material culture. With knowledge And With the techniques it possesses, a nation builds a physical, social, and psychological environment distinctive. As a result of the application of science, technology is how humans work. Through technology, humans intensively interact with nature and build secondary world cultures that differ from the primary world (nature) (Levis et al., 2024).

Technology Information

The following are quotes from the novel that show Majapahit soldiers using certain technologies to communicate: Therefore, Gajah Mada continued, I have given Senopati Haryo Teleng and Gajah Enggon the task of sending people as quickly as possible to find out what happened (Mejias et al., 2021). Send people to check Mount Anjasmoro, Mount Arjuno, Mount Bromo, Mount Mahameru near Lumajang, as well as Mount Raung and Argopuro, including Welirang, which is clearly visible. That. Send the report as soon as possible using a pigeon (Hariadi, 2012:48).

Technology Lighting

Below is a quote that is identified as the lighting technology of the people during the Majapahit kingdom: To satisfy his suspicions, Ki Gura Gurnita went down to the street in front of the house. To the west, a row of torches could be seen planted along the roadside. Similarly, to the east, a long row of torches was lit to illuminate the path. The torches were fueled by a thick oil liquid taken from a well in the Tuban area (Hariadi, 2012:27).

From The quote above can be interpreted as indicating that the use of rows of torches along the roadside was a lighting technology of the time. Therefore, the Majapahit people of that era were already considering how to carry out their activities smoothly at night without being hindered by the darkness (Wahyudi & Munandar, 2023). Furthermore, the discovery of oil wells in Tuban occurred long ago, and the community was aware of the function of petroleum. Meanwhile, petroleum remains a vital raw material for modern human life (Hutabarat et al., 2023).

Technology Soldiering

The following are findings of quotations identified as technology created in the world of military warfare during the Majapahit kingdom: I have ordered the Bhayangkara soldiers to spread out, Kakang Gajah, replied Senopati Gajah Enggon. I hope that strange thief can be caught. They will be arrested and the stolen items will be recovered (Rossmo & Summers, 2022). This will reveal the background . Also ask for help from the Jalapati and Sapu Banyu intelligence troops to support the search for the missing heirloom." I've done it, Brother! (Hariadi, 2012:43).

Technology in Field Agriculture

The following are findings from quotations that show that the Majapahit community used technology in its agricultural system so that the food preparation process was more secure because it used tumbu as a place to store rice (Mutia et al., 2022). If I were a little luckier, i originally thought there would be a long drought this year. So, I set aside harvest For fulfil growing

in the barn. My guess is it's due to the drought long is right (Afriansyah et al., 2025). At least for the next three months, my family won't starving. I'm not rich, Senopati. I'm just lucky my calculations were right. I also have my own predictions for the future: when people are racing to plant rice, I'll set aside a yard to plant chilies because chilies will experience scarcity (Hariadi, 2012:147).

Technology Observation

Technology is also seen in the quote below, although it is not common nowadays, but if examined logically it is acceptable (Vorm & Combs, 2022). I relied solely on the science of titen. The situation has been like this for the past eight years. In fact, the previous eight years also saw a long drought. Based on that calculation, I suspected a long drought was coming, and it turned out to be true. I was fortunate to have prepared myself for its arrival. This lean period is the best I can make the most of. I didn't sell all of the harvest in the middle of last year; I kept some in the barn (Hariadi, 2012:148).

Language

According to Harroff (cited in Maran, 2007:43), language is the repository of culture. The various meanings humans give to objects, events, and behaviors are the heart of culture. And language is the primary means for capturing, communicating, discussing, transforming, and passing on information, these meanings to new generations (Hoemann et al., 2025). The ability to engage in symbolic communication, particularly through language, distinguishes humans from animals (Peltola & Simonen, 2024).

Quotations from Gajah Mada's novel, which represent cultural elements in the linguistic aspect, can be said to dominate the findings of this study. Fifteen quotations were recorded. These findings include: I disagree, he replied. Queen Mother is a person who sees the deceased, a clairvoyant. If the Empress Dowager Bhikkhuni says so, it means it will truly happen. If the thief hasn't shown himself until last night, it doesn't mean he won't come. He will break into the heirloom treasury, waiting for the guard to let down his guard (Hariadi, 2012:127).

From this quote, it can be understood that the Queen Mother is a person who has a vision of death. A person who is clairvoyant means that the Queen Mother is people whose eyes his inner self sharp. With Thus, people with a sharp inner eye are those who possess greater abilities than the average person. Usually, such people will be listened to more and will be respected more. his position. Pradhabasu with quick weigh, Should Patih Gajah Mada's attitude be told to Prabu Putri? If so, what would Patih Gajah Mada's attitude be? Would he mind if Prabu Putri knew about his attitude? On the other hand, what if Gajah Mada blamed him? He considered him as someone who had speared the proboscis (Hariadi, 2012:139).

From the quote above, it can be seen that there is a Javanese proverb, "tumbak cucukan," which means someone who likes to stir up trouble. In this case, Pradhabasu is faced with a rather complex problem, namely keep it secret existence at the king's concubine by Prime Minister Gajah Mada was about to be exterminated. Meanwhile, Prabu Putri, as the king's wife, intended to seek information from Pradhabasu about the concubine's whereabouts. Therefore, if this secret were revealed, it would create new problems, and Gajah Enggon would be accused of inciting conflict between the two parties.

From this quote, it is known that Gajah Mada was a tough figure who was sensitive to current issues. From the story in on obtained the conclusion that when there was an influence of the science of sirep in the Majapahit palace, Gajah Mada's analysis of the solution the problem is done very carefully and precisely so that. The disturbance of the sire science did not cause any major danger.

CONCLUSION

From the results of the research and discussion, the following conclusions were obtained: following: (1) cultural elements that contained in novel Gajah Mada's Oath in Manguntur consists of: beliefs, symbols, technology, language, and art. The aspects of values,

norms and sanctions are not found in the novel. (2) The characters identified as having characters according to theory are as follows: Gajah Mada, Gajah Enggon, Pradhabasu, Prabu Putri and Ibu Suri Gayatri (Rahima et al., 2023).

The author hopes that this research can add to the treasury of literary studies, especially novels. The novel *Gajah Mada Sumpah di Manguntur* by Langit Kresna Hariadi is a quality work. What is presented and elements of the novel, as well as the messages conveyed in this work, are very valuable for learning. Examining the results of this study, it is concluded that the characters who play a role in this story have strong characters, although the author realizes that not all character traits can be obtained from the characters. Likewise, the cultural elements contained in this novel are very numerous, especially those with Javanese nuances. In addition, it is recommended to researchers others to do in-depth study of literary works, especially the works of literary figures Indonesia with thus can add warmth (Zahar, 2024) and (Sembiring, Masni, Rahim, Zahar, & Hutabarat, 2024).

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