

New Student Pesantren Program as an Instrument for Enhancing Fiqh Worship Literacy among Islamic University Students

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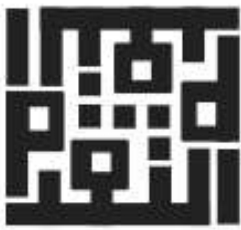
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ABSTRACT



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Islamic higher education institutions play a strategic role in shaping students' religious understanding, particularly in the area of fiqh worship practices. This foundational aspect of Islamic studies is essential for cultivating a balanced and contextualized approach to religious life among students. The New Student Pesantren Program serves as an integrated religious orientation model aimed at strengthening students' comprehension and practice of fiqh from the beginning of their academic journey. This study seeks to evaluate the effectiveness of the program in enhancing students' understanding of fiqh worship within Islamic universities. A mixed-methods approach was adopted, incorporating both quantitative and qualitative data through surveys, comprehension tests, and case study observations. The research was conducted at Universitas Islam Bandung (Unisba) and involved 187 first-year students participating in the first wave of the New Student Pesantren Program, held from February 3 to 21, 2025, selected through purposive sampling. Key instruments included a structured questionnaire and a fiqh worship comprehension test. Data were analyzed using triangulation techniques to ensure the validity and reliability of findings. Results from the Wilcoxon Signed-Rank Test showed a significance value of 0.000, which is lower than the threshold of 0.05. This confirms a statistically significant improvement in students' understanding of fiqh worship after participating in the program. Therefore, the New Student Pesantren Program is proven to be an effective initiative in improving fiqh worship literacy, contributing to the broader goal of religious development in Islamic higher education settings.

Introduction

Islamic higher education institutions play a fundamental role in shaping students' character and religious understanding, particularly in the practice of *fiqh al-'ibādah* (Saputra, 2024, p. 176). The complexity of religious understanding in the modern era demands a more comprehensive and contextual approach (Helandri & Supriadi, 2024, p. 93).

Current realities reveal a significant gap between theoretical knowledge and the actual practice of worship among students (Efendi, 2024, pp. 315–316) (Husni et al., 2021, pp. 85–86). Many of them possess sound conceptual understanding but struggle with the proper and contextual implementation of religious practices (Yahya, 2022, p. 275). This phenomenon highlights the urgency of developing more interactive, dialogical, and experience-based religious education models.

The new student Islamic boarding program has emerged as a strategic religious development effort to bridge this gap (Santoso et al., 2022, pp. 91–92). However, its implementation has not been entirely effective in transforming *fiqh al-'ibādah* understanding into a meaningful spiritual experience. Thus, an in-depth evaluation is needed to identify factors influencing the success of such programs in Islamic universities.

A preliminary study was conducted in 2023 involving 205 new students, selected through random sampling from various faculties at Unisba, namely the Faculty of Sharia (20.5%), the Faculty of Psychology (18.5%), the Faculty of Da'wah (18%), the

Faculty of Mathematics and Natural Sciences (16%), the Faculty of Teacher Training and Education (15.6%), the Faculty of Engineering (15.6%), and the Faculty of Communication Sciences (15.6%). These data indicate that the respondents came from diverse faculty backgrounds, representing perspectives from various disciplines at Unisba. The distribution of respondents is illustrated in the following chart:

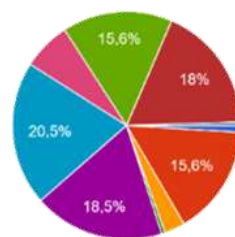


Figure 1. Respondent Distribution by Faculty

The researchers also collected data on the respondents' previous educational background prior to entering university. Many program participants graduated from general Senior High Schools (SMA), accounting for 75.6%, followed by graduates of Islamic Senior High Schools (Madrasah Aliyah/MA) at 10.7% and Islamic boarding schools at 9.8%, while other categories represented only a small proportion of respondents. This composition indicates that most participants did not have an extensive formal religious education background, making the implementation of the new student pesantren program a strategic effort to strengthen their understanding of *fiqh* worship.

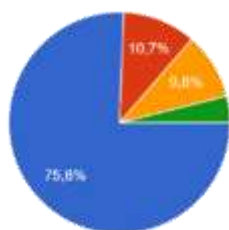


Figure 2. Respondent Distribution by Type of Previous School

The researcher focused on the application of *fiqh al-'ibadah* in daily religious practices, including purification (*tahārah*), prayer (*ṣalāh*), reciting the Qur'an, and funeral rites. Based on the questionnaire data, the researcher highlighted one key aspect of prayer practice: engaging in *dhikr* (remembrance of Allah) after the obligatory prayers. The data revealed that only 6.8% of respondents felt very confident in their memorization, which they attributed to regular daily routines. Meanwhile, 2.4% reported not having memorized the *dhikr* at all, 46.8% responded with uncertainty or indifference, and 43.9% stated they had memorized it. Several respondents explained that they were not accustomed to performing *dhikr* after prayer, due to various personal factors. From these preliminary findings, the researcher assumes that many students have not yet developed a consistent habit of performing *dhikr* following their obligatory prayers. The researcher aimed to assess the effectiveness of the new student Islamic boarding program within the Universitas Islam Bandung (Unisba) context.

Research Method

The researcher employed a **Pre-Experimental design** approach, utilizing only one experimental group without the inclusion of a control or comparison

group. To evaluate the effect of the independent variable on the dependent variable, initial measurements (pre-test) were conducted prior to the intervention, followed by final measurements (post-test) after the intervention. These two sets of results were then compared upon the completion of the study to assess changes resulting from the treatment (Agustianti et al., 2022, p. 43).

This study was implemented using an experimental methodology, which directly attempts to influence specific variables through experimental training methods. The experimental approach is considered an optimal strategy for identifying or validating hypotheses regarding causal relationships (Hamali et al., 2023, p. 30). Additionally, the research adopted a **one-group pre-test-posttest model** (Wallen & Fraenkel, 2013, p. 541), in which a single group is observed and measured before and after receiving a specific intervention.

The One-Group Pre-test-Posttest Design

<i>O</i>	<i>X</i>	<i>O</i>
<i>Pre-Test</i>	<i>Treatment</i>	<i>Posttest</i>
Method: The One-Group Pre-Test–Post-Test Design		

Notation:

O = Pre-test (Initial Measurement)

X = Treatment (Intervention)

O = Post-test (Final Measurement)

Population and Sample

The population refers to the generalization area consisting of objects/subjects that possess specific qualities and characteristics determined by the researcher to be studied and concluded upon (Tarjo, 2020, p. 45). In this study, the population consists of new students in the

academic year 2024–2025 at Unisba who participated in the first wave of the new student Islamic boarding program held from February 3 to February 21, 2025, totaling 187 students.

A sample is a part or representative of the population to be studied. If the number of subjects is less than 100, it is advisable to include the entire population. However, if the number of subjects is large, 10%–15% or 20%–25% of the population may be selected, depending on the researcher's capacity, the geographical scope, and the level of risk (Duli, 2020, p. 56).

1. Based on these sampling guidelines, this study employed purposive sampling from all 187 participants of the new student Islamic boarding program at Unisba. Purposive sampling is a non-probability sampling technique in which the researcher intentionally selects participants based on certain characteristics relevant to the research objective (Nurdin & Hartati, 2019, p. 104). This method is also known as judgment or selective sampling. The sample in this study includes all students who participated in the first wave of the program.

Research Instrument

The research instrument is a tool used by researchers to collect data, aiming to facilitate the research process and produce data that is accurate, comprehensive, and structured, allowing for easier analysis (Miles, Matthew B.; Huberman, A. Michael; Saldana, 2014, p. 34). The instruments were used for both the pre-test and post-test stages to assess the knowledge and understanding of new students in Islamic jurisprudence ('fiqh al-ibadah'). The study utilized several

instruments as explained below:

a. Pre-test

The initial test was administered before the delivery of instructional material, conducted during the first session of the program at Unisba's Campus 2. The test consisted of a questionnaire containing questions related to the practice and pillars of Hajj.

b. Treatment (Instructional Session)

After completing the pre-test, students received instructional material designed to enhance their understanding of Islamic jurisprudence. The material was delivered over 14 sessions with a total duration of 700 minutes (approximately 11 hours and 40 minutes). The instructors were lecturers from the Islamic Education department.

c. Post-test

Following the instructional sessions, students completed the same questionnaire used in the pre-test. The objective of this post-test was to assess the differences between the pre-test and post-test results in order to evaluate the impact of the instructional intervention.

Data Analysis Technique

a. Descriptive Analysis

This statistical technique is used to summarize, describe, and present data sets in a concise and meaningful way. The primary goal is to provide an overview of the characteristics of the data without making inferences about a larger population.

b. Normality Test

This test determines whether the data distribution is normal. The type of test used depends on the variable characteristics. In this study, the normality of data distribution was tested using the Kolmogorov–Smirnov and Shapiro–Wilk methods with the assistance of SPSS software. The criteria used: if the significance value (Sig.) is greater than 0.05, the data are normally distributed; if it is less than 0.05, the data are not normally distributed.

c. Hypothesis Testing

Once the normality test has been conducted, hypothesis testing is performed. If the data distribution is normal, the Paired Sample T-Test is used. If the data are not normally distributed, the Wilcoxon Signed Rank Test is applied as an alternative.

1) Paired Sample T-Test

This test compares the mean values of the same group before and after the intervention. It is used to determine whether there is a significant difference between the pre-test and post-test means. This test is applicable only when the data are normally distributed.

2) Wilcoxon Signed Rank Test

The Wilcoxon Signed Rank Test is a non-parametric test used to assess the significance of differences between two related samples with ordinal or interval scales when the data are not normally distributed (Manggala Wijayanti et al., 2023). It serves as an alternative to the Paired Sample T-Test under such conditions

Result and Discussion

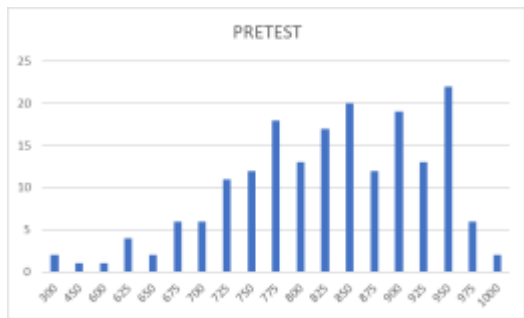
Based on the previous chapter's discussion, the aim of this study is to analyze the effectiveness of the new student Islamic boarding program at Unisba in improving students' understanding of **fiqh al-ibadah**. The research object is new students at Unisba in the first wave of the program, conducted from February 3 to February 21, 2025.

Descriptive Analysis

The main objective of this program is to enhance students' knowledge and understanding of Islamic jurisprudence (fiqh al-ibadah), which is assessed through pre-test and post-test evaluations. These assessments were designed to measure the level of understanding before and after participating in the program. The pre-test and post-test were administered using multiple-choice questionnaires, in which each question had only one correct answer assigned with a score.

A total of 40 questions were given, each worth 25 points, with a maximum attainable score of 1,000 points. The number of participants in this program was 187 students. The total pre-test scores obtained by the participants are presented below.

	Frequency	Pre-test Percent	Valid Percent	Cumulative Percent
Total	187	100.0	100.0	100.0
0	2	1.1	1.1	1.1
1	1	.5	.5	1.6
2	1	.5	.5	2.1
3	4	2.1	2.1	4.3
4	2	1.1	1.1	5.3
5	6	3.2	3.2	8.6
6	8	4.3	4.3	12.8
7	11	5.9	5.9	17.8
8	12	6.4	6.4	24.1
9	18	9.6	9.6	33.7
10	17	9.1	9.1	42.8
11	17	9.1	9.1	51.9
12	20	10.7	10.7	62.6
13	12	6.4	6.4	69.0
14	19	10.2	10.2	79.2
15	13	7.0	7.0	86.2
16	20	10.7	10.7	96.9
17	4	2.1	2.1	99.0
18	2	1.1	1.1	100.0
Total	187	100.0	100.0	100.0



The results of the pre-test show that some participants already possess a fair understanding of fiqh al-ibadah, as evidenced by the distribution of scores. Out of 187 participants, the highest frequency was at 950 points, achieved by 22 students (11.5%), while the remaining participants scored below 950, with a cumulative percentage of 83.96%. Only two participants (1.07%) attained the perfect score of 1,000 points.

These findings indicate a variation in participants' responses and their baseline understanding of sharia financial literacy. The following table presents the descriptive analysis of the pre-test results of the training participants.

Statistics

VAR00001		
N	Valid	187
	Missing	0
Mean		825,80
Std. Error of Mean		8,029
Median		850,00
Mode		950
Std. Deviation		109,799
Variance		12055,805
Range		700
Minimum		300
Maximum		1000
Sum		154425

Based on the table above, it can be seen that a total of 187 participants took the pre-test, with an average score of 825.80 out of a maximum of 1,000 points (i.e., all correct answers), indicating that, on average, participants had an 82% understanding of fiqh al-ibadah. The highest score obtained was 1,000 points, while the lowest was 300 points. The median score was 850 points, meaning that 50% of participants scored above 850, and 50% scored below.

From this descriptive analysis, a frequency table can be presented to show the score distribution for each question group among all participants, as follows:

Category	Question Numbers	Total Questions
Purification	1 – 7	7 Questions
Prayer	8 – 14	7 Questions
Almsgiving (zakat)	15 – 21	7 Questions

Fasting	22- 28	7 Questions
Pilgrimage (hajj)	29 – 34	6 Questions
Funeral Care	35 - 40	6 Questions

Purification Question Group

Beruci				
Valid	Frequency	Percent	Valid Percent	Cumulative Percent
25	1	.5	.5	.5
100	10	5.3	5.3	5.9
125	23	12.3	12.3	18.2
150	59	31.6	31.6	49.7
175	94	50.3	50.3	100.0
Total	187	100.0	100.0	

Questions 1 to 7 focused on the topic of purification (*taharah*), with a total of 175 correct answers possible (i.e., 7 correct answers per respondent). A total of 94 participants, or approximately 50%, answered all of the questions in this section correctly.

Sholat				
Valid	Frequency	Percent	Valid Percent	Cumulative Percent
25	1	.5	.5	.5
50	3	1.6	1.6	2.1
75	1	.5	.5	2.7
100	22	11.8	11.8	14.4
125	30	16.0	16.0	30.5
150	53	28.3	28.3	58.8
175	77	41.2	41.2	100.0
Total	187	100.0	100.0	

Questions 8 to 14 were related to **Prayer**. From a total of 175 possible correct answers (7 questions × 25 points), 77 participants (41.2%) answered all the questions correctly.

Zakat				
Valid	Frequency	Percent	Valid Percent	Cumulative Percent
0	2	1.1	1.1	1.1
25	4	2.1	2.1	3.2
50	14	7.4	7.4	10.6
75	29	15.4	15.4	26.1
100	41	21.8	21.8	47.9
125	75	39.9	39.9	87.8
150	18	9.6	9.6	97.3
175	5	2.7	2.7	100.0
Total	188	100.0	100.0	

Questions 15 to 21 focused on **Zakat**, with the same maximum of 175 points. Only 5 participants (2.7%) answered all of these questions correctly.

Puasa				
Valid	Frequency	Percent	Valid Percent	Cumulative Percent
25	3	1.6	1.6	1.6
50	1	.5	.5	2.1
125	16	8.5	8.5	10.6
150	56	29.8	29.8	40.4
175	112	59.6	59.6	100.0
Total	188	100.0	100.0	

Questions 22 to 28 covered **Fasting**, where 112 participants (59.6%) managed to answer all questions correctly out of the total possible 175 points.

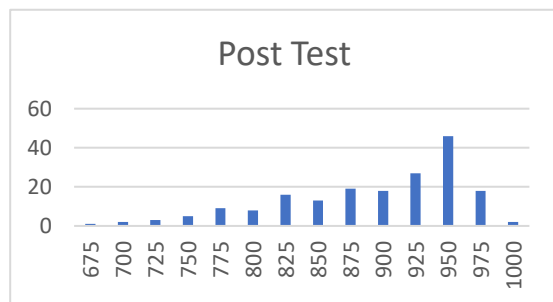
Haji				
Valid	Frequency	Percent	Valid Percent	Cumulative Percent
0	1	.5	.5	.5
25	1	.5	.5	1.1
50	5	2.7	2.7	3.7
75	7	3.7	3.7	7.4
100	14	7.4	7.4	14.9
125	55	29.3	29.3	44.1
150	105	55.9	55.9	100.0
Total	188	100.0	100.0	

Questions 29 to 34 dealt with **Haji**, consisting of 6 questions for a total of 150 points. A total of 105 participants (55.9%) answered all questions correctly.

Jenazah				
Valid	Frequency	Percent	Valid Percent	Cumulative Percent
0	1	.5	.5	.5
50	5	2.7	2.7	3.2
75	11	5.9	5.9	9.0
100	38	20.2	20.2	29.3
125	64	34.0	34.0	63.3
150	69	36.7	36.7	100.0
Total	188	100.0	100.0	

Questions 35 to 40 addressed **Funeral Rites**, also totaling 150 points. Out of all participants, 69 (36.7%) were able to answer every question correctly.

After the pre-test phase, the program continued with a series of instructional sessions throughout the duration of the new student Islamic boarding program. At the end of the program, a **post-test** was conducted using the same set of questions as the pre-test. Each question was still worth 25 points, resulting in a maximum possible score of 1,000 points. The results of the post-test are as follows:



The results of the post-test indicate a significant improvement, as reflected in the upward shift of the lowest score—from 300 points in the pre-test to 675 points in the post-test. Furthermore, while 950 was the most frequent score in the pre-test, achieved by 22 participants, in the post-test, this score was achieved by 46 participants. However, the highest score of 1,000 points remained consistent, attained by 2 participants in both tests.

The variation in the post-test responses is illustrated through the following descriptive data analysis results:

Statistics

Posttest		
N	Valid	187
	Missing	0
Mean		891,31
Median		900,00
Mode		950
Std. Deviation		70,673
Minimum		675
Maximum		1000
Sum		166675

Based on the table above, the post-test results show an average score achievement of 89.13% out of a total of 1,000 points, indicating an increase in participants' understanding of *fiqh* of worship by 6.55%, compared to the pre-test average score of 82.58%. The highest score remained at 1,000 points, while the lowest increased from 300 points in the pre-test to 675 points in the post-test. The comparison of score improvements by question category is presented in the following table:

Topic Area	Average Pre-Test Score	Average Post-Test Score	Difference
Purification	156,14	167,37	11,23
Prayer	147,72	160,02	12,3
Almsgiving	106,28	119,78	13,5
Fasting	160,29	167,78	7,49
Pilgrimage	131,95	139,43	7,48
Funeral Care	123,39	136,89	13,5

The data above shows that the most significant increase in knowledge occurred in the category of funeral management (*fiqh* of jenazah), with an improvement of **13.5%**.

Normality Test

A normality test was conducted to ensure that the data was normally distributed before further analysis. The results of the normality test for both the pre-test and post-test are as follows:

Tests of Normality						
	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Pre-test	,090	187	,001	,893	187	,000
Posttest	,169	187	,000	,916	187	,000
^a . Lilliefors Significance Correction						

^a. Lilliefors Significance Correction

Based on the results above, the Kolmogorov-Smirnov test was used because the sample size was larger than 100. The significance value (Sig.) for the pre-test was $0.001 < 0.05$, and for the post-test it was $0.000 < 0.05$, indicating that

both datasets do not follow a normal distribution. Therefore, a non-parametric test (Wilcoxon Signed Rank Test) was applied.

Wilcoxon Signed Rank Test

The Wilcoxon test, as a non-parametric alternative to the paired t-test, was used because the data was not normally distributed. Based on the SPSS output, the following summary was obtained:

Ranks				
		N	Mean Rank	Sum of Ranks
Posttest - Pre-test	Negative Ranks	50 ^a	72,10	3605
	Positive Ranks	127 ^b	95,65	12147
	Ties	10 ^c		
	Total	187		
a. Posttest < Pre-test				
b. Posttest > Pre-test				
c. Posttest = Pre-test				

Ranks				
		N	Mean Rank	Sum of Ranks
posttest - pre-test	Negative Ranks	1 ^a	32,00	32
	Positive Ranks	170 ^b	86,32	14674
	Ties	4 ^c		
	Total	175		
a. posttest < pre-test				
b. posttest > pre-test				
c. posttest = pre-test				

The negative ranks show that 50 participants had lower post-test scores than pre-test scores, with an average rank of 72.10. The positive ranks indicate that 127 participants had higher post-test scores than pre-test scores, with an average rank of 95.65. Meanwhile, 10 participants had the same score on both the pre-test and post-test.

From this, it can be concluded that the majority of participants (127 out of 187, or approximately 67.91%) experienced an increase in scores, 50 participants (26.73%) experienced a decrease, and 10 participants (5.34%) showed no change.

The decision rule for the Wilcoxon Signed Rank Test is: if the significance value is less than 0.05, then the null hypothesis is rejected. The following table presents the

Wilcoxon test result:

Test Statistics^a

Posttest - Pre-test

Z	-6,261 ^b
Asymp. Sig. (2-tailed)	,000

a. Wilcoxon Signed Ranks Test

b. Based on negative ranks.

The significance value obtained from the Wilcoxon Signed Rank Test was 0.000. According to the assessment criteria of the Wilcoxon Signed Rank Test, a significance value of 0.000, which is less than 0.05, indicates that the hypothesis stating a difference in the understanding of *fiqh* of worship before and after the new student Islamic boarding program is accepted. Thus, it can be concluded that the program was effective in improving students' practical understanding of *fiqh* of worship.

Conclusion

The results of the Wilcoxon Signed Rank Test show a significance value of 0.000. Since this value is less than 0.05, it can be concluded that there is a significant difference in students' understanding of *fiqh* al-'ibādah before and after participating in the new student pesantren program. Thus, the program has proven to be effective in enhancing students' practical understanding of *fiqh* al-'ibādah in Islamic higher education institutions.

Recommendation

The author expresses sincere gratitude to the Institute for Research and Community Service (LPPM) of Unisba for its support and facilitation in the implementation of

this project and research. The active role of LPPM in providing collaborative spaces, administrative assistance, and a strong commitment to advancing Islamic-based research has been instrumental in ensuring the smooth progress of the study from beginning to end.

Acknowledgment

As a form of sustainable development, the researchers recommend that the new student pesantren program be continuously reviewed and periodically evaluated by other scholars as part of the university's strategic efforts to enhance students' religious literacy. Furthermore, broader follow-up research with cross-faculty and multidisciplinary approaches is highly encouraged to enrich the body of knowledge on practical fiqh-based studies within the academic environment of Unisba.

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