



The Effectiveness of the Islamic Boarding School Diniyah Program on Students' Achievement in Fiqh at Madrasah Aliyah Nurul Yaqin, Sorong Regency

¹Ana Tri Mahmudah, ²Intan Febrianti, ³Achmad Fatwa,

⁴Fitria Nursitasari ⁵Abdul Aziz Khoiri

Institut Agama Islam Negeri Sorong, Indonesia

e-mail: anatrimahmudah0303@hmail.com

Abstract

This study examines the implementation of the diniyah program at Nurul Yaqin Islamic Boarding School, Sorong Regency, and its effectiveness in supporting students' achievement in Fiqh at Madrasah Aliyah Nurul Yaqin. The study was motivated by the presence of two groups of students within the same madrasah environment: boarding students who lived in the pesantren and participated in the diniyah program, and non-boarding students who did not participate in it. This study employed a qualitative case study design. Data were collected through observation, in-depth interviews, and documentation involving the school principal, the Fiqh teacher, a diniyah coordinator, and boarding students. The findings show that the diniyah program was implemented in four daily sessions after the Ashar, Maghrib, Isha, and Fajr prayers. The program used classical Islamic texts such as Safinatun Najah, Taqrib, and Fath al-Qarib, and employed sorogan, bandongan, memorization, and collective study methods. Students who joined the diniyah program demonstrated stronger conceptual understanding, greater classroom readiness, higher confidence, and more active participation in Fiqh lessons than students who did not join the program. Documentation of learning outcomes also indicates a higher average Fiqh score among diniyah participants. In addition to strengthening academic achievement, the program fostered discipline, religious practice, and learning motivation. The study concludes that the diniyah program was effective in supporting Fiqh learning achievement at Madrasah Aliyah Nurul Yaqin, although its implementation also required careful management of student workload and rest time.

Keywords: Effectiveness; Diniyah Program; Academic Achievement; Fiqh; Islamic Boarding School

Abstrak

Penelitian ini mengkaji implementasi program diniyah di Pesantren Nurul Yaqin, Kabupaten Sorong, dan efektivitasnya dalam mendukung prestasi siswa dalam Fiqh di Madrasah Aliyah Nurul Yaqin. Penelitian ini dimotivasi oleh keberadaan dua kelompok siswa dalam lingkungan madrasah yang sama: siswa asrama yang tinggal di pesantren dan mengikuti program diniyah, dan siswa non-asrama yang tidak mengikuti program tersebut. Penelitian ini menggunakan desain studi kasus kualitatif. Data dikumpulkan melalui observasi, wawancara mendalam, dan dokumentasi yang melibatkan kepala sekolah, guru Fiqh, koordinator diniyah, dan siswa asrama. Hasil penelitian menunjukkan bahwa program diniyah diimplementasikan dalam empat sesi harian setelah shalat Ashar, Maghrib, Isya, dan Subuh. Program ini menggunakan teks-teks Islam klasik seperti Safinatun Najah, Taqrib, dan Fath al-Qarib, serta menerapkan metode surogan, bandongan, hafalan, dan belajar kelompok. Siswa yang mengikuti program diniyah menunjukkan pemahaman konseptual yang lebih kuat, kesiapan kelas yang lebih baik,

kepercayaan diri yang lebih tinggi, dan partisipasi yang lebih aktif dalam pelajaran Fiqh dibandingkan siswa yang tidak mengikuti program tersebut. Dokumentasi hasil belajar juga menunjukkan nilai rata-rata Fiqh yang lebih tinggi di antara peserta diniyah. Selain memperkuat prestasi akademik, program ini juga menumbuhkan disiplin, praktik keagamaan, dan motivasi belajar. Studi ini menyimpulkan bahwa program diniyah efektif dalam mendukung pencapaian pembelajaran Fiqh di Madrasah Aliyah Nurul Yaqin, meskipun implementasinya juga membutuhkan pengelolaan beban kerja siswa dan waktu istirahat yang cermat.

Kata kunci: Efektivitas; Program Diniyah; Prestasi Akademik; Fiqh; Pesantren

©IQRO: Journal of Islamic Education. This is an open access article under the [Creative Commons - Attribution-ShareAlike 4.0 International license \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)

Introduction

Islamic education plays an important role in shaping students' religious knowledge, attitudes, and practices. In the Indonesian context, pesantren remain among the most influential institutions for the transmission of Islamic knowledge, character formation, and the preservation of distinctive learning traditions (Alwi, 2013; Isbah, 2020). The transformation of pesantren in the contemporary period shows that these institutions are no longer viewed merely as centers for teaching classical Islamic texts, but also as spaces that integrate formal education, religious instruction, and a religious culture that shapes students' learning habits (Wati et al., 2022; Hakim, 2023; Mas'udi, 2024). For this reason, the existence of diniyah programs in pesantren has become increasingly relevant when formal schools face limitations in instructional time, depth of material, and opportunities for religious habituation.

Madrasah diniyah, or the diniyah program, is essentially a form of religious education that emphasizes the deepening of core Islamic subjects, including creed, morality, Fiqh, hadith, Qur'anic exegesis, and Arabic. In practice, the program does not merely add more hours of religious instruction, but also places students in an environment that demands order, discipline, and intensive repetition of learning materials (Irwandi, 2017; Basid, 2018; Yanto, 2021). Recent studies show that diniyah programs can strengthen the quality of Islamic education, especially when they are linked to institutional management, learning culture, and the internalization of religious values through repeated collective practices (Badrudin et al., 2021; Biantoro & Rozikan, 2025). In the pesantren context, repeated learning through sorogan, bandongan, and memorization also strengthens mastery of content and students' readiness for formal classroom instruction (Kamal, 2020; Widodo et al., 2023).

One of the school subjects most closely related to the diniyah program is Fiqh. This subject requires students not only to remember concepts of Islamic law, but also to understand legal evidence, procedures of worship, the scope of muamalah, and the contextual application of law in everyday life. Because the material is broad and highly practical, Fiqh often requires more study time than is available in the formal curriculum. Under such conditions, the diniyah program can function as a space for academic reinforcement as well as a space for habituating religious practice. Previous research has shown that diniyah education and strengthened religious learning are positively associated with students' achievement, both in Islamic Religious Education in general and in Fiqh more specifically (Nelliraharti et al., 2020; Wardani & Rahmawati, 2023). In addition to content coverage, learning quality is also influenced by teacher performance, active learning strategies, and adequate facilities and infrastructure (Sodik et al., 2019; Yulianti et al., 2018; Kartika et al., 2019).

At the same time, the effectiveness of religious education is not determined only by cognitive factors. Religious culture, exemplary conduct, and character-strengthening policies play a major role in shaping students' learning success. Pesantren have an advantage in this regard because learning takes place in an environment that unites worship discipline, social habituation, and close educational relationships between ustadz and santri (Hamruni & Satria, 2016; Sunarso, 2020; Setiawan et al., 2021). Moreover, technological developments and the adaptation of learning models in pesantren indicate that these institutions continue to transform without abandoning the core of their educational tradition (Zafi et al., 2021; Faizin, 2024; Hussin et al., 2024). Nevertheless, the daily implementation of diniyah programs can also create challenges, including fatigue, dense schedules, and the need for effective time management so that formal and nonformal learning reinforce rather than burden one another.

This situation is highly relevant at Madrasah Aliyah Nurul Yaqin, Sorong Regency. The institution operates under the umbrella of an Islamic boarding school and includes two groups of students: those who live in the pesantren and participate in the diniyah program, and those who do not live in the pesantren and do not participate in the program. Madrasah data for the 2024/2025 academic year show that the school had 83 students, consisting of 58 boarding students and 25 non-boarding students. The presence of these two groups creates an interesting context because both study the same Fiqh subject but receive different supplementary learning experiences. Initial observation in the thesis indicated that boarding students tended to respond more

quickly to the teacher's explanations, were better prepared for classroom instruction, and in some topics had already encountered the material discussed in class, such as the procedures and supplications of the funeral prayer. At the same time, some boarding students also experienced fatigue because of the dense schedule of pesantren activities.

A number of previous studies have discussed the influence of diniyah education, pesantren activities, and religious programs on students' learning outcomes. However, most of those studies emphasize quantitative approaches, general Islamic Religious Education subjects, or institutional contexts different from a pesantren-based madrasah aliyah in eastern Indonesia. Studies specifically portraying how a diniyah program is carried out in everyday pesantren life and then linking it to Fiqh achievement among two student groups within the same madrasah ecosystem remain limited. This gap is also important because empirical studies on the effectiveness of religious education in eastern Indonesia are still less common than those conducted in Java and Sumatra, even though differences in social context, learning culture, and the availability of pesantren may shape different patterns of implementation. Sorong Regency is therefore an important setting because madrasah and pesantren in this area perform not only academic functions, but also roles in strengthening religious identity and shaping the character of Muslim youth amid rapid social change. Based on that gap, this study addresses two questions: how is the diniyah program implemented at Nurul Yaqin Islamic Boarding School, Sorong Regency, and how effective is it in supporting students' achievement in Fiqh at Madrasah Aliyah Nurul Yaqin? The novelty of this study lies in its in-depth qualitative mapping of the daily implementation of the diniyah program and its effectiveness for Fiqh learning at the madrasah aliyah level by comparing the experiences of boarding and non-boarding students within the same institution in Sorong Regency.

Method

This study employed a qualitative approach with a case study design. A qualitative approach was selected because the aim of the study was to understand in depth the process of implementing the diniyah program and the meaning of its influence on students' achievement, rather than merely testing statistical relationships among variables (Moleong, 2017; Abdussamad, 2021). A case study was considered appropriate because the research focused on a specific case, namely the diniyah program at Nurul Yaqin Islamic Boarding School and its relationship to Fiqh learning at Madrasah Aliyah Nurul Yaqin, Sorong Regency (Baxter & Jack, 2008; Priya, 2021).

The study was conducted at Madrasah Aliyah Nurul Yaqin, Sorong Regency, Southwest Papua. Research participants were selected purposively, consisting of individuals who were directly familiar with the implementation of the program and its impact on learning. The main informants were the principal, the Fiqh teacher, one ustadz who also served as the coordinator of the diniyah program, and six students from the boarding group. Data were collected through observation, in-depth interviews, and documentation (Emzir, 2020). Observation was used to examine the diniyah routine and classroom situations, interviews were used to explore participants' experiences and evaluations, and documentation was used to review the madrasah profile, student data, facilities and infrastructure, and Fiqh grades.

Data analysis followed four steps: data collection, data reduction, data display, and conclusion drawing. The collected data were selected, grouped, and interpreted in order to identify patterns related to the implementation of the diniyah program and its effect on Fiqh achievement. The trustworthiness of the data was strengthened through triangulation of sources, methods, and documentation. Information obtained from the principal, teachers, ustadz, and students was compared with observational findings and school documents so that the conclusions were grounded in converging evidence.

Results and Discussion

Implementation of the Diniyah Program at Nurul Yaqin Islamic Boarding School, Sorong Regency

The diniyah program at Nurul Yaqin Islamic Boarding School is a core activity that accompanies formal education at the madrasah. Based on observation and interview findings, the program is conducted four times a day: after the Ashar, Maghrib, Isha, and Fajr prayers. This schedule shows that diniyah learning is not incidental, but structured as a daily routine in students' lives. The coordinator of the program explained that after Ashar the students study classical Islamic texts, after Maghrib they perform Qur'anic recitation, after Isha they attend religious study sessions, and after Fajr they engage in memorization activities. Such a pattern indicates that the program is designed not only to increase religious knowledge, but also to build disciplined habits and continuity of learning.

The diniyah curriculum is organized gradually according to the students' level of competence. Beginners are introduced to more accessible texts such as Safinatun Najah, while more advanced students study Taqrib and Fath al-Qarib. These texts are particularly relevant because they discuss core themes of Fiqh in the Shafi'i school,

including purification, prayer, zakat, fasting, pilgrimage, transactions, and criminal matters. Through this graded structure, students are not forced to confront difficult materials prematurely; instead, they are guided step by step so that their understanding develops progressively. This staged design reflects the pesantren's effort to align content with students' readiness and needs.

The learning methods used in the program include sorogan and bandongan, supported by tadarus, memorization, and group study. In sorogan, students read the text before the ustadz and receive direct correction. In bandongan, the ustadz reads and explains the text while the students listen and annotate their books. These methods preserve a traditional pesantren pedagogy in which mastery is built through repetition, close teacher guidance, and sustained engagement with authoritative texts. Student testimony in the thesis also indicates that, although reading unvowelled Arabic texts was initially difficult, gradual exposure and patient explanation from the ustadz made them increasingly confident and capable.

Another prominent finding is the strong role of habituation within the diniyah program. Students do not only study Fiqh as abstract legal knowledge, but also practice it in their daily lives through congregational prayer, orderly worship routines, discipline, and Islamic manners. This means that the diniyah program combines cognitive, affective, and practical dimensions of learning. Such integration is important because Fiqh as a school subject is closely tied to real acts of worship and social conduct. When students repeatedly practice what they learn, the material becomes more meaningful and easier to retain.

Organizationally, the diniyah program also demonstrates synergy with formal schooling. Much of the content studied in the boarding school overlaps with the Fiqh content taught in the madrasah. This overlap is significant because it creates meaningful repetition rather than mere duplication. Students encounter similar concepts in two learning settings: first in the diniyah sessions through classical texts and oral explanation, and later in formal class through structured school materials. As a result, the diniyah program at Nurul Yaqin can be understood as a structured, gradual, and continuous model of religious learning that brings together the kitab kuning tradition and the academic needs of madrasah students.

Effectiveness of the Diniyah Program for Students' Achievement in Fiqh

The effectiveness of the diniyah program in supporting students' achievement in Fiqh can be seen from several consistent indicators. First, students who joined the diniyah program demonstrated better academic readiness during classroom instruction. The Fiqh teacher explained that boarding students had often mastered part of the material before it was formally explained in class, were able to provide more mature answers, and frequently added relevant explanations based on what they had learned in the boarding school. This finding indicates a clear transfer of knowledge from the diniyah setting to the formal classroom. Prior knowledge helped students understand the teacher's explanations more easily, formulate better responses, and connect Fiqh concepts more comprehensively.

Second, the program's effectiveness is evident in the documentation of learning outcomes. Grade records showed that the average Fiqh score of students participating in the diniyah program was 82, while students who did not participate obtained an average of 74. This difference reinforces the interview and observation findings that the diniyah program contributed to higher academic achievement. The result is in line with the findings of Nelliraharti et al. (2020), who reported a positive influence of diniyah programs on Islamic Religious Education achievement, and Wardani and Rahmawati (2023), who found a relationship between madrasah diniyah education and achievement in Fiqh. Thus, the findings at Nurul Yaqin do not stand alone, but strengthen a pattern already identified in earlier studies.

Third, the program's effectiveness is reflected not only in grades, but also in students' learning behavior. Interviews with students showed that they felt more confident when joining Fiqh lessons because some of the material had already been discussed in the boarding school. When they did not understand certain parts, they were accustomed to asking the ustadz or discussing them with peers. This habit made boarding students more active in asking questions, answering, and expressing opinions. From a learning perspective, this is important because achievement is not merely an examination result, but also involves readiness, engagement, and the ability to use knowledge in classroom interaction (Purwanto, 2019; Majid, 2014). In other words, the diniyah program reinforced cognitive achievement while also building a positive learning disposition.

Fourth, the diniyah program broadened students' understanding of Fiqh by connecting theory and practice. Students did not stop at learning legal definitions, but

also developed worship routines and manners that are themselves objects of Fiqh study. This integration meant that the material was not merely memorized, but directly experienced. Such a pattern supports the argument that religious learning becomes more meaningful when the content is practiced in real life (Sodik et al., 2019; Yulianti et al., 2018). At Nurul Yaqin Islamic Boarding School, daily religious practice functioned as a natural laboratory that strengthened students' understanding of Fiqh concepts. For this reason, the success of the program cannot be separated from the pesantren environment that continuously encourages the implementation of knowledge.

Although the diniyah program was effective, the study also identified implementation challenges. Some students stated that the dense pesantren schedule caused fatigue, especially because they had to follow activities from early morning until night. This condition sometimes made them sleepy during evening recitation sessions or forced them to work hard to balance school assignments, boarding school activities, and rest. This finding is important because it shows that the effectiveness of the diniyah program does not mean the absence of obstacles. In the literature, learning quality is also influenced by facilities, time-management strategies, and learning environments that can sustain students' motivation (Kartika et al., 2019; Badrudin et al., 2021). Therefore, the success of the program should be understood as the result of a balance between the intensity of activities, the quality of ustadz guidance, and students' ability to adapt to the rhythm of pesantren life.

Overall, the effectiveness of the diniyah program at Nurul Yaqin was supported by three main factors. First, continuity between the material taught in the boarding school and that taught in the madrasah gave students meaningful repetition. Second, the pesantren environment created a religious and disciplined culture that strengthened learning motivation. Third, the close pedagogical relationship between ustadz and students opened space for personal guidance that is not always available in formal classroom learning. These findings are consistent with the broader transformation of modern pesantren, which preserve the strengths of traditional learning while responding to the needs of formal education (Hakim, 2023; Faizin, 2024; Hussin et al., 2024). The findings also carry practical implications for Fiqh learning in pesantren-based madrasah. The difference in achievement between boarding and non-boarding students indicates that enrichment outside formal class can be an effective strategy for deepening mastery of complex concepts. At the same time, the fatigue experienced by some students reminds institutions that more activities do not automatically produce better

outcomes. Effective program management therefore requires not only instructional continuity, but also careful scheduling, sufficient rest, and strong coordination between the madrasah and the boarding school.

Conclusion

The diniyah program at Nurul Yaqin Islamic Boarding School, Sorong Regency, was implemented in a structured and continuous manner through four daily sessions after the Ashar, Maghrib, Isha, and Fajr prayers. The material was organized gradually according to students' levels and centered on strengthening Islamic sciences, especially Fiqh, through texts such as *Safinatun Najah*, *Taqrib*, and *Fath al-Qarib*. Its implementation was supported by pesantren learning methods such as sorogan, bandongan, tadarus, religious study, and memorization, as well as by a religious and disciplined learning environment.

The program proved effective in supporting students' achievement in Fiqh at Madrasah Aliyah Nurul Yaqin. Students who participated in the program were better prepared for classroom learning, more active in discussion, more confident in answering questions, and showed better understanding of Fiqh material than students who did not participate. Documentation of grades also showed a clear difference in average scores, namely 82 for diniyah participants and 74 for non-participants. Beyond academic improvement, the program also strengthened discipline, learning motivation, and the habituation of religious practice.

This study had several limitations. First, it was conducted in only one institution, so the findings cannot be generalized to all pesantren or madrasah aliyah. Second, the study focused on Fiqh and on the internal factors of the diniyah program, and therefore did not explore external influences such as family background, social environment, or differences in students' prior abilities. Third, data collection faced access constraints because of teachers' busy schedules and the initial hesitation of some students during interviews.

Based on these limitations, future studies are recommended to expand the research setting to several pesantren or madrasah in order to obtain a more comparative picture. Further studies may also employ mixed methods to combine the strengths of qualitative and quantitative data, examine the influence of diniyah programs on other subjects, and explore in greater detail the relationship between the intensity of boarding school activities, time management, and students' learning outcomes. In practical terms,

pesantren and madrasah administrators need to continue aligning diniyah materials with the formal curriculum and to regulate students' activity loads so that the benefits of the program remain optimal without causing excessive fatigue.

Referensi

- Abdussamad, Z. (2021). *Metode penelitian kualitatif*. CV Syakir Media Press.
- Ahmed, S. K. (2024). The pillars of trustworthiness in qualitative research. *Journal of Medicine, Surgery, and Public Health*, 2, 100051. <https://doi.org/10.1016/j.gjmedi.2024.100051>
- Alwi, B. M. (2013). Pondok pesantren: Ciri khas, perkembangan, dan sistem pendidikannya. *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan*, 16(2), 205–219. <https://doi.org/10.24252/lp.2013v16n2a8>
- Badrudin, B., Gustini, N., & Amirulloh, M. A. (2021). Correlation of financing management towards the quality of education in madrasah diniyah takmiliyah awaliyah in Bandung District. *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 5(1), 86–97. <https://doi.org/10.33650/al-tanzim.v5i1.1911>
- Basid, A. (2018). Integrasi madrasah diniyah takmiliyah ke sekolah di Kota Cirebon. *Penamas*, 31(1), 65–82. <https://doi.org/10.31330/penamas.v31i1.162>
- Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and implementation for novice researchers. *The Qualitative Report*, 13(4), 544–559. <https://doi.org/10.46743/2160-3715/2008.1573>
- Biantoro, O. F., & Rozikan, M. (2025). Internalizing religious values through collective prayer practices in madrasah diniyah learning. *Journal of Pesantren and Diniyah Studies*, 2(2), 75–86. <https://doi.org/10.58355/jpds.v2i2.83>
- Carter, N., Bryant-Lukosius, D., DiCenso, A., Blythe, J., & Neville, A. J. (2014). The use of triangulation in qualitative research. *Oncology Nursing Forum*, 41(5), 545–547. <https://doi.org/10.1188/14.ONF.545-547>
- Emzir. (2020). *Metode penelitian kualitatif: Analisis data*. Rajawali Pers.
- Faizin, M. A. (2024). Islamic boarding education management reform: Transformation strategies to improve competitiveness and relevance. *Al-Ishlah: Jurnal Pendidikan*, 16(2), 2497–2506. <https://doi.org/10.35445/alishlah.v16i2.5035>
- Hakim, L. (2023). Pesantren as the identity of Islamic and cultural education in West Java. *Al-Ishlah: Jurnal Pendidikan*, 15(4), 4578–4586. <https://doi.org/10.35445/alishlah.v15i4.3369>
- Hamruni, H., & Satria, R. W. (2016). Eksistensi pesantren dan kontribusinya dalam pendidikan karakter. *Jurnal Pendidikan Agama Islam*, 13(2), 197–210. <https://doi.org/10.14421/jpai.2016.132-06>
- Hussin, M., Muhammad, F., Razak, A., & Awang, S. (2024). Islamic religious school as an alternative education institution in the global era: A bibliometric and thematic analysis. *International Journal of Evaluation and Research in Education*, 13(3), 1800–1812. <https://doi.org/10.11591/ijere.v13i3.27066>
- Irwandi. (2017). Madrasah diniyah dalam konteks globalisasi (Problematika dan solusinya). *Pionir: Jurnal Pendidikan*, 6(1). <https://doi.org/10.22373/pjp.v6i1.3348>
- Isbah, M. F. (2020). Pesantren in the changing Indonesian context: History and current developments. *QIJIS (Qudus International Journal of Islamic Studies)*, 8(1), 65–106. <https://doi.org/10.21043/qijis.v8i1.5629>

- Kamal, F. (2020). Model pembelajaran sorogan dan bandongan dalam tradisi pondok pesantren. *Paramurobi: Jurnal Pendidikan Agama Islam*, 3(2), 15–26. <https://doi.org/10.32699/paramurobi.v3i2.1572>
- Kartika, S., Husni, H., & Millah, S. (2019). Pengaruh kualitas sarana dan prasarana terhadap minat belajar siswa dalam pembelajaran pendidikan agama Islam. *Jurnal Penelitian Pendidikan Islam*, 7(1), 113–126. <https://doi.org/10.36667/jppi.v7i1.360>
- Majid, A. (2014). *Belajar dan pembelajaran pendidikan agama Islam*. PT Remaja Rosdakarya.
- Mas'udi, A. T. (2024). The evolution of pesantren education: Continuity and change in curriculum and management amid modernization. *Journal of Pesantren and Diniyah Studies*, 1(2), 211–218. <https://doi.org/10.58355/jpds.v1i2.33>
- Moleong, L. J. (2017). *Metodologi penelitian kualitatif*. Remaja Rosdakarya.
- Nelliraharti, N., Nurmalina, N., & Fathiah, F. (2020). Pengaruh program diniyah terhadap prestasi belajar peserta didik mata pelajaran pendidikan agama Islam (PAI) SMPN 2 Mesjid Raya Aceh Besar. *Journal of Education Science*, 6(1), 10–18. <https://doi.org/10.33143/jes.v6i1.762>
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic analysis: Striving to meet the trustworthiness criteria. *International Journal of Qualitative Methods*, 16(1), 1–13. <https://doi.org/10.1177/1609406917733847>
- Priya, A. (2021). Case study methodology of qualitative research: Key attributes and navigating the conundrums in its application. *Sociological Bulletin*, 70(1), 94–110. <https://doi.org/10.1177/0038022920970318>
- Purwanto. (2019). *Evaluasi hasil belajar*. Pustaka Pelajar.
- Setiawan, F. G., Hutami, A. S., Riyadi, D. S., Arista, V. A., & Al Dani, Y. H. (2021). Kebijakan penguatan pendidikan karakter melalui pendidikan agama Islam. Al-Mudarris: *Jurnal Ilmiah Pendidikan Islam*, 4(1), 1–11. <https://doi.org/10.23971/mdr.v4i1.2925>
- Sodik, M., Sahal, Y. F. D., & Herlina, N. H. (2019). Pengaruh kinerja guru dalam pelaksanaan pembelajaran terhadap prestasi belajar siswa pada mata pelajaran Alquran Hadis. *Jurnal Penelitian Pendidikan Islam*, 7(1), 97–112. <https://doi.org/10.36667/jppi.v7i1.359>
- Sunarso, A. (2020). Revitalisasi pendidikan karakter melalui internalisasi pendidikan agama Islam dan budaya religius. *Kreatif: Jurnal Kependidikan Dasar*, 10(2), 155–169. <https://doi.org/10.15294/kreatif.v10i2.23609>
- Wardani, D. K., & Rahmawati, M. (2023). Pengaruh pendidikan madrasah diniyah terhadap prestasi belajar mata pelajaran fiqih. *JoEMS (Journal of Education and Management Studies)*, 6(1), 47–51. <https://doi.org/10.52657/joems.v6i1.2240>
- Wati, H. Y., Hayati, R. M., & Tripitasari, D. (2022). Pesantren and surau as forms of modern Islamic education traditions in Indonesia. *Journal of Contemporary Islamic Education*, 2(2), 179–197. <https://doi.org/10.25217/jcie.v2i2.2909>
- Widodo, T., Hasan, N., & Mubarak, M. H. (2023). Reinforcing classical Islamic text learning in pesantren through repetitive learning strategies. *Jurnal Pendidikan Islam*, 9(2), 145–160. <https://doi.org/10.15575/jpi.v9i2.28741>
- Yanto, M. (2021). Management problems of madrasah diniyah takmiliah awaliyah Rejang Lebong old religious units in memorizing Al-Qur'an juz amma. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 235–248. <https://doi.org/10.31538/nzh.v4i2.1384>
- Yulianti, H., Darajat, I. C., & Millah, S. (2018). Penerapan metode giving question and getting answer untuk meningkatkan hasil belajar peserta didik pada mata pelajaran pendidikan agama Islam. *Jurnal Penelitian Pendidikan Islam*, 6(2), 197–216. <https://doi.org/10.36667/jppi.v6i2.297>

- Zafi, A. A., Jamaluddin, D., Partono, P., Fuadi, S. I., & Chamadi, M. R. (2021). The existence of pesantren based technology: Digitalization of learning in Pondok Pesantren Darul Ulum Kudus. *Jurnal Pendidikan Agama Islam*, 18(2), 307-316. <https://doi.org/10.14421/jpai.2021.182-08>
- Zafi, A. A., Maroh, M. T., Siswanto, S., & Fathurrochman, I. (2021). Islamic religious education teacher of learning strategy in implementing religious values through WhatsApp. *Nazhruna: Jurnal Pendidikan Islam*, 4(3), 700-711. <https://doi.org/10.31538/nzh.v4i3.1423>