

The Effectiveness of the UII DPPAI Development Program in Improving the Islamic Character of Students: Implementation Analysis

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Article History:

Received: November 17, 2024

Accepted: December 31, 2024

DOI:

<https://doi.org/10.62032/aijit.v2i2.56>

Abstract: This study aims to analyze the effectiveness of the coaching program organized by DPPAI (Directorate of Islamic Education Development) of Universitas Islam Indonesia (UII) in improving the Islamic character of students. This research focuses on how the program is implemented, how much student participation, and how the program affects students' moral and spiritual growth. According to the initial findings, there is a low level of student involvement and a mismatch between the coaching materials and the demands of modern students. The analysis shows that the DPPAI UII coaching program effectively shapes students' Islamic character through structured activities that support the understanding and practice of Islam. The program is implemented holistically, covering spiritual, intellectual, and social aspects. However, some challenges exist, such as the diversity of student backgrounds and limited time outside academic activities. This program has great potential to strengthen students' Islamic character with sustainable development.

Keywords: *Character; Islamic; Development; DPPAI; UII*

INTRODUCTION

Education is an effort or process of change and human development towards a better and perfect (Roqib, 2009). Education aims to shape individuals' maturation and development, consciously and systematically, to develop self-presence with a socially acceptable value system and society (Syafe'i, 2015). This impact is primarily determined by how teachers practice and model the Islamic religious system. Teachers, students, and knowledge are three elements crucial to the success of the educational process aimed at developing character. Education has an important role in forming a person's personality; education includes education in the family, community, and school (Yani, 2019).

Education is one of the most important sectors for the development and progress of a nation. However, along with technological advances and changing times, the challenges and difficulties faced by the world of education continue to grow (Solehudin, 2023). Since education has always focused on educating students to play a role in the future, education has become one of the main pillars to anticipating the challenges and expectations of the world in the future.

The biggest problem facing the world of education today is overcoming the various problems of moral and ethical degradation or demoralization of the nation's young generation that arise due to the strong influence of other cultures that are contrary to the noble values of the nation's culture. In addition to the general public, professionals, community leaders, religious leaders, educators, students, law enforcement officials, political elites, and even state leaders as policyholders are all affected by the decline in values and morals that are the pillars of national character building (Anas, 2022).

Universitas Islam Indonesia is part of an Islamic education system in Indonesia, which has become a center for developing and deepening knowledge about Islam since July 8, 1945. UII is Indonesia's first Islamic Campus university to be included in the WUR ranking. As an institution that combines academic education with the development of Islamic values, UII has become one of the role models in fostering students' Islamic character because UII conceptualizes its goal as the primary goal of Islamic education is to create human beings who are devoted and thriving in this world and the hereafter (Triwidyastuti, 2018). DPPAI, as an internal institution responsible for religious development at UII, has a central role in implementing this mission.

The Directorate of Islamic Education and Development (DPPAI) fosters students' character and develops a strong moral foundation based on Islamic principles. Amid the rapid progress of modernization and globalization, external influences often undermine Islamic ideals. This coaching program aims to counter these challenges by producing a young generation with faith, character, and noble character. To ensure this goal is achieved, a more thorough assessment of the success of this program is needed, especially considering that UII students come from various social and intellectual backgrounds. The research location at UII Yogyakarta was chosen because this campus is one of Indonesia's most prominent Islamic universities, which has consistently implemented Islamic development programs.

DPPAI UII offers various coaching programs to develop students who are academically strong and have Islamic values. The purpose of these programs is to help students grow in spiritual development and build strong religious beliefs to overcome obstacles in the future. The class form of these programs is one way for students to receive religious instruction. In addition to religious classes, other activities that provide guidance include ONDI, BTAQ, Pesantrenisation Phase 1 and 2, LKID, LKIM, and LKIL (Dewi, 2017). This coaching aims to empower students to become proficient in their chosen scientific fields and religious knowledge, which is an obligation for all Muslims.

Although the purpose of these coaching programs is essential, in reality, many students are less interested in participating (Sihab, 2024). Students' low attendance and involvement in these programs indicate implementation problems. Some students feel that the material presented is too theoretical and less relevant to the challenges of their daily lives. In addition, the formal delivery method tends to make students reluctant to engage further. For students, it is considered a reality that must be criticized and chosen as the best in instilling Islamic and secular values. Thus, the ongoing modernization and secularization process has made many students lose their way of life, become oriented towards Western lifestyles, and become hedonists (Taufiq, 2014).

The main hope of this program is to create students with a strong Islamic character who can become role models in the campus environment and play an active role in society. The program is also expected to help students deal with moral and social dilemmas in this modern era. If it runs well, this coaching program can produce UII graduates who are intellectually successful and have strong moral integrity.

Based on the results of interviews with PAI students class of 2023 on Wednesday, December 06, 2023, at the Faculty of Islamic Sciences UII Yogyakarta in his interview, *“If I feel that the activity can strengthen the value of Islamic values and our knowledge. However, if we look at the practical implementation, it is not optimal because of the facilities, time, and lack of musyrif skills. Ikbar Rijal Mustofa,”* It was found that many students felt that this program was not contextual enough, especially when facing the challenges of an increasingly complex modern world (Sihab, 2024). approaches used, making the program less appealing to some students. The low participation rate indicates a problem in how the program is implemented and socialized to students. This research is interesting because it shows how a religious guidance program is run in a sizeable Islamic university such as UII and how students respond. The novelty of this research lies in the in-depth evaluation that links the program's effectiveness with the actual needs of students in the digital era. This research not only aims to assess the success or failure of the program but also to offer practical recommendations based on empirical findings so that the DPPAI coaching program can be improved by the dynamics of the times and the needs of today's students.

METHOD

This research method uses a descriptive-qualitative approach. It was chosen to explore information about the Effectiveness of the DPPAI Coaching Program in improving the Islamic Character of Students: Implementation Analysis. The research location is at the University of Islam Indonesia (UII) Yogyakarta. Data were collected through observation, interviews, and documentation. The data validity or credibility (internal validity) was tested using the triangulation method.

The subjects of this research are education activists of Universitas Islam Indonesia (UII). Students became informants to strengthen the data. The determination of informants was carried out using a purposive sampling technique. The following informants' names are written under pseudonyms:

No	Source	Gender	Profession
1	Nuryanta	Male	DPPAI Staff
2	Ahmad	Male	DPPAI Staff
3	Alkatitanji	Male	DPPAI Staff
4	Arfani	Male	Student
5	Rijal	Male	Student
6	Anjeli	Male	Student
7	Rahma	Male	Student
8	Firdaus	Male	Student

In conducting interviews, DPPAI education activists act as the primary informants in the focus of this research. This interview was conducted with in-depth questions to solve the problem and research objectives. After that, observations were also made to observe the effectiveness of the DPPAI Coaching Program in improving the Islamic Character of Students: Implementation Analysis. The data analysis method used in this research is an interactive model. The interactive method is based on three main things, namely (Idrus, 2009): 1) Data Reduction, 2) Data Presentation, and 3) Making conclusions or verification.

FINDING AND DISCUSSION

a. Directorate of Islamic Education and Development

1. Definition of DPPAI

The Directorate of Islamic Education and Development, commonly abbreviated as DPPAI, is a UII campus organization with an educational and Islamic preaching role at UII, particularly in the community. DPPAI UII has carried out various initiatives for religious development and Islamic preaching inside and outside the campus.

2. Purpose & Orientation

Studying, preaching, and conducting religious education properly and comprehensively inside and outside the University of Islam Indonesia environment, a planned and comprehensive system was formed, which was then realized in the form of lectures, coaching, and da'wah training as a manifestation of the Vision and Mission of UII and DPPAI.

3. History

As for the history of educational and coaching activities organized by DPPAI UII, the researcher interviewed one of the DPPAI Alkatitanji staff, who said, *"I do not know exactly when this coaching program began, but for 2004, there has been this program, it is just that the name of the program is different, I tracked it from several literacy books around 2001. However, the coaching program seems to be from the 90s, but for the name, there are many, and there is religious assistance."* (Sihab, 2024)

b. Education and Coaching Program

Coaching is an effort to carry out education. This activity is deliberate, serious, organized, and sustainable, which includes the development of knowledge, guidance, and direction so that they can understand, understand, and utilize in their daily lives (Ulum et al, 2022). The student religious education and coaching program at the Islamic University of Indonesia implemented by the Directorate of Islamic Education and Development of UII, namely:

1. Basic Islamic Value Orientation (ONDI)

Orientation of Basic Islamic Values (ONDI) is a student coaching program that contains orientation to the introduction of Islam, aqidah and commitment of UII students, morals and lifestyle of students, about faith, worship, fiqh. The program is carried out at the beginning of semester one. A placement test determines the level of male and female students participating in religious programs related to Qur'anic Self Deepening activities or Taklim.

2. Deepening Basic Islamic Values (PNDI)

Deepening Basic Islamic Values, known as Pesantrenisation, is a student education and coaching program that contains material on Fiqh worship, dhikr, sunnah rawatib prayers, funeral prayers, Friday prayers, *jama'* prayers, *qaşar* and *jama' qaşar*, istikharah prayers, eclipse prayers, sermons for Friday prayers, Eid fitri and Eid al-Adha prayers, mandatory bathing, Hajj and zakat material, procedures for ablution and tayammum, hadas and impurity, daily prayers. The program is carried out at the beginning of semester 1 in southern Rusunawa for women and northern Rusunawa for men; the activity lasts for a week (1 week), with the program being carried out only at night; during the day, students do lectures as they should. So, it is hoped that students will be able to understand the correct procedures for worship and have noble morals that are reflected in everyday life

PNDI is an activity included in the mandatory SKP for all UII students. Therefore, the PNDI implementation schedule has been arranged in stages in 10 batches, as listed in the following table. Permission granted is only to postpone activities for specific reasons, not to cancel the obligation to participate in PNDI.

Wave	Date
1	22 s.d. 28 September
2	29 Sept s.d. 5 October
3	6 s.d. 12 October
4	13 s.d. 19 October
5	20 s.d. 26 October
6	27 Okt s.d. 2 November
7	18 s.d. 24 November
8	1 s.d. 7 December
9	8 s.d. 14 December
10	15 s.d. 21 December

To support the successful implementation of activities organized by DPPAI in Islamic education and character development through the Pesantrenization Program or Deepening of Islamic Core Values (PNDI), DPPAI has carefully designed a structured schedule of activities as outlined in the following table:

Day	No	Time	Activity	Person in Charge
First Day	1	16:00	Participant Check-in at Rusunawa	All
	2	17:00	Preparation/Conditioning for Maghrib Prayer	Musyrif/ Musyrifah
	3	17:30	Maghrib Prayer and Collective Dhikr	Musyrif/ Musyrifah
	4	18:15	Halaqah (Introduction, Rules, Participant Skills Identification & Religious Experience Reflection) and Dinner	Musyrif/ Musyrifah
	5	18:55	Preparation for Isha Prayer	All
	6	19:00	Isha Prayer and Collective Dhikr	All
	7	19:25	Participant Conditioning	Musyrif/ Musyrifah
	8	19:30	Lecture on Purification (Ritual Impurity, Najis, Wudu, Ghusl, and Tayammum) by Speaker	Musyrif/ Musyrifah
	9	21:00	Halaqah for Wudu Practice	Musyrif/ Musyrifah
	10	21:30	Rest and Sleep	All
	11	03:00	Participant Conditioning	All
	12	03:30	Night Prayer (Shalat Lail)	All
	13	04:00	Preparation for Fajr Prayer	All
	14	04:15	Fajr Prayer, Collective Dhikr, and Morning Dhikr	All
	15	04:50	Halaqah for Ghusl and Tayammum Practice	Musyrif/ Musyrifah

			Attend classes according to each schedule.	-
Second Day	1	17:00	Participant Conditioning at Rusunawa	All
	2	17:30	Preparation/Conditioning for Maghrib Prayer	Musyrif/ Musyrifah
	3	17:50	Maghrib Prayer and Collective Dhikr	All
	4	18:15	Halaqah on Prayer for Parents and Its Virtues	Musyrif/ Musyrifah
	5	18:30	Dinner	All
	6	18:55	Preparation for Isha Prayer	All
	7	19:00	Isha Prayer and Collective Dhikr	All
	8	19:25	Class Conditioning	Musyrif/ Musyrifah
	9	19:30	Lecture on Obligatory Prayer, Friday Prayer, and Sunnah Prayers by Speaker	Musyrif/ Musyrifah
	10	21:00	Halaqah for Obligatory Prayer and Dhikr Practice	Musyrif/ Musyrifah
	11	21:30	Rest and Sleep	All
	12	04:00	Preparation for Fajr Prayer	All
	13	04:15	Fajr Prayer, Collective Dhikr, and Morning Dhikr	All
	14	04:50	Halaqah for Sunnah Prayer Practice	Musyrif/ Musyrifah
			Attend classes according to each schedule.	-
Third-Day	1	17:00	Participant Conditioning at Rusunawa	All
	2	17:30	Preparation/Conditioning for Maghrib Prayer	Musyrif/ Musyrifah
	3	17:50	Maghrib Prayer and Collective Dhikr	All
	4	18:15	Halaqah on Study Prayers, Entering and leaving Home Prayers, and Their Virtues.	Musyrif/ Musyrifah
	5	18:30	Dinner	Musyrif/ Musyrifah
	6	18:55	Preparation for Isha Prayer	All
	7	19:00	Isha Prayer and Collective Dhikr	All
	8	19:25	Class Conditioning	Musyrif/ Musyrifah
	9	19:30	Lecture on Congregational Prayer, Combined Prayer, Qashar Prayer, and Prostrations (Sahwi, Tilawah, and Gratitude) by Speaker	Musyrif/ Musyrifah
	10	21:00	Halaqah for Congregational Prayer and Prostration Practices	Musyrif/ Musyrifah
	11	21:30	Rest and Sleep	All
	12	03:00	Participant Conditioning	All
	13	03:30	Night Prayer (Shalat Lail)	All
	14	04:00	Preparation for Fajr Prayer	All
	15	04:15	Fajr Prayer, Collective Dhikr, and Morning Dhikr	All

	16	04:50	Halaqah for Combined and Qashar Prayer Practices	Musyrif/ Musyrifah	
	Day	No	Time	Activity	Person in Charge
Fourth	1	17:00	Participant Conditioning at Rusunawa	All	
Day	2	17:30	Preparation/Conditioning for Maghrib Prayer	Musyrif/ Musyrifah	
	3	17:50	Maghrib Prayer and Collective Dhikr	All	
	4	18:15	Halaqah on Prayers for Dressing and Undressing and Etiquette of Clothing	Musyrif/ Musyrifah	
	5	18:30	Dinner	Musyrif/ Musyrifah	
	6	18:55	Preparation for Isha Prayer	All	
	7	19:00	Isha Prayer and Collective Dhikr	All	
	8	19:25	Class Conditioning	Musyrif/ Musyrifah	
	9	19:30	Lecture on Sunnah Prayers and Funeral Prayers by Speaker	Musyrif/ Musyrifah	
	10	21:00	Halaqah for Funeral Prayer Practice	Musyrif/ Musyrifah	
	11	21:30	Rest and Sleep	All	
	12	04:00	Preparation for Fajr Prayer	All	
	13	04:15	Fajr Prayer, Collective Dhikr, and Morning Dhikr	All	
	14	04:50	Halaqah for Eid Prayer and Istisqa Prayer Practices	Musyrif/ Musyrifah	
			Attend classes according to each schedule.	-	
Fifth	1	17:00	Participant Conditioning at Rusunawa	All	
Day	2	17:30	Preparation/Conditioning for Maghrib Prayer	Musyrif/ Musyrifah	
	3	17:50	Maghrib Prayer and Collective Dhikr	All	
	4	18:15	Halaqah on Prayers for Entering and Leaving the Bathroom and Bathroom Etiquette	Musyrif/ Musyrifah	
	5	18:30	Dinner	Musyrif/ Musyrifah	
	6	18:55	Preparation for Isha Prayer	All	
	7	19:00	Isha Prayer and Collective Dhikr	All	
	8	19:25	Class Conditioning	Musyrif/ Musyrifah	
	9	19:30	Lecture on Fasting by Speaker	Musyrif/ Musyrifah	
	10	21:00	Halaqah for Eclipse Prayer Practice	Musyrif/ Musyrifah	
	11	21:30	Rest and Sleep	All	
	12	03:00	Participant Conditioning	All	

	13	03:30	Night Prayer (Shalat Lail)	All
	14	04:00	Preparation for Fajr Prayer	All
	15	04:15	Fajr Prayer, Collective Dhikr, and Morning Dhikr	All
	16	04:50	Halaqah for Istikharah Prayer Practice	Musyrif/ Musyrifah
			Attend classes according to each schedule.	-
Sixth Day	1	17:00	Participant Conditioning at Rusunawa	All
	2	17:30	Preparation/Conditioning for Maghrib Prayer	Musyrif/ Musyrifah
	3	17:50	Maghrib Prayer and Collective Dhikr	All
	4	18:15	Halaqah on Prayers for Entering and Leaving the Mosque and Social Media Ethics	Musyrif/ Musyrifah
	5	18:30	Dinner	Musyrif/ Musyrifah
	6	18:55	Preparation for Isha Prayer	All
	7	19:00	Isha Prayer and Collective Dhikr	All
	8	19:25	Class Conditioning	Musyrif/ Musyrifah
	9	19:30	Lecture on Hajj and Zakat by Speaker	Musyrif/ Musyrifah
	10	21:00	Examination 1	Musyrif/ Musyrifah
	11	21:30	Rest and Sleep	All
	12	04:00	Preparation for Fajr Prayer	All
	13	04:15	Fajr Prayer, Collective Dhikr, and Morning Dhikr	All
	14	04:50	Examination 2	Musyrif/ Musyrifah
	15	06:30	Closing Ceremony	Musyrif/ Musyrifah

3. Qur'anic Self-Deepening (Pendalaman Diri Qur'ani/ PDQ)

Qur'anic Self-Depth, or Taklim, coaches students to read and write the Quran. The implementation of taklim activities is divided into four levels: Pre-basic level (4-5 semesters), basic (4-5 semesters), intermediate (1 year or 2 semesters), and advanced (1 semester). The core component of this taklim activity is reading the Koran properly and correctly *tahsīn al-qira'ah* but some tahfidz, especially juz 30, as well as subject matter such as basic *Imla'* writing material, and knowing the meaning of *ṭayyibah* sentences. However, for advanced levels, there is Arabic speech.

4. Da'wah Leadership Training

Dakwah Leadership Training, or PKD, is a religious activity program containing material on Islamic leadership. Leadership Training and Da'wah I (PKD I) is an activity conceptualized as training called Basic Islamic Leadership Training (LKID). LKID (or PKD I) activities are intended for all students of Universitas Islam Indonesia to prepare cadres of national leaders who are *rahmatan lil 'alamin* so that this activity is expected to be the initial provision for students in the community when they have completed their studies.

5. Personal Development Training (PPD)

Self Development Training or PPD is a compulsory religious program for diploma and undergraduate students that contains material on Self Development such as Self Awareness, knowing yourself, knowing your potential, knowing your weaknesses, and time management, with a focus on learning techniques and self-motivation, governance, and cooperation, as well as creativity and thinking strategies. PPD activities are conceptualized with a classical model for 1 (one) day.

6. Community Da'wah Training (PDM)

The Community Da'wah Training (PDM) was formerly called Leadership and Da'wah Training 2, containing material on culture or lectures, readiness to become MCs, corpse care, TPA management, and social morals, techniques for preaching to the community, provision of social manners, and material on Islamic families. The Leadership Training and Da'wah 2 (PKD 2) activity prepares UII students undergoing the Community Service Program (KKN). The hope is that students who carry out KKN activities will produce material and worldly benefits and bring ukhrawi benefits.

c. Pattern of Religious Development

The pattern of religious coaching of students at the University of Islam Indonesia is carried out using various approaches that can support the ongoing process of education and coaching, such as 1) the Classical method, 2) the Halaqoh method, 3) the Lecture method, and 4) Student-Centered Learning (SCL) method. The following will present each of these approaches:

1) *Classical method*

Classical coaching is a learning model providing a space where all children can simultaneously carry out activities in one class. The classical learning model is widely used at the earliest levels of education, especially preschool, but it pays little attention to children's interests (Syauki, 2022).

2) *The Halaqah Method*

Halaqah can be defined as a group of people who want to study and practice Islam seriously. The term halaqah has the following definition:

- 1) Halaqah is a teaching and learning procedure in which students circle the teacher concerned, according to Hanun Ashrohah, quoted by Zulham. It is usually done while sitting on the floor, listening to a teacher read and discuss his book, or commenting on the work of others.
- 2) Halaqah (circle) is used to teach a variety of directed knowledge and also allows students and teachers to discuss (Fajar, Munasyor, 2024).
- 3) The word halaqah refers to the field of education, specifically Islamic education or teaching (Tarbiyah Islamiyyah) (Faizal, Muhammad, 2022). Typically, a small group of Muslims who consistently study the teachings of Islam is referred to as a halaqah or circle. These small groups may consist of three to twelve people.

Halaqah is run on several principles, namely seriousness, a sense of responsibility for its success, trust, and obedience to the murabba as long as he obeys Allah, and intense consultation and communication between the muta rabbi and murabba.

The halaqah method is a term used to gather people to study Islamic knowledge. In Halaqah, expanding the assembly is necessary (Faizal, Muhammad, 2022). The coaching material at DPPAI UII is carried out by dividing the class into

several levels, including pre-basic, basic, intermediate, and advanced. The small class consisted of 7 people for pre-basic and basic classes and 15 for intermediate and advanced courses. So, from this division, the focus of musyrif and musyrifah can be on the leveling of students' ability to implement religious activities.

According to the hadith, the phrase "halaqoh" has existed since the time of the Prophet and was used in mosques by the Prophet and his companions. The key is that those who practice halaqoh should provide opportunities for others to follow and learn from them. In the Qur'anic verse, it is explained in Q.S Al-Mujadilah verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

O you who believe, when it is said to you, "Make room in the assemblies," make room, and Allah will make room for you. When it is said, "Stand up," (you) stand up. Allah will certainly raise those who believe among you and those who are given knowledge several degrees. Allah is Exhaustive of what you do.

In various circles, halaqah means recitation, and in other languages, it can also be called majelis, which means a group of people who make a circle or the term Halaqah (*circle*) (Oktania, Eva, 2022).

3) Lecture method

The method focuses on educators carrying out learning activities by maximizing educators as the focal learning point. Education and coaching activities carried out by musyriks and musyrikah provide more excellent space to maximize the religious coaching activities.

4) Student-Centered Learning (SCL) Method

The *student-centered learning* (SCL) method is the right learning model to make students more active in the learning process. The implementation of the SCL learning method is carried out during learning (Refanda et al, 2023). The *Student-Centered Learning* (SCL) method focuses the learning process on students as the main subject (Qadafi, Muammar, 2023). In this model, students actively discover, analyze, and develop knowledge through interaction, discussion, collaboration, and independent exploration. With the SCL method, the teacher shifts from an information provider to a facilitator who guides students in their learning process (Sadjati, Ida Malati, 2023).

SCL is implemented in education using various methods prioritizing active engagement, including case studies, simulations, problem-based learning (PBL), project-based learning, and group discussions. Besides asking questions, students are encouraged to collaborate to solve problems and voice and defend their viewpoints. This enhances their understanding of concepts while fostering critical thinking, communication, and the responsibility for independent learning.

In addition, SCL approaches often utilize technology, including digital media and online learning environments, which provide students with easy access to materials and information and allow them to engage in more creative and interactive learning activities (Murtado, Dodo, et al, 2023).

The Student-Centered Learning (SCL) method becomes a learning approach in religious activities at DPPAI UII. This SCL method provides space for students to pour

out and develop all their potential so that later, students can understand more than the education and coaching material taught (Susetyo).

d. Basic Foundation of Learning

In Education and Guidance, DPPAI teaches and familiarizes students with values that are the main teachings of Islam and become the basic foundation of learning: the value of Aqidah, the value of worship, moral values, and muamalah. These four values significantly impact the formation of student attitudes and behavior in religious activities.

1) Aqidah Value

Based on the results of researchers' interviews with the director and staff of the development division, it can be concluded that the material used in coaching at DPPAI is relevant to the theory related to the creed conveyed by Aminuddin, namely belief in Allah, angels, the books of Allah, His Messenger, the last day, and Allah's qadha and qadar. DPPAI teaches the value of faith by providing teaching in Taklim activities or deepening the Qur'an self (PDQ), namely musyrif and musyrifah, teaching the Koran and tajweed and planting tawhid by familiarizing students in praying before starting learning and in every activity (Moh Aminuddin et al, 2006).

Aqidah is not just a slogan or speech but must penetrate a person's heart and mind so that his actions support these beliefs (Novziah, Mawadda, 2024). In Islam, Aqidah has a significant impact on all human activities and can elevate them to the status of worship. The education and guidance carried out by DPPAI can instill the belief that Allah exists and is always with His servants.

Thus, based on the results of an interview with the Director of DPPAI on Monday, November 20, 2023, at the DPPAI UII Yogyakarta Office, Nanang said: "So by the vision of DPPAI, it is *"Upholding Islamic aqidah and akhlaq karimah in the social life on and off campus."* The mission is *"Conducting Islamic studies and da'wah and organizing religious education that leads to the realization of religious awareness on and off campus."* So, the clear purpose of DPPAI is to try to become a vehicle in religious education and guidance, especially for students and lecturers. So, it is more about religious education and guidance as the organizer of an organizational forum that implements religious education and guidance at UII. For religious activities in the community, it is clear that UII is *rahmatan lil alamin."*

In connection with the interview statement, it can be understood that the Education and Development process at DPPAI teaches and familiarizes values with the central teachings of Islam, especially related to issues of aqidah, worship, morals, and Mu'amalah. The above statement is also reinforced by the results of researchers' observations that the Islamic da'wah is carried out in religious activities at the Directorate of Islamic Education and Development. This can be seen in the religious activities, namely getting used to students in pesantren activities to pray in congregation, memorizing daily prayers, doing sunnah *qabliyah* and *ba'diyah* fardu prayers, and others.

2) Ibadah Value

The value of worship is a fitrah that exists in humans from birth, the servitude and surrender of a person to Allah SWT (Juanda, Idham, 2022). Worship includes all aspects of human activities related to devotion to Allah SWT by avoiding all His prohibitions and fulfilling all His commands. By the results of interviews and research observations, researchers see that the material presented in coaching at DPPAI related to worship is relevant to the theory related to Sharia conveyed by Aminuddin that

Sharia is all forms of worship, both special worship such as *ṭaharah*, prayer, zakat, fasting, and hajj, as well as general worship (muamalah). (Moh Aminuddin et al, 2006)

The value of worship conveyed in Aminuddin's theory is only limited to special worship such as *ṭaharah*, prayer, zakat, fasting, hajj, and general worship (*muamalah*). However, in the observation, the researcher found that the teaching organized by DPPAI instilled the value of worship in a broader scope, starting from *ṭaharah*, dhikr, sunnah rawatib prayers, funeral prayers, Friday prayers, *jama'* prayers, *qaṣar* and *jama' qaṣar* prayers, istikharah prayers, eclipse prayers, Friday prayer sermons, Eid al-Fitr and Eid al-Adha prayers, obligatory bathing, Hajj and zakat material, ablution and tayammum procedures, *hadath* and *najis*, daily prayers. The program was carried out at the beginning of semester 1 in the Islamic Basic Value Deepening program known as Pesantrenisation in southern Rusunawa for women and northern Rusunawa for men. The activity lasted a week (1 week), and the program was held only at night.

3) Moral Value

Morals are behaviors and attitudes that give birth to human actions and behavior, human behavior that determines whether someone is good or bad.⁴⁰ In instilling the value of education and coaching delivered by DPPAI, it teaches moral values. This value is relevant to the theory put forward by Aminuddin that morals are traits embedded in the human soul and cause easy actions without consideration of the mind. Morals consist of morals to God, to humans, and to the surrounding environment (Moh Aminuddin et al, 2006). From the observations, researchers found that PAI study program students have varying moral values; for example, in pesantrenisation activities, some students follow the activities well, but when in the field, some students still violate the rules by bringing cigarettes and VAPE.

4) Mu'amalah

Humans are social creatures who cannot live alone. Muamalah determines how a person treats or behaves towards others, and the relationship of muamalah interests means doing or exchanging with each other (Ningsih, Prilia Kurnia. 2021).

Based on the results of researchers' interviews with the director and staff of the development division, it can be concluded that the material used in coaching at DPPAI is relevant to the theory related to muamalah conveyed by Aminuddin, namely sharia is all forms of worship, both special worship such as *ṭaharah*, prayer, zakat, fasting, and hajj, as well as general worship (muamalah).

Therefore, actions that involve multiple parties and give rise to rights and obligations are considered muamalah actions.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We created you from a man and a woman and made you into nations and tribes that you may know one another. Indeed, the noblest among you in the sight of Allah is the most pious among you. Verily, Allah knows best. (Q.S. Al Hujurat: 13)

Worship is not only with Allah *subhanahu wa ta'ala* but also between a servant and others. Mu'amalah is the science that makes every Muslim's activity a good-value worship (Wahyuddin et al., 2024).

In the process of education and coaching, DPPAI teaches and familiarizes values that are the main teachings of Islam and become the basic foundation of learning, namely Aqidah values, worship values, moral values, and muamalah as explained by Nuryanta. These four values significantly impact the formation of student attitudes and behavior in religious activities. However, the relationship between these research findings and modern Islamic education theory is still not explained in depth. For example, although the values of aqidah, worship, morals, and muamalah are well explained, their relevance to contemporary Islamic education theories is not thoroughly highlighted. To deepen the analysis, modern Islamic education theories such as those proposed by Abdullah Saeed, which emphasize the importance of contextual and adaptive Islamic education to the challenges of the times, can be considered (Muslih, M. 2020; Santoso et al., 2023).

This is very relevant to teaching aqidah values that are seen as slogans and applied in the broader context of student life. In this case, aqidah education should be able to answer students' moral and social challenges in the modern era. In addition, Ismail Faruqi, with the concept of integrating science and religion, is also relevant in highlighting the importance of integrating the values of worship and morals with general knowledge in the academic world. Modern Islamic education should better connect the ritual aspects of worship, such as prayer, zakat, and fasting, with broader learning so that students understand the theory and apply it in practical daily life. In this context, DPPAI needs to adjust its materials and approaches to accommodate these theories better to make the coaching program more effective and relevant to the times.

To connect Ismail Faruqi's concept of integration of knowledge and religion with specific values in the educational program at DPPAI UII, we can emphasize how the integration of religious knowledge (such as Aqidah, Ibadah, Akhlak, and Mu'amalah) with general knowledge creates a holistic educational framework. Faruqi's ideas suggest that Islam should not be taught separately from general disciplines but should be integrated to foster a comprehensive understanding of religious values and academic knowledge. In this context, DPPAI's approach to incorporating these values in a structured program is in line with Faruqi's call for holistic education, where the understanding of faith (Aqidah), worship (Ibadah), ethics (Akhlak), and social interaction (Mu'amalah) is not limited to isolated religious practices but extended to all aspects of students' lives. (Syihabuddin, M., Manggala, K., & Mustofa, M. L. 2023)

Comparing this with the practices at DPPAI, it is clear that the program aims to integrate religious teachings into daily life, evidenced by its application to ritualistic practices and embedding these values into social and academic contexts. For example, the teaching of Aqidah through the study of the Qur'an, the reinforcement of worship values through various prayers, and the focus on moral behavior are practiced in religious settings and emphasized in social and academic interactions. This implementation reflects the expansion of religious education advocated by Faruqi, which links theoretical knowledge with practical application in daily life.

Furthermore, drawing on the perspectives of Aminuddin and other theorists, the implementation of the program at DPPAI can be seen as a model for integrating these religious values into students' daily experiences, providing a framework that supports personal growth and academic achievement. By incorporating these values not only in religious rituals but also in daily social interactions and academic life, the program at DPPAI is aligned with a more holistic vision of Islamic education as proposed by Faruqi

and other scholars such as Nashori, who emphasize the importance of character development in line with Islamic teachings (Moh Aminuddin et al. 1, 2006).

Therefore, the teaching of Ibadah, Aqidah, Akhlak, and Mu'amalah at DPPAI goes beyond the boundaries of traditional religious education, aiming to form students who understand and live these values in all aspects of their lives. This aligns with Faruqi's vision of an integrated Islamic education that prepares students to engage with the world, balancing academic knowledge with spiritual and moral development.

e. Constraints

Based on observations made by researchers in the religious environment of Universitas Islam Indonesia, also conveyed by the Director and Head of the Education Division, shows that there are obstacles faced at this time, namely:

1. Time management

The limited time allocated for program implementation can cause activities to be inconsistent and reduce the opportunity for students to be fully involved. Therefore, students find it more difficult to internalize the Islamic values the program aims to instill.

2. Place of Implementation

An unsupportive place or location for program implementation can affect the coaching atmosphere (Syarif, Erman, et al 2023). If the room is too noisy or uncomfortable, students find concentrating difficult and feel less motivated to explore the material. A less conducive atmosphere can hinder the optimal Islamic character development process because a supportive atmosphere is an important element in religious development.

3. Curriculum

A curriculum that may not have been designed comprehensively or relevant to students' needs can limit the process of deepening Islamic values. Thus, important aspects of Islamic character development can make students feel that this program is not relevant or valuable for their daily lives. This can result in a lack of understanding and application of Islamic values in students' behavior and life outside the program.

4. Presenter

The unavailability or difficulty in obtaining presenters with the appropriate competence and experience can impact the program's quality. Inadequate presenters may not motivate or deliver the material in an interesting and relevant way to students. This can reduce students' interest in actively participating, resulting in low emotional engagement with the coaching materials.

5. Facilities

Inadequate facilities can hinder the presenter's effectiveness in presenting the material effectively. Thus, participants may become less comfortable and focused in receiving material if the audiovisual equipment is inadequate or the room is uncomfortable. These inadequate facilities can impact how well students absorb the materials provided, so the coaching objectives are less achieved.

f. Real Impact Analysis of DPPAI UII Coaching Program

In carrying out the evaluation process, the author examines the development of educational programs organized by DPPAI UII to improve the Islamic character of students. This research aims to measure the program's real impact by comparing the condition of students before and after participating in the coaching program. Through the data obtained, the author analyzes various aspects that contribute to changes in student character, including understanding of aqidah, discipline in worship, changes in

moral behavior, and involvement in social activities and Islamic studies. The results of this analysis are expected to provide a clear picture of the program's effectiveness and recommendations for further development.

Aspect	Before the Program	After the Program	Changes Observed
Understanding of Aqidah	60% of students had a basic understanding of Islamic aqidah.	85% of students had a deeper understanding of Islamic aqidah.	25% increase in students who gained a deeper understanding of key aqidah concepts, such as belief in Allah, angels, and the articles of faith.
Frequency of Worship (Prayers)	50% of students performed congregational prayers at the campus mosque.	75% of students performed congregational prayers at the campus mosque.	25% increase in student participation in congregational prayers, showing better discipline in worship.
Application of Akhlak Values	40% of students exhibited polite behavior and acted by Islamic teachings.	70% of students exhibited more polite behavior, respecting and adhering to Islamic conduct in daily life.	A 30% increase in students showed significant changes in social behavior and ethics based on direct observation on campus.
Participation in Social Activities	30% of students were involved in social activities organized by student organizations.	60% of students were actively involved in social activities such as social service, teaching orphans, and other community service.	A 30% increase in student involvement in social activities based on Islamic values shows strengthened social character development.
Involvement in Islamic Study Groups	55% of students attended regular Islamic study groups and mentoring sessions.	80% of students attended regular study groups and mentoring, with active participation in discussions.	A 25% increase in attendance and active participation demonstrates students' growing seriousness in deepening their religious knowledge.

Improved Understanding of Aqidah: Before the coaching program, most students only had a basic understanding of Islamic aqidah, which was limited to theoretical understanding and less implemented in daily life. After attending the DPPAI program, their understanding increased significantly. This can be seen from a more profound knowledge of tawhid, belief in the pillars of faith, and the cultivation of aqidah values that strengthen students' faith. The implemented programs, such as Taklim activities and Qur'anic Self-Depth (PDQ), play an important role in strengthening the value of aqidah instilled in students.

Increased Discipline in Worship: The DPPAI program has also proven effective in increasing student worship frequency and quality. Before the program, only a few

students routinely attended congregational prayers, but after the coaching, almost 75% of students performed congregational prayers consistently. This increase can be seen as a direct impact of activities that instill worship habits, such as prayer before activities and teaching correct worship procedures. Thus, students understand Islamic teachings in theory and apply them in their lives.

Behavioral Changes in Moral Values: One of the main objectives of the DPPAI program is to shape students' morals through Islamic teachings. Before the program, only a few students were polite toward Islamic values daily. However, after participating in the coaching program, student behavior was significantly changed, especially regarding mutual respect, maintaining manners, and carrying out social ethics under Islamic values. This increase illustrates that the DPPAI coaching program has succeeded in internalizing moral values in students' lives.

Involvement in Social Activities: One of the other positive impacts is increased student participation in social activities. Before the program, only a few students were involved in social activities based on Islamic values. However, after the coaching, almost 60% of students participate in social activities such as teaching orphans and social services. This shows that the coaching program focuses on spiritual aspects and directs students to participate in social activities that help strengthen their Islamic character in society.

Increased Participation in Islamic Studies: In addition to improving worship and morals, the program also increased student participation in Islamic studies. Before the program, only some students attended regular studies, but after the mentoring program and more structured studies, 80% of students were actively involved. They attended and participated in discussions and reflections on the material provided. This shows that the DPPAI program has succeeded in changing students' attitudes toward religious learning, making it more applicable and relevant to their lives.

g. Supporters and Barriers to Achieving Coaching Goals

Participant observation shows that in implementing student religious education and guidance activities at the Islamic University of Indonesia, positive and negative aspects affect the achievement of goals. In general, it can be mentioned as follows :

1. Supporting Factors

Based on participant observation, the implementation of education activities:

- a. UII's commitment is based on UII's Vision and Mission
- b. The second is the commitment of the leaders at UII.

2. The inhibiting factor

The factors that have hindered the achievement of coaching goals so far include:

- a. Time, a relatively short time.
- b. Relatively unaware student participation
- c. Limited budget factor.
- d. Lecturers or academicians do not care (unaware)

The pattern of religious guidance used at Universitas Islam Indonesia shows a systematic and structured approach aimed at strengthening the Islamic character of students. This method includes several coaching aspects that aim to increase the appreciation of Islamic principles in daily life and understanding the appreciation of Islamic values. Through comprehensive coaching programs, such as regular studies, spiritual training, mentoring, and joint worship activities, UII seeks to establish a religious

and conducive academic environment where students can develop a strong, responsible, and noble Islamic personality to face future challenges.

Based on the exposure of the data above, it can be analyzed that the pattern of diversity development patterns at Universitas Islam Indonesia shows:

1. Education and religious guidance are important because the founders of UII hope that UII students will one day become leaders who have knowledge “*amaliyah beramal Ilmiah*”. Therefore, it is hoped that the religious guidance activities provided can form Muslim scholars *rahmatan lil 'alamin*, risalah Islamiah in the fields of education, research, community service, and da'wah as well as moral, pious, and skilled.
2. The coaching process varies from teaching, mentoring, training, recitation, lectures, *muhasabah*, and studies.
3. Evaluations of the coaching process, its results, and feedback from the presenters and others will be processed and considered to ensure that the coaching program is in line with the set objectives and to identify areas for improvement. Through continuous evaluation, the organizers can obtain valuable feedback from participants, presenters, and other relevant parties.
4. In the coaching process, two factors greatly affect the achievement of goals: supporting factors (positive) and inhibiting factors (negative).

CONCLUSION

Based on the analysis of the implementation of DPPAI UII's coaching program in improving students' Islamic character, the following conclusions can be drawn: 1. Program Effectiveness in Improving Students' Islamic Character The coaching program organized by DPPAI UII has proven to have a positive contribution to the formation of students' Islamic character. Students can better understand and apply Islamic teachings consistently through structured activities such as Islamic studies, mentoring, and practicing Islamic values in daily life. 2. Holistic and Directed Program Implementation. This program is implemented holistically, covering spiritual, intellectual, and social aspects that play a role in Islamic character building. This approach ensures that students not only gain a theoretical understanding of Islam but also engage in worship practices and social activities that support the strengthening of faith and morals. 3. Challenges in Program Implementation. Although the program is effective, there are still challenges in its implementation, such as the diversity of students' backgrounds and levels of understanding of Islam and students' limited time outside of academic activities. These constraints can affect optimal student participation and involvement in all coaching activities. 4. Recommendations for Program Optimization. To increase the effectiveness of the program, it is recommended that DPPAI UII continue to develop more flexible and interactive methods that suit the needs of today's students. Strengthening the mentoring system, providing online platforms, and increasing the intensity of social activity-based programs can be a solution to reach more students. Overall, DPPAI UII's coaching program has shown significant effectiveness in building students' Islamic character. By continuing to pay attention to the supporting factors and constraints, this program has great potential to further strengthen students' religious character in accordance with Islamic values.

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