

Management of Intensive Religious Study in Improving Islamic Religious Understanding among The Community of Tangerang City, Banten

Muhamad Iskandar¹, Ahmad Haromaini², Nur Halimah³

¹ Universitas Islam Syekh-Yusuf

² Universitas Islam Syekh-Yusuf

³ Universitas Islam Syekh-Yusuf

Email : 2203020004@students.unis.ac.id¹, aharomaini@unis.ac.id², nurhalimah@unis.ac.id³

Received: Agustus 2026

Accepted: September 2026

Published: Oktobers 2026

Abstract :

This study aims to describe the implementation of intensive Islamic studies in improving the understanding of Islam among the community of RT 02 RW 03 Kedaung Wetan, Neglasari District, Tangerang City, and to identify the supporting and inhibiting factors in its implementation. This research employed a qualitative approach using a field research design with a case study approach. Data were collected through observation, in-depth interviews, documentation, and triangulation involving mosque administrators, religious speakers, youth members, and participants of the intensive study program. Data analysis consisted of data reduction, data presentation, and conclusion drawing. The findings indicate that the implementation of intensive Islamic studies at Musholah Ar-Rahman has been carried out systematically through planning, implementation, and evaluation stages. The learning materials include Islamic creed, worship, morality, and contemporary religious issues relevant to the community. Lectures combined with discussions and question-and-answer sessions encouraged active participation among participants. The program positively influenced the community's understanding of Islamic teachings, particularly in worship practices, moral development, and participation in religious activities. Supporting factors included the commitment of mosque administrators, competent speakers, and enthusiastic participants, while obstacles consisted of participants' limited time, occupational demands, and varying levels of religious understanding. Therefore, intensive Islamic study programs serve as an effective model of non-formal Islamic education in strengthening religious understanding within the community.

Keywords : *Intensive Islamic Study, Islamic Understanding, Non-Formal Islamic Education, Community.*

Introduction

Islamic education is one of the important instruments in developing the quality of human resources by fostering a balance among spiritual, intellectual, and moral aspects. Islamic education is not only implemented through formal educational institutions such as schools and universities but also develops

through non-formal educational pathways that grow and exist within society. One form of non-formal Islamic education that makes a significant contribution to improving the religious quality of society is intensive religious study conducted regularly through *majelis taklim* and prayer halls (*musholah*). Such activities serve as learning platforms that provide opportunities for community members to deepen their understanding of Islamic teachings while strengthening religious practices in their daily lives (Purwaningsih et al., 2020).

From an Islamic perspective, seeking knowledge is an obligation for every Muslim, as emphasized in the hadith of the Prophet Muhammad (peace be upon him), which states that seeking knowledge is an obligation for every Muslim. This command indicates that the process of religious learning should take place throughout one's life and can be carried out through various forms of educational activities, both formal and non-formal. Therefore, intensive religious study is one of the effective means of providing continuous religious understanding to the community (Sritama, 2021).

The development of modern society presents various challenges to religious life. Globalization, advances in information technology, and changes in lifestyle have had significant impacts on people's mindsets and behavior. On the one hand, technological advances have facilitated access to various sources of religious information; on the other hand, they have also created opportunities for the spread of information whose accuracy and credibility cannot be guaranteed. This condition indicates that society needs religious guidance that is conducted in a structured, systematic, and continuous manner in order to obtain a correct understanding of religion based on the Qur'an and the Sunnah (Rifa'i, 2023).

Intensive religious study is one form of religious guidance characterized by regular and structured learning that is oriented toward improving the quality of the community's religious understanding. Through such activities, participants not only gain additional religious knowledge but also receive moral guidance, strengthening of religious practices, and solutions to various life-related problems based on Islamic values. The existence of intensive religious study has become increasingly important because it can bridge the community's need for accessible religious education without being restricted by formal educational levels (Muliati et al., 2023).

The organization of *majelis taklim* as a forum for intensive religious study has also received formal recognition through the Regulation of the Minister of Religious Affairs of the Republic of Indonesia Number 29 of 2019 concerning *Majelis Taklim*. The regulation states that *majelis taklim* is a non-formal Islamic educational institution that performs educational, preaching (*dakwah*), community empowerment, and *ukhuwah Islamiyah* strengthening functions. With this regulation, intensive religious study activities have a clear legal foundation and can therefore continue to be developed as one of the strategies for improving the quality of religious life within society.

The success of intensive religious study is influenced by various factors, including the quality of learning materials, methods of delivery, the competence of the instructors, and the active participation of the congregation. The materials presented should be adjusted to the needs of the community so that they are able

to address various religious issues encountered in everyday life. In addition, the use of lecture methods combined with discussions and question-and-answer sessions can increase the effectiveness of learning because participants are given opportunities to clarify various issues that they have not yet fully understood (Kartini, 2021).

The community of Kampung Kedaung Wetan RT 02 RW 03, Neglasari District, Tangerang City, is one of the communities that actively organizes intensive religious study activities through Musholah Ar-Rahman. These activities are conducted regularly as an effort to improve the community's understanding of Islam, whose members have diverse educational backgrounds, occupations, and levels of religious understanding. Such differences in characteristics make intensive religious study strategically important in fostering a common religious understanding while simultaneously improving the quality of religious practices and moral behavior within the community (Ahsanulkhaq, 2024).

Based on the results of initial observations, the implementation of intensive religious study at Musholah Ar-Rahman has received a positive response from the community. The enthusiasm of the congregation can be seen from the consistency of participants' attendance at each study session. In addition, the community has begun to demonstrate changes in religious behavior, such as increased participation in congregational prayers, greater interest in studying the Qur'an, and increased concern for social and religious activities in the surrounding environment. These conditions indicate that intensive religious study does not only have an impact on the aspect of religious knowledge but also contributes to changes in people's attitudes and religious behavior (Humairoh, 2021).

On the other hand, the implementation of intensive religious study also faces various challenges, including the limited time available to community members, most of whom are employed, differences in educational backgrounds, and varying abilities to understand the materials presented. The diverse characteristics of the congregation require organizers and instructors to implement adaptive learning strategies so that all participants can benefit from the activities optimally. Therefore, an academic study is needed to comprehensively describe how intensive religious study is implemented and the extent to which it contributes to improving the community's understanding of Islam (Telefonica, 2022).

Several previous studies have shown that *majelis taklim* and religious study activities contribute to improving the quality of religious understanding within society. However, most previous studies have focused on the role of *majelis taklim* as a non-formal educational institution or on the development of religious character among students. Research concerning the implementation of intensive religious study among the general community, particularly studies examining the processes of planning, implementation, methods, as well as supporting and inhibiting factors comprehensively, remains relatively limited. Therefore, this research offers a degree of novelty by focusing on the implementation of intensive religious study as a non-formal Islamic educational

process aimed at improving the community's understanding of Islam (Agustin, 2024).

Based on the foregoing discussion, this research aims to describe the implementation of intensive religious study at Musholah Ar-Rahman, Kampung Kedaung Wetan RT 02 RW 03, Neglasari District, Tangerang City; analyze its impact on improving the community's understanding of Islam; and identify various factors that support and hinder the implementation of these activities. The results of this research are expected to contribute to the development of non-formal Islamic education, serve as evaluation material for *majelis taklim* administrators, and provide a reference for future research concerning religious guidance and community development through intensive religious study.

Research Method

This study employs a qualitative approach with a field research design through a case study approach. A qualitative approach was selected because this research aims to obtain an in-depth understanding of the implementation of intensive religious study in improving the community's understanding of Islam, as well as various phenomena that occur during the implementation of the activities. Through this approach, the researcher can explore comprehensive information regarding the process of conducting the religious study, participants' experiences, and the factors that influence the success of the activities (Ardiansyah et al., 2023).

The research was conducted at Musholah Ar-Rahman, RT 02 RW 03, Kampung Kedaung Wetan, Neglasari District, Tangerang City, Banten. The location was selected because it regularly organizes intensive Islamic religious study activities attended by community members with diverse educational, age, and occupational backgrounds. This condition provides an opportunity for the researcher to directly observe the implementation process of intensive religious study as a form of non-formal Islamic education within the community.

The research subjects were selected using purposive sampling, namely by selecting informants who were considered to have in-depth knowledge of the implementation of intensive religious study. The research informants consisted of the administrators of Musholah Ar-Rahman, the speakers or *ustadz* who delivered the religious study materials, young members of the musholah who were involved in organizing the activities, and congregants who actively participated in the intensive religious study. The selection of these informants was intended to ensure that the data obtained could provide a comprehensive picture of both the implementation process of the religious study and its impact on improving the community's understanding of Islam (Putra, 2021).

Data collection techniques included observation, in-depth interviews, documentation, and triangulation. Observation was conducted directly during the implementation of intensive religious study activities to obtain an overview of the learning atmosphere, methods used to deliver the materials, congregational participation, and interactions that occurred throughout the activities. Through observation, the researcher obtained factual data concerning the implementation of intensive religious study in the field (Santika & Halimah,

2022).

In-depth interviews were conducted using semi-structured interview guidelines, allowing the researcher to obtain broader information based on the experiences and perspectives of each informant. The interview questions focused on the planning process, implementation of the religious study, materials delivered, learning methods, changes in the community's religious understanding, as well as factors supporting and hindering the implementation of intensive religious study (Mohammad, 2023).

Documentation was used as supporting data, including the organizational structure of the musholah, the schedule of religious study activities, attendance lists of congregants, activity documentation, administrative archives, and other documents related to the implementation of the research. Documentation data were used to strengthen the findings obtained through observation and interviews, thereby providing a more objective representation of the research (Santika & Halimah, 2022).

Data validity was established through source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from various informants, including musholah administrators, religious speakers, young members of the musholah, and congregants. Meanwhile, technique triangulation was conducted by comparing the results of observations, interviews, and documentation so that the data obtained would have a high level of credibility (Susanto et al., 2023).

Data analysis was conducted interactively by referring to the model developed by Miles, Huberman, and Saldaña, which consists of three stages: data reduction, data display, and conclusion drawing/verification. During the data reduction stage, the researcher selected, simplified, and categorized the data according to the focus of the research. The next stage involved presenting the data in descriptive form to facilitate the researcher's understanding of the relationships among the findings. The final stage involved drawing conclusions gradually while continuously verifying them based on the data obtained throughout the research process (Jannah, 2022).

Through these stages, the research is expected to produce findings that comprehensively describe the implementation of intensive religious study in improving the community's understanding of Islam, while also identifying various factors that support or hinder the continuity of the activities as a form of non-formal Islamic education within the community (Spradley & Huberman, 2024).

Result and Discusion

Result

a. Implementation of Intensive Religious Study at Musholah Ar-Rahman

Based on the results of observations, interviews, and documentation, the implementation of intensive religious study at Musholah Ar-Rahman, RT 02 RW 03, Kampung Kedaung Wetan, has been carried out in a well-planned and continuous manner. The activity is conducted regularly as one of the forms of non-formal Islamic education aimed at improving the community's religious understanding. The religious study sessions are held according to a schedule

determined by the musholah administrators and involve *ustadz* or religious speakers who have competence in Islamic studies (Ilyasir, 2022).

The initial stage of the religious study involves a planning process conducted by the musholah administrators together with community leaders. The planning includes preparing the activity schedule, determining the topics of the religious study, selecting the speakers, and preparing the facilities and supporting equipment. The materials are arranged according to the needs of the community so that the discussions are not only oriented toward theoretical aspects but also provide solutions to religious issues encountered in everyday life (Nuha Nabila Aswari, 2024).

Based on interviews with the administrators of Musholah Ar-Rahman, it was found that the main purpose of implementing intensive religious study is to improve the quality of the community's understanding of Islam and to develop the habit of regularly participating in religious learning gatherings. The administrators also explained that the study materials are arranged gradually so that the congregation can more easily understand each topic before proceeding to the next material.

The religious study sessions take place in a conducive and participatory atmosphere. The activities begin with the recitation of verses from the Qur'an, followed by the delivery of the study material by the speaker, and conclude with a discussion and question-and-answer session. This pattern provides opportunities for the congregation to raise various issues they encounter, making the learning process more communicative than relying solely on the lecture method (Muzaki et al., 2023).

The results of the observations indicate that most of the congregation actively participates in the activities. The enthusiasm of the participants can be seen from the relatively stable attendance rate at each meeting and the high level of participation during the discussion sessions. The congregation does not merely listen to the material but also asks questions concerning religious practices, family issues, morality, and various social problems related to their everyday lives (Hasan et al., 2022).

b. Materials and Methods of Intensive Religious Study

The religious study materials provided to the community cover *aqidah* (Islamic creed), *ibadah* (worship), *akhlak* (morality), and *muamalah* (social and economic relations in Islam). Discussions concerning *aqidah* are directed toward strengthening the community's faith so that they possess correct beliefs in accordance with Islamic teachings. In the aspect of worship, the materials focus on improving the proper procedures for prayer, ablution, fasting, zakat, and other forms of worship commonly practiced in everyday life. Meanwhile, the materials on *akhlak* emphasize the importance of developing good relationships with others through honesty, trustworthiness, mutual respect, and maintaining brotherhood (Sape & Bima, 2024).

In addition to using the lecture method, the speakers combine the activities with interactive discussions and question-and-answer sessions. The use of various methods provides opportunities for the congregation to clarify materials they do not yet understand and to relate them to real-life conditions

that they experience. The interview results indicate that the discussion method makes participants feel more comfortable during the learning process because they can directly share their experiences and religious concerns (Ashlihah et al., 2020).

The observations also show that the speakers use simple language that can be easily understood by people from different backgrounds. The delivery of the materials is accompanied by examples that are closely related to everyday life, making it easier for the congregation to understand the content of the religious study. This approach is one of the factors that encourages greater community interest in participating in the religious study on a continuous basis (Zanariyah, 2024).

c. The Impact of Intensive Religious Study on the Community's Understanding of Islam

Based on interviews with the congregation, intensive religious study activities have brought positive changes to the community's understanding of Islam. Most informants stated that they gained new knowledge regarding the proper procedures of worship, understood the importance of maintaining good moral conduct, and became increasingly motivated to practice Islamic teachings in their daily lives.

The improvement in religious understanding can be observed through changes in community behavior. Some members of the congregation have become more disciplined in performing congregational prayers, more active in reading the Qur'an, more involved in other religious activities, and more polite in their interactions within the community. The musholah administrators also stated that after the intensive religious study was conducted regularly, the number of community members participating in religious activities increased compared to the previous period (Santia et al., 2021).

In addition to its impact on religious practices, intensive religious study also strengthens social relationships among community members. Regular activities create opportunities for social interaction and maintaining relationships, allowing community members to become more familiar with one another, increase their social concern, and strengthen *ukhuwah Islamiyah* within the surrounding community (Pujaisna et al., 2024).

d. Supporting and Inhibiting Factors

The research findings indicate that the successful implementation of intensive religious study is influenced by several supporting factors. These factors include the commitment of the musholah administrators to consistently organize the activities, the competence of the speakers in delivering religious materials, support from community leaders, and the high enthusiasm of the congregation to participate in the activities. The availability of adequate musholah facilities also serves as one of the factors supporting the smooth implementation of the religious study (Ahsanulkhaq, 2024).

On the other hand, the research also identified several inhibiting factors. The work-related activities and busy schedules of community members prevent some congregants from participating regularly in the entire series of religious study sessions. Differences in educational backgrounds and abilities to understand the materials also affect the learning process, requiring the speakers

to repeat certain materials so that they can be understood by all participants. In addition, the limited duration of the activities means that not all questions raised by the congregation can be discussed in depth during each meeting (Sa'adah, 2025).

Discussion

The research findings indicate that the implementation of intensive religious study at Musholah Ar-Rahman has fulfilled the main elements of non-formal Islamic education, namely planning, implementation, evaluation, and active community involvement. Activities conducted regularly provide opportunities for community members to receive continuous religious learning, meaning that the process of improving religious understanding does not occur instantly but develops through ongoing learning (Oktaviana et al., 2022).

The findings of this study reinforce the view that *majelis taklim* has a strategic function as a non-formal Islamic educational institution oriented toward providing religious guidance to the community. Intensive religious study is not merely a medium for delivering religious knowledge but also serves as a means of developing religious character, strengthening moral values, and improving the quality of social life within the community. This condition is consistent with the objectives of *majelis taklim* as regulated in the Regulation of the Minister of Religious Affairs Number 29 of 2019, which positions *majelis taklim* as a means of education, *dakwah* (Islamic preaching), and community empowerment.

The use of lecture methods combined with discussions and question-and-answer sessions has been shown to improve the effectiveness of the learning process. These methods provide opportunities for the congregation to participate actively, allowing the learning process to take place in a two-way manner. This finding indicates that the success of intensive religious study is determined not only by the quality of the materials but also by the ability of the speakers to create a communicative and participatory learning environment (Said et al., 2025).

Changes in community behavior after participating in intensive religious study indicate that improvements in religious understanding do not stop at the cognitive level but are also reflected in daily practices. Increased discipline in performing religious worship, participation in religious activities, and the development of mutual respect demonstrate that the learning process has had a tangible impact on community life. This shows that non-formal Islamic education can serve as an effective means of developing religious character within society when it is implemented consistently and continuously (Andriana et al., 2021).

Supporting factors such as the commitment of the administrators, the competence of the speakers, and the enthusiasm of the congregation demonstrate the importance of collaboration among all elements of the community in ensuring the success of intensive religious study. Conversely, inhibiting factors such as work-related commitments and differences in the congregation's levels of understanding constitute challenges that need to be anticipated through the development of more flexible learning strategies, the use of digital learning media, and the preparation of materials that are more adaptive to the characteristics of the participants (Ibrahim et al., 2023).

Overall, the findings of this study confirm that the implementation of intensive religious study at Musholah Ar-Rahman makes a significant contribution to improving the community's understanding of Islam. This success is demonstrated not only through increased religious knowledge but also through changes in attitudes, religious practices, and increased community participation in various religious activities. Therefore, intensive religious study deserves to be further developed as a model of community development based on non-formal Islamic education that is capable of addressing the needs of the Muslim community amid increasingly dynamic social developments (Saifuddin, 2022).

Conclusion

Based on the research findings, the implementation of intensive religious study at Musholah Ar-Rahman, RT 02 RW 03, Kampung Kedaung Wetan, Neglasari District, Tangerang City, has been carried out effectively through systematic stages of planning, implementation, and evaluation. The study sessions are conducted regularly, covering topics related to *aqidah* (Islamic creed), *ibadah* (worship), *akhlak* (morality), and *muamalah* (social and economic relations in Islam). These materials are delivered through lecture methods combined with discussions and question-and-answer sessions. This combination of methods creates an interactive learning process in which the congregation not only gains religious knowledge but also has opportunities to discuss various Islamic issues encountered in their daily lives.

The implementation of intensive religious study makes a positive contribution to improving the community's understanding of Islam. This is demonstrated by increased knowledge of Islamic teachings among the congregation, greater awareness of performing religious practices in accordance with Islamic principles, the development of better moral conduct, and increased community participation in various religious activities within the surrounding environment. In addition to its impact on religious aspects, the study activities also strengthen social relationships within the community through the development of *ukhuwah Islamiyah* (Islamic brotherhood), social concern, and a spirit of togetherness in building a more harmonious community life.

The successful implementation of intensive religious study is influenced by several supporting factors, including the commitment of the musholah administrators, the competence of the speakers in delivering the materials, support from community leaders, and the high enthusiasm of the congregation in participating in the activities. Meanwhile, the inhibiting factors that are still encountered include the limited time available to community members due to their work commitments, differences in educational backgrounds and abilities to understand the materials, and the limited duration of the study sessions. Nevertheless, these challenges do not reduce the effectiveness of the study activities because they can be addressed through cooperation among the administrators, speakers, and congregation (Luthfia & Rikza, 2025).

Thus, intensive religious study can be concluded to be an effective form of non-formal Islamic education for improving the community's understanding of

Islam. This program not only enriches religious knowledge but also encourages tangible changes in the religious attitudes and behaviors of community members. Therefore, the implementation of intensive religious study needs to be maintained and continuously developed by improving the quality of learning materials, teaching methods, and innovations in the implementation of activities so that it can effectively respond to the needs of society in the modern era.

References

- Agustin, S. D. (2024). *Peran Majelis Ta' Lim Dalam Meningkatkan Kabupaten Mojokerto*.
- Ahsanulhaq, M. (2024). Membentuk Karakter Religius Peserta Didik Melalui Metode Pembiasaan. *Jurnal Prakarsa Paedagogia*, 2(1).
- Andriana, N., Hafidhuddin, D., & Mujahidin, E. (2021). Indikator sikap karakter disiplin siswa berbasis hadis-hadis Bukhari dan hierarkinya menurut Wali Kelas SDIT di Jakarta. *Ta'dibuna: Jurnal Pendidikan Islam*, 10(3)
- Ardiansyah, Risnita, & Jailani, M. S. (2023). Teknik Pengumpulan Data Dan Instrumen Penelitian Ilmiah Pendidikan Pada Pendekatan Kualitatif. *Jurnal IHSAN : Jurnal Pendidikan Islam*, 1(2)
- Ashlihah, A., Mufidah, R. L., & Aditiya, Y. N. (2020). Peningkatan Pemahaman Agama terhadap Santri TPQ melalui Media Belajar Picture and Picture. *Jumat Keagamaan: Jurnal Pengabdian Masyarakat*, 1(1)
- Hasan, M. S., Bismar, A. R., Mahyuddin, R., & Ikadarny, J. (2022). Implementasi Kegiatan Keagamaan Hasan, M. S., Bismar, A. R., Mahyuddin, R., & Ikadarny, J. (2022). Implementasi Kegiatan Keagamaan Rutinan Dalam Pembinaan Spiritualitas, Moralitas Dan Sosial Keagamaan Masyarakat Desa Bulurejo Purwoharjo Banyuwangi. *Jurnal Pen. Jurnal Pengabdian Kepada Masyarakat*, 6(1)
- Humairoh, S. (2021). Peran Majelis Taklim dalam Meningkatkan Religiusitas Masyarakat Melalui Kajian Kitab Rutinan di Desa Suci Kecamatan Panti Kabupaten Jember. *Jurnal Al-Hikmah*, 19(2)
- Ibrahim, R., Asmarika, A., Salim, A., Wismanto, W., & Abunawas, A. (2023). Peran Guru dalam Membentuk Karakter Disiplin Peserta Didik Madrasah Ibtidaiyah Al Barokah Pekanbaru. *Journal of Education Research*, 4(3)
- Ilyasir, F. (2022). Pengembangan Pendidikan Islam Integratif di Indonesia Kajian Filosofis dan Metode Implementasi. *LITERASI (Jurnal Ilmu Pendidikan)*, 8(1)
- Jannah, M. (2022). Metode Dan Strategi Pembentukan Karakter Religius Yang Diterapkan Di SDTQ-T An Najah Pondok Pesantren Cindai Alus Martapura. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 4(1)
- Kartini, R. (2021). Kajian dan Pemetaan Buku Keagamaan Pada Kelompok Kajian Keagamaan di Universitas Negeri Makassar. *Jurnal Khazanah Keagamaan*, 2(2)
- Luthfia, U. U., & Rikza, A. (2025). Implementasi Kegiatan Keagamaan dalam Pembentukan Akhlak Mulia Madrasah Tsanawiyah Mambaul Ulum Corogo Janti Jogoroto Jombang. *Sujud: Jurnal Agama, Sosial*, 1(3)
- Mohammad, M. (2023). *Strategi Pembentukan Karakter Religius Siswa di Ma'had Al-Qolam MAN 3 Malang*.
- Muliati, I., Jamri, J., & Noviyenti, N. (2023). Peranan Pendidikan Islam Berbasis

- Masyarakat (Studi terhadap Kajian Rutin di Masjid Raya Istiqlal Kampung Kalawi Kota Padang). *As-Sabiqun*, 5(6)
- Muzaki, A., Sari, Y. W., & Safitri, E. (2023). Pandangan Keislaman Mahasiswa Universitas Islam Indonesia Dalam Kajian Rutin Di Masjid Ulil Albab. *At-Thullab : Jurnal Mahasiswa Studi Islam*, 1(1)
- Nuha Nabila Aswari, C. C. (2024). Implementasi Fungsi Manajemen dalam Meningkatkan Kualitas Keagamaan Perempuan di Majelis Taklim Al-Muhtaram Kaje. *Journal of Da'wah*, 3
- Oktaviana, M. S., Haromaini, A., & Halimah, N. (2022). Pengembangan Manajemen Pendidikan Islam di Pondok Pesantren Babus Salam Karawaci Kota Tangerang. *Tarbawi*, 5(1)
- Pujaisna, M., Ramdani, T., & Salsabila, S. (2024). Implementasi Program Keagamaan di Pondok Pesantren Nurul Ittihad dan Dampaknya Terhadap Kondisi Sosial Ekonomi Masyarakat (Studi Kasus di Desa Perina Kecamatan Jonggat Kabupaten Lombok Tengah). *Jurnal Dakwah Risalah*.
- Purwaningsih, I., Oktariani, Hernawati, L., Wardarita, R., & Utami, P. I. (2020). Pendidikan Sebagai suatu Sistem. *Jurnal Visionary: Penelitian Dan Pengembangan Dibidang Administrasi Pendidikan*, 10(1)
- Putra, H. P. (2021). Implementasi Gerakan Masyarakat Maghrib Mengaji dalam Upaya Pembinaan Keagamaan di Desa Banjar Lopak Kecamatan Benai Kabupaten Kuantan Singingi. *El-Tarbawi*, 14(1)
- Rifa'i, M. (2023). Kajian Masyarakat Beragama Perspektif Pendekatan Sosiologis. *Al-Tanzim Jurnal Manajemen Pendidikan Islam*, 2(1)
- Sa'adah, R. N. (2025). Implementasi Metode Pembiasaan dalam Membentuk Karakter Religius Peserta Didik. *Cendekia: Jurnal Pengembangan Kurikulum Dan Pendidikan*, 2(1)
- Said, H. N., Badruzzaman, A., Ilmu, T., & Madani, T. (2025). Implementasi Kurikulum Keagamaan Islam dalam Kebijakan MBKM : Kajian Konseptual Integratif. *Jurnal Ar-Ruhul Ilmi: Jurnal Pendidikan Dan Pemikiran Islam*, 1(1)
- Saifuddin, A. H. (2022). Integrasi Linguistik dan Kajian Keagamaan: Peran Kajian Bahasa dalam Kajian Keislaman. *Al-Falah : Jurnal Ilmiah Keislaman Dan Kemasyarakatan*, 22(1)
- Santia, G., Shaleh, K., & Suhendi, H. (2021). Dakwah Peningkatan Pemahaman Agama Melalui Kegiatan Traumatic Healing. *Jurnal Riset Komunikasi Penyiaran Islam*, 1(2)
- Santika & Halimah, N. (2022). Studi Analisis Pembentukan Karakter Islami Peserta Didik Di Pondok Pesantrenmodern Daarul Muttaqien II Pasar Kemis Kabupaten Tangerang. *Jurnal Kajian Agama Hukum Dan Pendidikan Islam (KAHPI)*, 3(2)
- Sape, K., & Bima, K. (2024). Penguatan dan Pembinaan Keagamaan melalui Program Tadarusan Al- Qur ' an dan Kajian Keagamaan di Masjid Nurul Huda Universitas Muhammadiyah Bima kepada masyarakat sekitar masjid mengenai tujuan dan manfaat program tadarusan dan yang. *Jurnal Pengabdian Masyarakat*, 1(2)
- Spradley, P., & Huberman, M. (2024). Kajian Teoritis tentang Teknik Analisis Data dalam Penelitian Kualitatif. *Journal of Management, Accounting and*

- Administration*, 1(2)
- Sritama, I. W. (2021). Konsep Dasar dan Teori Pendidikan Agama Islam. *Inovatif: Jurnal Penelitian Pendidikan, Agama, Dan Kebudayaan*, 5(1)
- Susanto, D., Risnita, & Jailani, M. S. (2023). Teknik Pemeriksaan Keabsahan Data Dalam Penelitian Ilmiah. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 1(1)
- Telefonica. (2022). Kajian Intensif Pondok Pesantren. *Jurnal Religion: Jurnal Agama, Sosial, Dan Budaya*, 1(2)
- Zanariyah, S. (2024). Teknik Observasi Yang Efektif Dan Efisien Pada KegiatanKuliah Kerja Nyata (KKN). *Jurnal Pengabdian Multidisiplin*, 4