



Intensive Training in Obligatory Prayer Using a Guided Group Method to Improve the Devotion of Students' Prayers

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Abstract

The quality of worship in prayer is essential for every Muslim to achieve perfection. However, many STKIP Abdi Pendidikan Payakumbuh students experience difficulty maintaining focus and understanding during prayer. This study aimed to improve the seriousness of students' prayers through intensive training that applied the Asset-Based Community Development (ABCD) approach. The methods used included problem identification, joint planning, implementation, evaluation, and sustainability. The training focused on the meaning of prayer, techniques to improve concentration, and prayer practice with direct guidance. The training results showed a significant improvement in the students' prayer devotion, characterised by a deeper understanding of the meaning of prayer, improved quality of recitation and movements, and more meaningful spiritual experiences. These findings suggest that strengthening the religious assets of individuals and communities can be an effective strategy in improving the quality of prayer.

Keywords:

1. prayer,
2. guided group method,
3. solemnity

1. INTRODUCTION

Prayer is the second pillar of Islam and holds a significant position in the life of a Muslim, serving as a ritual obligation performed five times a day and as a direct means of communication between a servant and Allah Swt. (Jannah & Harahap, 2023; Rofiqoh, 2020). In the Quran and Hadith, prayer is described as an act of worship that prevents evil deeds and measures the quality of one's faith (Aufa Aulia Dhahirul Haq, 2022). Although many students, who are part of the Muslim intellectual generation, view prayer as a routine, this act of worship is often performed without the necessary devotion, indicating a significant gap between theoretical knowledge and spiritual practice (Jannatul Lastri, 2019; Wahyudin, 2024).

Preliminary observations at STKIP Abdi Payakumbuh revealed that approximately 60% of students often feel unfocused while performing prayers. It's only 25% of them reported being able to consistently experience spiritual devotion. This reflects an apparent disparity between theoretical understanding and spiritual practice. Research by Arman (2023) indicates that while individuals know about spiritual

practices, environmental factors, and insufficient social support often act as barriers to effectively applying this knowledge. In this context, the lack of support from faculty members and the campus environment can influence how students apply the teachings they have learned.

The low level of devotion among students is also related to the formalistic pattern of learning prayer, which focuses more on legal aspects and procedures without providing in-depth practical experience. Research by Kurdi (2023) reveals that social support and educational structures that include cultural identity can help individuals internalise spiritual practices. At STKIP Abdi Payakumbuh, around 30% of students consistently participate in congregational prayer, indicating that more active congregational prayer can contribute positively to the appreciation of worship.

Based on the observation results, around 74% of students admitted that academic activities often made them rush through their prayers. Research by Fitriyah (2024) supports this, emphasising that academic activities can prevent students from achieving spiritual depth during worship. Time constraints and academic pressure make it difficult

for students to reflect on the meaning of their worship, affecting the quality of their prayers. To overcome this problem, more effective intensive prayer training is needed. The emphasis should not only be on technical aspects, but also on guiding students to improve the quality of their devotion. Guided group methods, facilitated by competent instructors, can guide participants in understanding, internalising, and performing prayers with full awareness (Bastian & Reswita, 2022; Hetharion, 2023). Through this approach, students are encouraged to actively participate in practice sessions, discussions, and reflections, enhancing their spiritual experiences directly.

Research conducted by Safaat (2023) shows that learning experiences involving positive social interaction and emotional support have great potential to improve the quality of worship. Implementing a more holistic learning approach is expected to align theoretical knowledge with spiritual practice and support students in achieving a deeper spiritual connection. In this way, prayer is not merely a ritual obligation but also a spiritual experience that can support the integrity of a Muslim in their life.

The above phenomenon is an important basis for improving the quality of prayer among students at STKIP Abdi

Payakumbuh. This effort is not only beneficial for individual students, but can also contribute to the quality of Islamic education more broadly, as well as the formation of professional Muslim educators in the future.

2. METHOD

This intensive training program on obligatory prayers was conducted using the Asset-Based Community Development (ABCD) approach (Afandi dkk., 2022). The ABCD approach was implemented in the mandatory prayer training to enhance students' spirituality, involving five systematic stages based on relevant learning theories from Islamic education, psychology, and sociology (Zunaidi, 2024). In the first stage, appreciative interviews were conducted to explore students' spiritual potential. Open-ended questions were designed to encourage them to reflect on the meaning of worship and personal experiences, in line with constructivist learning theory that emphasizes the importance of experience as the foundation of knowledge. Subsequently, in the community potential mapping stage, students participated in identifying and classifying religious assets they possessed, strengthening their self-confidence and

solidarity through effective participatory methods (Afandi dkk., 2022).

The third stage, linking and mobilizing assets, involves more experienced students acting as facilitators. This stage is based on social learning theory, which shows that people learn through interaction with others. This facilitator role emphasizes communication skills and the ability to teach spiritual concepts, creating a collaborative learning environment. In the fourth stage, the development and implementation of training are carried out in a participatory manner, where students design a curriculum tailored to their needs, thereby increasing enthusiasm and commitment to the learning process.

The fifth stage involves monitoring and evaluation, with evaluation being an essential component for measuring the success of the training through two types of evaluation, namely formative and summative. Formative evaluation is applied throughout the training process using questionnaires that measure understanding of prayer recitations, movement skills, and concentration levels. These indicators provide direct feedback to facilitators and enable adjustments to respond to participants' needs. Meanwhile, a

summative evaluation is conducted at the end of the training, focusing on changes in participants' understanding and spiritual experiences. The questionnaires will assess aspects such as theological knowledge and improvements in spiritual appreciation.

Thus, the entire ABCD stages and the implementation of this evaluation aim to enhance students' spiritual awareness, create a collective learning atmosphere, and strengthen the religious community within the campus environment. The outcomes of this training provide a strong foundation for further development in education and offer a replicable model for other educational institutions as part of efforts to improve the quality of holistic education. Through this approach, it is hoped that students will grow as more spiritual individuals, connected to their religious practices, and have meaningful learning experiences.

3. RESULTS AND DISCUSSION

Thus, the entire ABCD stages and the implementation of this evaluation aim to enhance students' spiritual awareness, create a collective learning atmosphere, and strengthen the religious community within the campus environment. The outcomes of this training provide a strong foundation for further development in

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Appreciative Interview

In the initial stage of the program, appreciative interviews were conducted with 30 students participating in the training. This stage aimed to explore the strengths, positive experiences, and spiritual potential that the students already possessed as a starting point for the empowerment process. This appreciative approach differs from conventional evaluative models, which focus on shortcomings; instead, this method aims to uncover aspects that are already working well and can be strengthened in the following process. As Rannu (2024) emphasized in the Appreciative Inquiry concept, positive change is more effective when it starts with recognizing the strengths of individuals or communities.

The interview results showed that although most students understood the technical aspects of prayer, such as movements and recitation sequences, they still had difficulty maintaining

concentration during worship. More specifically, 64% of respondents admitted to often rushing through their prayers, 59% stated that they did not understand the meaning of the recitations they were reciting, and 71% said that their minds often wandered during worship. This indicates a gap between cognitive mastery and spiritual internalization, which should be the core of the performance of the prayer ritual.



Figure 1: interview with students

One HY participant said, 'I once prayed in the middle of the night when I was very anxious, and for some reason, after that my heart became calmer and stronger.' Another IP participant said, 'I often feel that my prayers are not perfect, but there are certain moments when I can cry while praying, which makes me feel closer to Allah.' Such experiences demonstrate that the spiritual dimension has grown naturally, even though it is not yet structured or directed. This finding

aligns with Al-Ghazali's view in *Ihya Ulumuddin* that devotion is not merely the result of proper movements and recitations but from a conscious heart that brings Allah into every aspect of worship (Al-Ghazali, 2020).

The interesting aspect of this interview is that almost all students claimed to have had touching and meaningful spiritual experiences. From a theoretical perspective, this data supports William James' concept of Religious Experience, which explains that religious experiences are subjective and authentic and can be the basis for more profound behavioral change (Rakhmat, 2021). In the context of this training, students' spiritual experiences are an essential asset that can be mobilized to sustainably strengthen their awareness of worship. Therefore, this appreciative interview has successfully identified the internal strengths of students as the basic capital of the program, namely the seeds of devotion that have grown but have not been nurtured systematically.

These findings form an essential foundation for the next stage: mapping and mobilizing religious assets to support the training's success. These initial conclusions confirm that students are not passive subjects devoid of religious values but have spiritual potential that, if honed

through an appropriate approach, can encourage more meaningful and sustainable changes in worship.

Asset Mapping

After going through an appreciative interview stage that successfully revealed the students' awareness and initial spiritual experiences, the activity continued with asset mapping as a strategic step in the ABCD approach. This mapping aimed to identify the strengths, potential, and resources that students already possess, both personally and in the social and religious context of the campus environment. This approach fundamentally stems from the belief that every individual and community possesses assets that can be activated to drive positive change (Setyawan dkk., 2022). By understanding the available assets, training can be more adaptive, relevant, and strength-based rather than focusing on the student's weaknesses.

The assets that were successfully identified were grouped into two main categories, namely individual assets and community assets. Individual assets include basic religious knowledge, technical skills in performing prayers, memorization of recitations, and meaningful personal spiritual experiences. The assessment results show

that 81% of students have mastered the mandatory recitations in prayers, both in terms of memorization and pronunciation, although only 38% stated that they fully understood the meaning of the recitations. This data indicates that while the technical foundation is sufficiently strong, the meaning and spiritual internalization dimensions still need strengthening. This is consistent with the findings (Supriadi, 2023), which state that understanding the meaning of prayer recitations positively correlates with increased devotion in worship.

In addition, individual assets also include students' religious practices. Although not regularly, as many as 68% of respondents stated that they were accustomed to performing sunnah prayers such as dhuha and tahajjud. Some of them had a pesantren educational background, which contributed to strengthening their comprehensive understanding of Islam. A DS participant shared during a discussion session, 'Back when I was at the Islamic boarding school, I often performed tahajjud and felt very close to Allah. But at university, that habit started to fade.' This statement reflects that strong spiritual assets have already been formed but need to be nurtured and revived through a supportive ecosystem.



Figure 2: mapping of student abilities

Meanwhile, community assets include student participation in various collective religious activities on campus. The data shows that 85% of students have participated in spiritual activities such as regular recitation of the Qur'an, Islamic seminars, halaqah, and mentoring. 73% of students are involved in religious organizations such as UKMI, Forum Tahfizh, and the Campus Da'wah Institute.

These communities perform formal organizational functions and serve as spiritual growth and religious character-building spaces. Active students in these communities tend to have higher consistency in worship and better social and spiritual sensitivity. This aligns with Putnam's theory of social capital, which states that involvement in religious communities contributes to forming values, trust, and collective norms that strengthen religious practices (Amin, 2014).

These findings provide a strategic foundation for the implementation team's development of training modules. The modules not only emphasize the technical aspects of performing prayer but are also designed to strengthen the dimensions of meaning, spiritual reflection, and appreciation of the values of worship. The language used is adapted to the context of students' lives and accompanied by concrete examples from their daily lives to make it more applicable and down-to-earth.

Furthermore, based on the results of this mapping, training facilitators are selected from among the students who are deemed to have strong academic and spiritual Islamic competencies. This approach is practical regarding resource efficiency and strengthens a sense of ownership and active participation among participants. This strategy aligns well with the core principles of the ABCD approach, which positions individuals not as passive objects but as active agents leading the change process (Setyawan et al., 2022).

This asset mapping stage produces statistical data and forms a strength-based empowerment framework. Students are recognized, valued, and empowered based on their potential. This becomes a solid foundation for the next stage: the

collaborative mobilization of assets to create more profound and sustainable spiritual change. This mapping underscores that training is not about filling gaps but about nurturing what already exists.

Asset Linking and Mobilisation

After various individual and community assets have been successfully identified through the mapping stage, the process continues to an essential phase in the Asset-Based Community Development (ABCD) approach, namely the linking and asset mobilization stage. At this stage, assets previously identified separately begin to be linked and mobilized synergistically to achieve the program's primary objective: increasing the solemnity of students' prayers. The fundamental principle of the ABCD approach emphasizes that dispersed capacities within a community will only produce a significant impact if they are coordinated and mobilized collectively (Afandi dkk., 2022).

One of the strategic steps in this phase is to appoint students with a pesantren background and a good understanding of religion as group training facilitators. This appointment is made based on the results of interviews, assessments of worship skills, and recommendations from religious

advisors. Selected students are assessed not only for their technical competence in performing prayers but also for their integrity and moral commitment to Islamic values. The placement of facilitators from among the students themselves has proven to have a positive psychological impact, as it creates a horizontal relationship between participants and mentors. This is in line with the concept of peer-led facilitation, which can enhance learning comfort and strengthen the internalisation of values because interactions occur within a framework of equality and emotional closeness (Saputra dkk., 2014).

In addition to individual aspects, religious communities on campus were actively involved as strategic partners in program implementation. Organizations such as the Islamic Student Activity Unit (UKMI), the Halaqah Forum, and the Tahfizh Community played an essential role by providing physical facilities (campus prayer rooms, halaqah rooms), learning media (leaflets, educational videos, short modules), as well as moral and spiritual support throughout the training. This community involvement is a tangible manifestation of the ABCD principle, which rejects top-down approaches and instead emphasizes the empowerment of local institutions as an

integral part of the solution (Ansori dkk., 2021). This collaboration creates a conducive and supportive learning ecosystem where students learn individually and are involved in a learning community that supports and motivates one another.

Each training group comprises 6–8 participants and one internal facilitator. There is productive two-way communication within the group dynamics, open discussions about the challenges of maintaining solemnity in prayer, and mutual reinforcement through joint practices. One FA participant said in a reflection session, ‘I feel more enthusiastic when praying in congregation and discussing with my group mates. It feels like having a spiritual family.’ This statement highlights how the group atmosphere fosters a sense of connectedness, which is key to sustainable spiritual development. (Wajdi, 2021).

On the other hand, the involvement of religious advisors from STKIP Abdi Pendidikan adds an academic dimension and continuous spiritual guidance. Lecturers act as spiritual mentors who not only supervise the implementation of the program but also actively give thematic lectures, open personal consultation rooms, and

facilitate discussions on the interpretation and reflection of worship values. This approach represents a synergy between formal mentoring and community-based spiritual development, which, according to Fitriana & Syukron (2024), has a strong influence on the formation of students' religious identity.

The impact of this asset mobilization stage was quite significant. There was an increase in enthusiasm and involvement among students in each training session. Participants felt that they were not walking alone, but were supported by a community that understood and respected their spiritual needs. At the same time, facilitators and campus religious organizations felt that their contributions were appreciated and that they were given real space to play an active role. The success of this phase underscores that spiritual transformation cannot be achieved solely through formal training materials, but rather through the power of mutually supportive social relationships, structured collective participation, and an empowering environment.

Linkages and asset mobilization in the ABCD approach are not merely technical processes of uniting potential, but rather building living, sustainable social and spiritual networks capable of

driving change. The success of this training is not only measured by increased knowledge or technical skills, but by the growth of collective awareness of the importance of worship as an integral part of the identity of Muslim students.

Planning and Implementation

The training material is designed holistically, covering cognitive, affective, and psychomotor dimensions of prayer performance. In Islamic education, this approach aligns with *ta'dib*, an educational process emphasizing a balance between knowledge, attitude, and action (Qodir & Asrori, 2025).

Some of the main topics include *tadabbur* (contemplation) of the meaning of prayer recitations, where participants are encouraged to understand each sentence in the prayer recitations through thematic explanations and contextual reflections. The next topic is concentration exercises (Islamic mindfulness) using breathing techniques, body awareness during prostration, and exercises to remember the names of Allah during *takbir* and *ruku'*. Subsequent material covers techniques for focusing the heart during worship, which are linked to daily life values and strengthen the spiritual meaning in every movement. Following this, facilitators correct prayer

movements and recitations to ensure technical aspects align with Islamic guidelines. Finally, the program includes daily reflection and spiritual journaling, where participants write about their daily prayer experiences, including their feelings before and after prayer, as well as challenges and solutions.



Figure 3: Training Implementation

The learning atmosphere was created during the training in a solemn yet inclusive spiritual setting. Each session began with a recitation or opening prayer and ended with a joint prayer or brief muhasabah. Interaction between participants and facilitators took place in a dialogical and equal manner, avoiding one-way lectures. Participants were allowed to voice their experiences, spiritual concerns, and reflections. One participant shared, 'I realized that I had been praying only to fulfill my obligation. This training changed my perspective that

prayer is a meaningful conversation with Allah Swt'. This testimony indicates a paradigm shift in worship from ritualistic to transcendental, which is a key indicator of the success of training based on the tail approach.

One aspect most appreciated by participants was the group reflection method, which provided a safe space to openly share spiritual experiences. In this forum, participants shared strategies for maintaining focus during prayer, discussed challenges such as laziness or rushing, and inspired one another. This model aligns with Asmara (2024), experiential learning approach, where social reflection reinforces individual learning and promotes sustainable behavioral change.

Group discussions also strengthen the value of collective learning, forming a supportive spiritual community. In Islamic pedagogy, this process manifests the values of ukhuwah, tazkiyah, and musyawarah, which are central to moral and spiritual development. Such guided group models provide ample space for practice, introspection, and deep dialogue, making them an effective strategy for transforming prayer from a mere ritual into a meaningful spiritual experience.

Monitoring and Evaluation

To ensure the effectiveness of the training in improving the solemnity of student prayer, the evaluation process is carried out comprehensively and continuously, including formative and summative evaluations. Formative evaluation is carried out periodically in each training session through verbal reflections, group discussions, and filling out short feedback forms. Through this approach, participants are given space to express their experiences directly, express difficulties encountered, and provide suggestions for improvement for the following sessions. This allows the facilitator to make responsive and contextual adjustments to the method, making each session more relevant and effective.

Meanwhile, a summative evaluation was conducted at the end of the training programme to assess overall change. The evaluation instruments used include closed- and open-ended questionnaires, which assess aspects of solemnity from various dimensions: cognitive (understanding of meaning), affective (spiritual closeness), and psychomotor (solemnity of movement). In addition, the facilitator also directly observed congregational prayer practice

to objectively assess changes in worship behaviour.

Table 1. Comparison of Students' Prayer Intentions Before and After Training

Aspects of Solemnity	Before Training (%)	After Training (%)
Concentration and Focus in Prayer	23%	78%
Understanding the Meaning of the Recitation	31%	84%
Spiritual Closeness (Inner Peace)	33%	81%
Seriousness in Prayer Movements	40%	75%
Effect of Prayer on Daily Attitude	29%	68%

This increase reflects the success of the training in encouraging fundamental changes in worship behaviour, not only at the technical level but also in the appreciation and impact on students' daily lives. More than just numbers, the transformational impact is also evident from the participants' testimonials, which represent the emotional and spiritual dimensions of the training. One JK student stated, 'I feel like this is the first time I prayed while crying. It feels completely different. I feel a real connection with Allah'.

These testimonials indicate that the training opened up the previously hidden spiritual space within the students. This experience is not just about

increasing knowledge but rather the process of internalising the value of worship as a living and touching spiritual experience. From the perspective of modern pedagogy, this training approach implements the principle of experiential learning developed by David Kolb. In this process, participants experience a learning cycle through direct experience, reflection, conceptualisation and re-application. Students not only learn about prayer but also experience prayer in a more conscious and reflective context.

Furthermore, group training also reflects Lave and Wenger's community of practice theory, where participants learn through meaningful social interactions, sharing experiences and developing together in the community. In the context of this training, students inspire each other and affirm the spirit of worship so that learning is not competitive but collaborative. In Islamic education, this method is very much in line with the concept of *ta'dib*, an educational process that unites aspects of knowledge, charity, and *adab*. Through this approach, students are not only guided to understand the recitation of prayers but also form an awareness that worship is an integral part of morals, personal piety, and soul wholeness. Thus, this training improves the quality of prayer and the

formation of spiritual character that has a long-term impact.

Sustainability Strategy

As a follow-up to the intensive training on prayer focus, a halaqah community consisting of participants and facilitators was formed. This community then developed into an open and inclusive spiritual development group. Through halaqah, students not only continue the practice of worship built during the training but also strengthen each other's commitment to consistently maintaining the quality of worship in everyday life. Halaqah meetings are held at least once a week, with activities that are varied but still oriented towards spiritual strengthening, such as reciting the Qur'an together, *dhikr* and *tafakur*, self-muhasabah, religious discussions, and personal mentoring between facilitators and group members. The primary purpose of this halaqah is to create a supportive spiritual environment so that the spirit of solemnity that has been embedded does not fade amid academic activities.

The establishment of this community is in line with the principles of the ABCD approach, which emphasises the importance of developing strengths from within the community (Setyawan et al., 2022), and in line with

the principle of ta'dib in Islamic education, namely character building and continuous habituation of good deeds (Al-Ghazali, 2020). From the results of observations and in-depth interviews, it was found that participants felt greatly helped by the existence of this community. They said that the existence of halaqah made them feel less alone in their struggle to maintain solemnity and encouraged them to be more disciplined and reflective about worship. Some participants even showed initiative in becoming mobilizers, guiding other students who had not participated in the initial training. This transformation shows a change in role from participants to change agents, indicating a community-based approach's success.

Furthermore, halaqah also serves as an open recruitment platform for students who have not had the opportunity to participate in the training, allowing the program to reach a wider audience. Some halaqah groups have even cooperated with campus religious organizations, such as UKMI and faculty da'wah institutions, to expand the reach and sustainability of activities. As a sustainability mechanism, further training for new prospective facilitators (training of trainers) is conducted, strengthening networking between

groups and regular involvement of supervisors to provide guidance and evaluation. Thus, halaqah is a continuation of training and a node of spiritual development that grows independently and sustainably and has a broad impact. This programme can potentially become a model of student spiritual development that can be replicated in various Islamic higher education institutions.

4. CONCLUSION

The training implemented at STKIP Abdi Pendidikan Payakumbuh significantly improved students' prayer performance using the ABCD approach. This improvement is seen in the aspect of understanding and quality of prayer practice and creating a deeper spiritual experience. The long-term impact of this training has the potential to strengthen students' worship practices, which in turn can improve their relationship with their community and spiritual environment. To monitor long-term changes, a systematic follow-up plan can be carried out by establishing sustainable halaqah or study groups, providing space for students to support each other and share experiences in religious practice.

However, implementing this training was not without challenges. One

limitation encountered is the different religious education backgrounds among the participants, which may affect the level of acceptance and engagement during the training sessions. In addition, the availability of resources such as time and support from the campus are also important factors that need to be addressed to ensure the success of this program.

In terms of scalability, this training model has the potential to be applied to other campuses or communities with different contexts, with appropriate adjustments to the specific characteristics and needs of the participants. The ABCD approach can be key in tailoring the program to existing resources so that this training can be replicated in various locations with diverse challenges and opportunities. In this way, the training contributes to the quality of individual worship and strengthens social integration within the wider community.

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