



## The Impact of Implementing Android-Based Riyadhah Learning Strategies on the Religious Practices of Students at Masjid Modern Kurir Langit in Barru Regency

A. Arifay Yusuf<sup>1\*</sup>, Hamdanah<sup>2</sup>, Usman<sup>3</sup>, Kaharuddin<sup>4</sup>, Ahdar<sup>5</sup>

<sup>1</sup>Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | [andiarifayusuf@gmail.com](mailto:andiarifayusuf@gmail.com)

<sup>2</sup>Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | [hamdanah@iainpare.ac.id](mailto:hamdanah@iainpare.ac.id)

<sup>3</sup>Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | [usman@iainpare.ac.id](mailto:usman@iainpare.ac.id)

<sup>4</sup>Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | [kaharuddin@iainpare.ac.id](mailto:kaharuddin@iainpare.ac.id)

<sup>5</sup>Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare | [ahdar@iainpare.ac.id](mailto:ahdar@iainpare.ac.id)

### Article Info

#### Article history:

Received 20 July, 2024

Revised 17 Sept, 2024

Accepted 18 Jan, 2025

#### Keywords:

Android;

Impact;

Inhibiting Factors;

Religious Practices;

Riyadhah;

Supporting Factors

### ABSTRACT

The objective of this research is to assess the extent to which Riyadhah learning influences behavioral and spiritual changes in the daily lives of young Muslims, known as SPA (Santri Pemegang Amanah), within the Masjid Modern Kurir Langit community. This research employs a descriptive qualitative methodology with a phenomenological approach. Data sources include primary and secondary materials. Data collection methods encompass observation, interviews, and documentation. The findings of the study are as follows: (1) The implementation of Riyadhah learning strategies involves equipping SPA with two forms of Islamic education: knowledge (tarbiyah ilmu) and practice (tarbiyah amal). (2) Android-based Riyadhah learning utilizes Android applications as learning media for online education through Zoom Meetings, communication via WhatsApp, and for reporting, attendance, and evaluation using the Time Attendance System application. (3) The impact of Riyadhah learning is to foster correct understanding in accordance with the consensus of scholars (jumhur ulama) aligned with the Ahlus Sunnah wal Jamaah creed (Aqidah Asy'ariyah), following the guidance of the Quran and Sunnah, and to consistently practice Islamic teachings (istiqamah). (4) Factors influencing the implementation of Android-Based Riyadhah Learning Strategies include: inhibiting factors such as lack of awareness and motivation, limited access to technology, limited internet resources, and low interest in digital learning; and supporting factors such as ease of access to information and communication, streamlined attendance tracking, and access to learning applications. The implications of this study are twofold. First, future researchers can further develop studies on the implementation of Riyadhah learning strategies for young Muslims. Second, the Riyadhah learning strategy can be implemented in mosques and hijra communities, although further development and socialization of the strategy are necessary.

### Corresponding Author:

A. Arifay Yusuf

Pascasarjana Institut Agama Islam Negeri (IAIN) Parepare

Email: [andiarifayusuf@gmail.com](mailto:andiarifayusuf@gmail.com)

### INTRODUCTION

The challenges of the times which have unique characteristics in each era need to be understood and recognized by society. This is because without understanding and awareness of the changes that occur, it is difficult to face and resolve various life problems well. The increasingly widespread morality problem driven by information technology media which is increasingly fast and easily accessible to all groups, is a challenge in itself that cannot be ignored.

The younger generation has a very important role in determining the future of religion and nation. Therefore, the young generation must be directed and prepared as well as possible to continue the ideals of nation and state development, both mentally and spiritually, because if the young generation becomes damaged, of course they cannot be expected to build and fulfill independence. To develop young people as the nation's successors and inheritors of noble cultural values, a nation of faith, steadfastness and noble

morals in accordance with the nation's hopes will not be achieved except through education.

In this case, Islamic religious education plays an important role in shaping the personality of young people, because by instilling religious education, humans can control their desires and direct them to good deeds and can solve the problems of their lives, both with fellow humans or those with an inner connection between themselves. with Allah swt. The presence of religion plays a very important role in the lives of the younger generation to instill confidence and awareness of understandings or teachings so as to create an awareness which ultimately fosters feelings and attitudes towards life that are in accordance with the values of Islamic religious teachings.

In recent years, various kinds of migration phenomena have emerged among society. Hijrah has become a social phenomenon among religious communities with various reasons behind it. Generally, the meaning of hijrah that has developed among society means a change in attitude to become better than before. The hijrah trend started in the last two years and is very intense on social media which presents hijrah content with romantic nuances such as on Instagram, Facebook and YouTube. Likewise among non-santri teenagers who are used to being in contact with the hijrah phenomenon. The teenage years which are not far from romantic matters make it easier for content with a romantic nuance wrapped in the concept of "hijrah" to be accepted among teenagers because it is interesting, such as the emergence of the Hijrah Youth community or Shift which was initiated by Ustadz Hanan Attaki.

The aim of this research is that the author wants to reveal that non-santri teenagers or the younger generation who did not study at Islamic boarding schools have a sense of curiosity in religious insight which is shown in the use of social media in understanding the new term (hijrah) for them and needs to be fostered so that they are steadfast in the process. his migration. So it is necessary to provide Islamic tarbiyah assistance to hijrah groups, institutions or communities which become tarbiyah forums for those who emigrate.

In this case the Heavenly Courier Modern Mosque has been present in the midst of the ummah as a solution as a forum for young emigrated people to build the morality of the younger generation in order to achieve the personality of Muslim, believer, muhsin and muttakin, hence the need for fostering religious awareness which must be transferred accordingly. with Islamic religious values. So that a young generation is born that is rahmatan lil'alamin "compassion for the universe". the meaning is that his presence is able to create peace and love for humans and nature.

The Kurir Langit Modern Mosque is a multi-use mosque that operates in the social and humanitarian fields, the economic field, the field of da'wah, and the field of formal and non-formal education. Specifically for non-formal education, riyadhoh learning has been implemented in Islamic tarbiyah programs offline and online. Tarbiyah Islamiyah is a provision for young hijrah children who are recruited through training to join as santri who are ready to undergo a mosque-based non-formal education process and are also ready to hold the mandate and responsibility as santri in carrying out multi-benefit mosque programs, hereinafter they are called mosque santri with the term SPA (Santri Holders of Trust) in the Kurir Langit Modern Mosque environment.

## **METHODOLOGY**

This research employs a descriptive qualitative methodology with a phenomenological approach. Data sources include primary and secondary materials. Data collection methods encompass observation, interviews, and documentation.

## **RESULTS AND DISCUSSION**

The challenges of the times which have unique characteristics in each era need to be understood and recognized by society. This is because without understanding and awareness of the changes that occur, it is difficult to face and resolve various life problems well. The increasingly widespread morality problem driven by information technology media which is increasingly fast and easily accessible to all groups, is a challenge in itself that cannot be ignored.

In recent years, various kinds of migration phenomena have emerged among society. Hijrah has become a social phenomenon among religious communities with various reasons behind it. Generally, the meaning of hijrah that has developed among society means a change in attitude to become better than before. Likewise among non-santri teenagers who are used to being in contact with the hijrah phenomenon.

The aim of this research is that the author wants to reveal that non-santri teenagers or the younger generation who did not study at Islamic boarding schools have a sense of curiosity in religious insight which is shown in the use of social media in understanding the new term (hijrah) for them and needs to be fostered so that they are steadfast in the process. his migration. So it is necessary to provide Islamic tarbiyah assistance to hijrah groups, institutions or communities which become tarbiyah forums for those who emigrate.

In this case the Heavenly Courier Modern Mosque has been present in the midst of the ummah as a solution as a forum for young emigrated people to build the morality of the younger generation in order to

achieve the personality of Muslim, believer, muhsin and muttakin, hence the need for fostering religious awareness which must be transferred accordingly. with Islamic religious values. So that a young generation is born that is rahmatan lil'alamin "compassion for the universe". the meaning is that his presence is able to create peace and love for humans and nature.

The Kurir Langit Modern Mosque is a multi-use mosque that operates in the social and humanitarian fields, the economic field, the field of da'wah, and the field of formal and non-formal education. Specifically for non-formal education, riyadhoh learning has been implemented in Islamic tarbiyah programs offline and online. Tarbiyah Islamiyah is a provision for young hijra children who are recruited through training to join as santri who are ready to undergo a mosque-based non-formal education process and are also ready to hold the mandate and responsibility as santri in carrying out multi-benefit mosque programs, hereinafter referred to as mosque santri. the term SPA (Santri Trustee) in the Kurir Langit Modern Mosque environment.

The application of riyadhoh learning to SPA is something new in the scope of mosque-based education. The concept implemented by the Kurir Langit Modern Mosque is very interesting to research in order to find out to what extent the impact of riyadhoh learning is able to create istiqamah SPA on the practice of worship to Allah SWT, both divine and human worship through charity programs at the Courier Langit Modern Mosque.

Based on the explanation above, the researcher compiled research with the title "The Impact of Implementing the Android-Based Riyadhho Learning Strategy on the Practice of Worship for Students of the Sky Courier Modern Mosque in Barru Regency". From this title it can be concluded that the researcher will carry out research at the Kurir Langit Modern Mosque regarding the impact of implementing Android-based Riyadhoh learning strategies in order to maintain the consistency of the practice of worship for mosque or SPA students who are easy-going children who leave behind their dark past to repent, improve yourself, and atone for your past sins. Therefore, the researcher put forward a summary of the research results:

### **Implementation of riyadhah learning strategies**

The application of the riyadhah learning strategy for SPA has been implemented in the form of daily activities to become SPA routines or habits. In order to maintain the istiqamah of the mosque's students or the Sky Courier Modern Mosque SPA.

Then it becomes a commitment as a Mosque or SPA student at the Kurir Langit Modern Mosque to take part in the Islamiyah tarbiyah program which has been conceptualized in the riyadhah learning curriculum by the Musyrifan and Compliance Council of the Modern Kurir Langit Mosque. The basic concept of Islamic tarbiyah is the Al-Quran and the Sunnah of the Prophet Muhammad swa. with the direction of the Ahlusunnah Wal congregation in accordance with the views of the majority of ulama on Asy'ariyah aqidah, Shafi'iyah fiqh, and Tasawwuf morals. So the application applied by the Modern Kurir Langit Mosque to SPA is two Islamic tarbiyah patterns, namely, the science tarbiyah pattern and the charity tarbiyah pattern.

Tarbiyah science is the application of riyadhah learning strategies that must be followed offline for the central SPA Modern Mosque Kurir Langit and online for SPA Modern Mosque Kurir Langit branches before carrying out security activities at their respective solemn places. Tarbiyah science is a science assembly which is held during the morning prayer with thematic material and morning halaqah at 07:30-08:30 WITA with discussions of several books such as Aqidah, Fiqh, Sufism, Tafsir, and Tajwid.

Meanwhile, tarbiyah amal is the application of riyadhah learning strategies which become the SPA's daily amaliyah routine. Charity training is the process of coaching the SPA Modern Mosque Kurir Langit so that they can practice Islamic teachings in their daily lives. The charity tarbiyah program implemented by SPA is a pillar of the teachings of the Heavenly Courier Modern Mosque, among others, Birrul walidain, fardhu prayers on time and Sunnah prayers (qiyamulail and dhuha prayers), daily reading of the Koran, Diligent sharing, good halal sustenance sources or the substance thereof, then muamalah without the contract of vanity and usury.

### **Android-based riyadhah learning**

SPA Modern Mosque Kurir Langit is required to master technology, because without technology, tarbiyah and mosque programs will be left behind. Traditional systems combined with modern systems have become something that is needed in this era of digitalization. The Courier Langit Modern Mosque is also inseparable from the use of Android technology as a communication medium, learning medium and evaluation medium. There are several Android-based applications that are used in the riyadhah learning process at the Kurir Langit Modern Mosque SPA, including;

The Whatsapp application is used as a communication medium to contact the ustadz presenting the dawn study or SSI (Indonesian dawn spirit) and the ustadz presenting the morning halaqah regarding their schedule and readiness to deliver learning material according to the predetermined schedule. The WhatsApp application is also used for communication with SPA to remind them to fill in their absences and fill in their riyadhah reports every day.

The zoom meeting application in learning as a communication medium for holding real-time online classes between ustadz and SPA, regardless of their location. Ustadz can deliver learning materials, presentations and demonstrations interactively like in a traditional classroom. SPAs can actively participate in class by asking questions, providing comments, and being involved in discussions.

The use of the YouTube application in SPA Islamic tarbiyah is, following the study of SSI (Indonesian Morning Spirit) at 05:30 WITA for the morning prayer live streaming for SPA whose residence is very far from the Sky Courier Modern Mosque, including SPA in branch mosques Sky Courier, making it easier for SPAs to carry out science training. You can also use the YouTube application to open learning videos, open murottal and tilawa guides, open lecture videos as references for practice, open videos about methods for memorizing the Koran and moral videos.

The prayer reminder application can be a useful tool for SPAs with a prayer time reminder feature which is also equipped with the call to prayer and prayer notification features which can help SPAs to immediately carry out their prayers on time. The reminder application also helps SPA to be more diligent in carrying out sunnah worship, such as reading the Al-Qur'an, and the qiyamul lail (night prayer and dhikr) program.

The application of the Al-Qur'an, books and hadith can be a very useful tool for SPAs in the process of learning riyadhah in their practice of worship. SPA can access various Islamic materials easily and anytime, anywhere through the application. They can read the Koran, study hadith, and search for information on various Islamic topics by just using their Android Smartphone.

Time Attendance System (TAS) application as an attendance report to improve discipline and supervision of the entire SPA Modern Kurir Langit Mosque. Attendance is every Monday – Saturday at arrival time at 07:30 (WITA) and departure time at 15:30 (WITA). The Time Attendance System (TAS) application also functions as a riyadhah amaliyah report

### **The impact of implementing riyadhah learning on the practice of SPA worship**

The impact of implementing riyadhah learning on the practice of SPA worship from the results of research in the field has known positive and negative impacts.

The application of riyadhah learning to the practice of SPA worship from its positive impact is not only about ritualism, but also about character development and forging oneself into a person who is more obedient and has faith in Allah SWT. This impact is not only limited to increasing obedience and discipline, but also covers various aspects of SPA's spiritual and personal life. The following is the impact of implementing riyadhah learning on the practice of SPA worship at the Courier Langit Modern Mosque, Barru Regency, namely;

The application of riyadhah learning to understanding and aqidah is very important for SPA, because it emphasizes an in-depth understanding of the Al-Qur'an and hadith. This riyadhah learning aims to form a straight aqeedah and strong faith in accordance with the number of ulama with the direction of ahlusunnah waljamaah with Asy'ariyah aqidah which can have a positive impact on the understanding and aqeedah of SPA. So SPA will have a better understanding of the attributes of Allah SWT. So that they avoid anthropomorphization, namely the depiction of Allah SWT. with the form of His creatures. It also helps SPA to avoid various heretical sects and deviant thoughts that can damage their beliefs. SPA who have a correct understanding of Islam will find it easier to ward off misleading radical ideas.

The application of riyadhah learning in Islamic tarbiyah has a very positive impact on istiqamah in the practice of SPA worship. because learning riyadhah has an important role in helping them to practice istiqamah worship, namely being consistent and firm in carrying out religious teachings. With various impacts that occur significantly in aspects of their lives. This can be seen from several aspects of positive impact, namely:

The impact of Riyadhah learning helps strengthen SPA's faith, devotion and love for Allah SWT. By training themselves to perform acts of worship consistently, they will become more accustomed to obeying the commands and prohibitions of Allah SWT. will be more steadfast in facing trials and temptations, and more enthusiastic about implementing Islamic law. This will bring them closer to Allah swt. and earn His approval.

The application of riyadhah learning to the practice of SPA worship is a process of Islamic guidance and education which aims to increase faith and devotion to SPA. Its proper implementation can bring many benefits to SPAs, such as helping them understand Islam better, practice Islamic values in daily life, and strengthen the Muslim community.

However, improper application of riyadhah learning can also have a negative impact on SPA, both in spiritual and psychological aspects. The following are several important points of explanation explained by the Musyrifan and Compliance Council regarding the negative impact of implementing riyadhah learning on the practice of SPA worship:

Imbalance in the Practice of Worship, namely, excessive focus on ritual, meaning excessive riyadhah can shift the focus of SPA from the essence of worship, namely closeness to Allah SWT. They may be

fixated on rituals and formalities, thereby ignoring the meaning and wisdom behind them. Then neglecting other obligations, namely, unbalanced Riyadhah, can cause SPA to ignore other obligations in life, such as family responsibilities, work and study. This can cause problems and conflicts in their lives.

Psychological Impact (Guilt and Anxiety), namely, unrealistic standards, meaning that Riyadhah is taught to unrealistic standards can make SPA feel guilty and anxious if they are not able to achieve it. This can trigger stress and depression. Then social comparison, namely, an internal competitive culture can encourage SPA to compare their riyadhah with each other. This can trigger feelings of envy and dissatisfaction, thereby hindering their spiritual development.

Losing the Naturalness of Worship (requiring Riyadhah in terms of quantity, not quality), that is, Riyadhah ritualism which is taught in a rigid and ritualistic way can make worship feel unnatural and lose its meaning. SPAs may feel overwhelmed and lose their love for worship. Then Losing spontaneity means, Riyadhah which is focused on rules and schedules can make SPA lose spontaneity in its worship. They may feel bound and not free to express their faith in their own way.

The application of riyadhah learning to the practice of worship is a beneficial coaching process for SPA. However, its improper application can have negative impacts. It is important to consider balance, meaning and psychological impact in implementing Islamic tarbiyah so that SPA can develop spiritually in a healthy and positive way.

### **Inhibiting and Supporting Factors for Implementing the Android-Based Riyadhah Learning Strategy**

Android-based riyadhah learning has great potential to help SPA in increasing their faith and obedience to Allah SWT. However, in its implementation, there are several factors that can hinder and support the success of this program.

The inhibiting factors are lack of awareness and motivation; Not all SPAs have the same awareness and motivation to take part in riyadhah learning. Limited Access to Technology; Not all SPAs have easy access to Android devices and internet connections. Cost limitations; Android devices and internet data packages can be a burden for some SPAs, especially for those from less fortunate families. Lack of interest in digital learning; Some SPAs may prefer traditional learning methods such as attending recitations or reading books. Lack of digital skills; Some SPAs may not have sufficient digital skills to use Android applications.

The supporting factor is easy access to information and communication in the riyadhah learning process. Android-based riyadhah learning can be accessed easily anytime and anywhere via Android devices. This makes it easier for SPAs to communicate and provide information to each other both by chatting and in the WhatsApp application group and makes it easier for SPAs to take part in the Indonesian Subuh Spirit (SSI) study assembly online at their respective homes and also makes it easier for SPAs to attend morning Halaqah for those at the Kurir Langit Mosque branches using the Zoom meeting application. Facilitates the SPA attendance process for solemn activities at the Kurir Langit Modern Mosque and also makes it easier to report SPA riyadhah amaliyah in a day. Facilitate the Musyrifan and Compliance Council in recapping and evaluating the SPA's riyadhah reports. Makes it easier for SPA to access applications as learning media. Such as Al-Qur'an applications, book applications, and other applications according to the needs and interests of each SPA.

### **CONCLUSION**

The application of the Riyadhah learning strategy is a learning strategy that is applied to young emigrated people or students at the Kurir Langit Modern Mosque, known as SPA (Santri Holding Trust). They are young people whose past was far from the teachings of the Islamic religion so they fell into negative things. so the importance of the presence of a hijra community or mosque as a forum for them to return to the right path according to the teachings of the Islamic religion. So the step taken by the Modern Courier Langit Mosque is to implement a riyadhah learning strategy with two Islamic tarbiyah patterns, namely, science tarbiyah and charity tarbiyah.

Android-based riyadhah learning, part of the learning strategy implemented by the Council for Musyrifan and Compliance with the Sky Courier Modern Mosque towards SPA, to facilitate the riyadhah learning process. So, use the Android application in the learning process as a medium for learning science tarbiyah by participating in science assemblies online or online via the Zoom Meeting application. Also as a communication medium in providing information to each other, both personal and group via the WhatsApp application. Then as a medium for reporting, attendance and evaluation of riyadhah learning regarding the practice of SPA worship using the Time Attendance System application.

The impact of applying riyadhah learning on the practice of SPA worship has several aspects, both positive and negative impacts. The first positive impact is, in terms of their understanding of aqidah and amaliyah, the application of riyadhah learning aims to form straight aqidah and strong faith in accordance with the number of ulama with the direction of ahlusunnah waljamaah in Asy'ariyah aqidah, shafi'iyah fiqh which can have a positive impact on understanding and aqidah SPA that is in accordance with the guidance of the Al-Quran and As-Sunnah. Then secondly, from the perspective of istiqamah, riyadhah learning has an

important role in helping them to practice istiqamah worship, namely being consistent and firm in carrying out religious teachings so as to foster love and obedience to Allah SWT. as well as giving birth to noble moral character in SPA. Meanwhile, the first negative impact is imbalance in the practice of worship, namely, excessive focus on rituals can shift the focus of SPA from the essence of worship, namely closeness to Allah SWT. Then neglecting other obligations, namely, unbalanced riyadhah, can cause SPA to ignore other obligations in life, such as family responsibilities, work and study. Meanwhile, the psychological impact, namely, unrealistic standards, meaning that riyadhah is taught to unrealistic standards can make SPA feel guilty and anxious if they are unable to achieve it. Then social comparison, namely, an internal competitive culture can encourage SPA to compare their riyadhah with each other. Then losing the naturalness of worship (in quantity not quality), that is, Riyadhah ritualism which is taught in a rigid and ritualistic way can make SPA worship feel unnatural and lose its meaning. Then Riyadhah which focuses on rules and schedules can make SPA lose spontaneity in its worship.

Inhibiting and supporting factors for implementing the Android-based Riyadhah learning strategy. There are several factors that can inhibit and support the success of this program. Inhibiting factors are lack of awareness and motivation, limited access to technology, limited internet costs, lack of interest in digital learning, and lack of digital skills. Supporting factors are, easy access to information and communication in the riyadhah learning process, making the SPA attendance process easier, making it easier for the Musyrifan and Compliance Council to recap and evaluate the SPA's riyadhah reports, and making it easier for SPA to access applications as learning media.

## REFERENCES

- Aswadi, Aswadi. "Refomulasi Epistemologi Hijrah dalam Dakwah." *ISLAMICA: Jurnal Studi Keislaman* 5.2 (2011).
- Azis, Taufik Nur. "Strategi pembelajaran era digital". In *The Annual Conference on Islamic Education and Social Science* (Vol. 1, No. 2, pp.). (December 2019).
- Babun Suharto, "Dari Pesantren Untuk Umat: Reiventing Eksistensi Pesantren di Era Globalisasi" (Surabaya: Intiyaz, 2011).
- Budiman, H. "Kesadaran beragama pada remaja islam." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6.1 (2015).
- Cahyono, Anang Sugeng. "Dampak Media Sosial Terhadap Permasalahan Sosial Anak." *Publiciana* 11.1 (2018).
- Dadang Marsa, Sardiarinto. "Pengenalan Bahasa Inggris Untuk Anak Melalui Aplikasi". *Seminar Nasional Teknologi Informasi dan Komunikasi*, (2013).
- Ferry Makhfudli, Efendi. "Teori dan Praktik dalam Keperawatan" (Jakarta: Salemba Medika, 2009).
- Fitri, Rahmi Nur, and Indah Rama Jayanti. "Fenomena Seleb Hijrah: Tendensi Eksklusivisme dan Kemunculan Kelompok Sosial Baru." *MUHARRIK: Jurnal Dakwah Dan Sosial* 3.01 (2020). Dalam <https://doi.org/10.37680/muharrik.v3i01.222>
- Habibatul, Muawanah. "Upaya Guru Fiqih Dalam Meningkatkan Pengamalan Ibadah Peserta Didik Di Mts Negeri 1 Lampung Selatan". (Doctoral Dissertation, Uin Raden Intan Lampung). (2023).
- Hamruni, A. "Strategi Pembelajaran." Yogyakarta: Insan Madani (2012).
- Herdiansyah dan Haris, "Metode Penelitian Kualitatif untuk Ilmu-Ilmu Sosial" (Jakarta: Salemba Humanika, 2012).
- Hew, Wai Weng. "The Art Of Dakwah: social media, visual persuasion and the Islamist propagation of Felix Siau." *Indonesia and the Malay World* 46.134 (2018). <https://doi.org/10.1080/13639811.2018.1416757> Wright, D., & Hin
- Husain, Abū Ahmad Ibn Faris Ibn Zakariyah, Mu'jam Maqayis al-Lughah, juz IV (Beirut: Dar al-Fikr, t.th).
- Indonesia, Kamus besar bahasa indonesia (KBBI), Kamus versi online/daring (dalam jaringan), <https://kbbi.web.id/strategi>
- Iskandar, "Metodologi Penelitian Pendidikan dan Sosial". (Kuantitatif dan Kualitatif).
- Iskandar, Akbar. "Jenis Observasi Partisipan, Non Partisipan, Sistemik, Nonsistemik, Experimental Dan Nonexperimental," Pengertian Observasi Partisipan, (diakses dari [https://akbar-iskandar.blogspot.com/2011/05/jenis-observasi-partisipannon\\_04.html](https://akbar-iskandar.blogspot.com/2011/05/jenis-observasi-partisipannon_04.html), pada tanggal 4 Mei 2011)
- Kallang, Abdul. "Konteks Ibadah Menurut Al-Quran." *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4.2 (2018).
- KBBI, "Pengertian Ibadah," Ibadah, (diakses dari <http://kbbi.web.id/ibadat>, pada tanggal 20 September 2023, pukul 10:00)
- Kementerian Agama RI, *Al-Qur'an Tajwid dan Terjemahnya Dilengkapi dengan Asbabun Nuzul dan Hadis Sahih* (Bandung: PT Sygma Examedia Arkanleema, 2010).
- Khakim, Lukmanul. "Tradisi Riyadhah Pesantren". *Al-Isnad: Journal of Islamic Civilization History and Humanities* 1.1 (2020)
- Koesmeiran, Hengki. "Aplikasi Kegiatan Riyadhah Dalam Membentuk Akhlak Santri". Diss. Uin Fatmawati Sukarno. Bengkulu, (2022).

- Lengauer, Dayana. "Sharing semangat taqwa: social media and digital Islamic socialities in Bandung." *Indonesia and the Malay World* 46.134 (2018): h. 5-23. <https://doi.org/10.1080/13639811.2018.1415276>
- Maarif, Vadlya, Hidayat Muhammad Nur, dan Wati Rahayu. "Aplikasi pembelajaran ilmu tajwid berbasis android." *Jurnal Evolusi* 6.1 (2018).
- Masruroh, Binti. "Upaya Guru Pendidikan Agama Islam (PAI) dalam Meningkatkan Kesadaran Beribadah Siswa Klas VIII di SMPN 1 Banyakan Kabupaten Kediri". *Intelektual: Jurnal Pendidikan dan Studi Keislaman*, 7(1), (2017).
- Meiranti, Mike. "Fenomena Hijrah Di Era Milenial Dalam Media Sosial." *Ath Thariq Jurnal Dakwah Dan Komunikasi* 3.2 (2019). Dalam [https://doi.org/10.32332/ath\\_thariq.v3i2.1350](https://doi.org/10.32332/ath_thariq.v3i2.1350)
- Moleong, Lexy j. "Metode Penelitian Kualitatif". (Bandung: PT Remaja Rosdakarya, 2012).
- Moleong, Lexy J. M.A., "Metodologi Penelitian Kualitatif". (Bandung: PT Remaja Rosdakarya, 2007).
- Moustakas, Clark "Phenomenological Research Methods". (California: SAGE Publications, 1994).
- Mujib, Abdul. "Ilmu Pendidikan Islam" (Jakarta: Kencana, 2018).
- Muqtadir, Abdul. Pola Pembinaan Santri dalam Mengubah Mindset Memanfaatkan Smartphone Android untuk Menanamkan Nilai Religius Amanah di Pondok Pesantren Tassbeh Baitul Quran Kab. Pinrang. Diss. IAIN PAREPARE, 2022.
- Murata, Sachiko, and William C. Chittick. "The vision of Islam". (Yogyakarta: Suluh Press, 2005).