

The Implementation of an Outdoor Learning Based Instructional Model in the Fiqh Course at the Institute Pesantren Babakan Cirebon

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ABSTRACT

Fiqh education in pesantren plays a crucial role in shaping student's religious understanding and practical competencies; however, instructional practices often remain dominated by conventional, lecture-centered approaches that emphasize textual memorization and provide limited opportunities for real-life application. This study aims to explore the design, implementation, challenges, and effectiveness of an outdoor learning-based instructional model in the fiqh course at the Institute Pesantren Babakan Cirebon. Employing a qualitative research approach with a phenomenological case study design, data were collected through in-depth interviews, participant observation, and document analysis involving instructors, students, and institutional stakeholders. Data were analyzed using the interactive model of Miles, Huberman, and Saldaña, supported by triangulation and member checking to ensure trustworthiness. The findings reveal that the outdoor learning model integrates experiential learning principles with Islamic educational philosophy through authentic learning environments, contextual pedagogical strategies, and authentic assessment. Implementation of the model enhances student's fiqh competencies across cognitive, affective, and psychomotor domains, evidenced by improved conceptual understanding, stronger applicative reasoning, increased motivation, and the development of social and inquiry skills. Despite these positive outcomes, challenges related to institutional resources, scheduling, instructor preparedness, and cultural perceptions were identified. Overall, the study concludes that outdoor learning constitutes a pedagogically effective and contextually relevant approach for bridging classical fiqh texts with contemporary lived realities, representing a meaningful form of pedagogical renewal (tajdid) within Islamic higher education.

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1. Introduction

Islamic education within pesantren (Islamic boarding schools) holds a strategic position in shaping the religious character and competencies of student (students). Fiqh instruction, as one of the core subjects in pesantren curriculum, demands not merely conceptual understanding of Islamic jurisprudence but also the capacity for

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practical application in daily life contexts (Mukhlisin & Sofy, 2025). However, pedagogical practices in fiqh instruction across various pesantren institutions continue to predominantly employ conventional approaches centered on lecture-based methods and memorization of classical texts (*kitab kuning*) within classroom settings (Athoillah, 2015). Traditional teaching methods in pesantren, while historically significant, tend to rely heavily on non-classical systems focused on holy book examination without programmed syllabi. This condition results in monotonous learning experiences that lack contextual relevance and fail to provide student with direct experiential opportunities to apply fiqh concepts in authentic situations (Yugo, 2025).

The Institute Pesanten Babakan Cirebon, as an Islamic educational institution, encounters similar challenges in fiqh instruction. Preliminary observations indicate that the dominant pedagogical methods remain teacher-centered with emphasis on textual mastery of materials. Many Islamic education teachers continue to prefer lecture-based methods, with studies revealing student dissatisfaction due to unappealing teaching approaches that fail to engage learners effectively (Wahyuddin et al., 2023). The characteristics of fiqh material, encompassing aspects of worship (*ibadah*), transactions (*muamalah*), and social interactions, necessitate instructional approaches capable of bridging theoretical knowledge with practical life applications (Mukhlisin et al., 2024; Sapiudin et al., 2025). The limitations of classroom environments in providing authentic learning contexts underscore the urgent need for innovative pedagogical models that are more relevant and meaningful.

Outdoor learning, or environment-based instruction beyond classroom walls, offers a potentially transformative alternative approach to address these pedagogical challenges. Research demonstrates that nature-specific learning outside the classroom yields benefits including increased student engagement, ownership of learning, evidence of academic improvement, and development of holistic competencies (Mann, 2025). This instructional model utilizes outdoor environments as learning resources and natural laboratories for exploring learning concepts contextually. Within the fiqh instructional context, outdoor learning enables student to observe, analyze, and practice Islamic jurisprudence in authentic settings such as commercial transactions in markets, zakat management in communities, or worship practices in social environments. Outdoor learning has demonstrated significant outcomes in developing 21st-century competencies including communication, collaboration, critical thinking, and creative problem-solving through experiential engagement with real-world contexts (Becker et al., 2017; Mukhlisin, Sofy, et al., 2023). This pedagogical approach is anticipated to enhance deep understanding, applicative skills, and responsive attitudes among student toward the dynamics of religious life in society.

Research Problems

Based on the aforementioned background, this research focuses on the following problem formulations: What constitutes the design of an outdoor learning-based instructional model for the fiqh course at the Institute Pesanten Babakan Cirebon? How is the outdoor learning-based instructional model implemented in the fiqh course at the Institute Pesanten Babakan Cirebon? What challenges and obstacles are encountered during the implementation of the outdoor learning-based instructional model in the

fiqh course? How effective is the outdoor learning-based instructional model in enhancing student's comprehension and applicative skills in the fiqh course?

Several studies have explored the implementation of outdoor learning within educational contexts. Meta-analyses have quantitatively demonstrated significant outcomes in intrapersonal and interpersonal development with secondary and tertiary students across various countries with systematic reviews reporting benefits in curricular outdoor learning and nature-based learning (Cooley et al., 2015; Mukhlisin Mukhlisin; Malik Sofy; Deden Purbaya, 2024). Research has consistently shown that outdoor learning environments can enhance motivation, conceptual understanding, and social competencies among learners. Outdoor environmental education has been positioned as critical for developing environmental literacy, including skills, dispositions, knowledge, and behaviors, with evidence suggesting that outdoor experiences during childhood can catalyze sustained interest in nature and willingness to protect it (Anshori & Pohl, 2022).

Within the context of Islamic education, scholars have examined pedagogical innovations in pesantren settings while emphasizing the importance of integrating modern methodologies without abandoning traditional knowledge transmission systems (Dzattadini et al., 2025; Hidayat et al., 2024). Contemporary research on pesantren reveals efforts to balance digital educational innovations with core Islamic identity, establishing specialized units for research, robotics, and tech-based learning while maintaining spiritual heritage. Studies have documented the dynamics of pesantren education systems and the necessity for adaptation to contemporary developments. Islamic boarding schools face significant challenges including limited human resources, unequal access to technology, and resistance to change, yet demonstrate capacity for innovation through technology-based learning and strengthening teacher competencies (Yugo, 2025).

Specific studies have investigated innovative approaches to fiqh instruction with varied pedagogical strategies. Research on Islamic religious education has revealed that pedagogical knowledge and pedagogical content knowledge significantly influence formative assessment practices, with teachers employing varied strategies including reflective essays, oral recitations, and real-world scenarios to foster deeper understanding of Islamic principles such as Tawheed and Fiqh (Mukhlisin, Yuniawati, et al., 2023). Recent developments in fiqh pedagogy include the SMART learning model strategic, meaningful, active, reflective, and transformative demonstrating significant improvement in learning outcomes and effectiveness in building critical-contextual legal reasoning (Sapiudin et al., 2025). Studies on contextual teaching and learning in Islamic education have shown that connecting concepts with everyday life through constructivism, community inquiry, modeling, and authentic assessment successfully improves student understanding and participation (Setiyawan et al., 2025).

Despite extensive research on outdoor learning and fiqh instructional innovations, scholarly investigations specifically integrating both dimensions within the pesantren context remain limited. Research on outdoor education reveals transformative effects on prospective teachers' learning processes, improving life-based experiential learning, reflective social and emotional skills, and motivation to use outdoor activities professionally (Akarsu, 2025). Previous studies on outdoor learning

predominantly focus on mainstream education settings with emphasis on science and environmental education subjects, while research on fiqh instruction primarily employs indoor approaches with conventional or semi-modern methodologies.

The identified research gap encompasses minimal exploration of how outdoor learning can be systematically designed and implemented for fiqh instruction within pesantren contexts, given the unique characteristics and established learning traditions of these institutions. Despite extensive research on outdoor learning during formal schooling, there remains lack of clarity about outdoor learning as a pedagogy, with barriers associated with lack of practical support, attitudes, and limited understanding of pedagogical components (O'Malley & Coulter, 2025). Furthermore, limited research has comprehensively examined the contextual challenges of implementing outdoor learning in pesantren environments and its effectiveness in enhancing student's fiqh competencies encompassing integrated cognitive, affective, and psychomotor dimensions.

Recent research demonstrates that perceived conflicts between innovative pedagogies and Islamic education often result from categorical misunderstandings rather than fundamental incompatibilities, with successful integration requiring epistemological adaptation and cultural contextualization. Additionally, while contextual learning approaches have been recognized as valuable, the incorporation of transformative learning and critical pedagogy emphasizing reflection, dialogue, and empowerment facilitates both cognitive and moral growth, enabling students to critically and contextually engage with religious teachings (Sapiudin et al., 2025). This underscores the need for research examining how outdoor learning specifically supports the unique epistemological and pedagogical requirements of Islamic jurisprudence education.

Through this research, theoretical contributions are expected in the form of innovative instructional model development that integrates outdoor learning with fiqh instruction in pesantren settings. Innovative pedagogy in Islamic boarding schools demonstrates holistic curriculum development, innovative teaching methods, and community engagement efforts that can provide broader takeaways for culturally relevant education. Additionally, practical contributions include implementation recommendations adaptable by other Islamic educational institutions to enhance the quality of fiqh instruction that is more contextual, applicative, and meaningful in preparing student to engage with contemporary Islamic jurisprudential challenges while maintaining authentic religious understanding.

2. Methodology

This section delineates the methodological framework employed in investigating the implementation of an outdoor learning-based instructional model in the fiqh course at the Institute Pesanten Babakan Cirebon. The methodology encompasses the research approach, data sources, data collection techniques, and data analysis procedures that collectively ensure the rigor and trustworthiness of this investigation.

This study employs a qualitative research approach with a phenomenological orientation to explore and understand the lived experiences of participants in implementing outdoor learning within fiqh instruction. Qualitative methodology is

particularly appropriate for examining educational innovations within pesantren contexts, as it facilitates in-depth exploration of complex social phenomena, cultural practices, and meaning-making processes that characterize Islamic boarding school environments (Creswell, 2013). The phenomenological nature of this inquiry enables researchers to capture the essence of participants' experiences, perceptions, and interpretations regarding outdoor learning implementation, thereby providing rich, contextual understanding of the phenomenon under investigation.

The selection of qualitative methodology aligns with recent trends in Islamic education research, where scholars increasingly recognize the value of interpretive approaches for understanding pedagogical innovations within culturally specific educational settings (Sugiono, 2010). This approach is particularly relevant given the unique epistemological and pedagogical characteristics of pesantren education, which require methodological sensitivity to local contexts, traditional knowledge systems, and contemporary educational challenges. Furthermore, qualitative inquiry allows researchers to examine not merely observable behaviors but also the underlying beliefs, values, and institutional dynamics that shape educational practices within univervstiy (Zakiyah Darajat, 2009).

The research design incorporates elements of case study methodology to provide comprehensive examination of outdoor learning implementation within the specific institutional context of Institute Pesantren Babakan Cirebon. This methodological decision recognizes that educational innovations cannot be adequately understood in isolation from their institutional, cultural, and social contexts. Through detailed case examination, the study illuminates how outdoor learning principles interact with pesantren traditions, curriculum structures, and community expectations to produce distinctive pedagogical practices.

Data sources for this research encompass multiple categories of informants and documentary materials, ensuring comprehensive data triangulation to enhance the credibility and dependability of findings. The purposive sampling strategy employed in this study follows established protocols for qualitative educational research, selecting participants based on their direct involvement with and knowledge of the outdoor learning implementation process (Palinkas et al., 2015).

The primary human data sources consist of key stakeholders directly involved in the implementation and experience of outdoor learning-based fiqh instruction.

The combination of multiple data sources enables methodological triangulation, whereby researchers can cross-validate findings across different information sources, thereby enhancing the trustworthiness and credibility of research conclusions (Stake, 2010).

Data collection procedures employ three primary techniques commonly utilized in qualitative educational research within pesantren contexts: in-depth interviews, participant observation, and document analysis. Each technique serves distinct but complementary purposes in capturing comprehensive understanding of outdoor learning implementation.

Conclusion drawing begins early in data collection as researchers note patterns, possible explanations, causal flows, and propositions. However, initial conclusions remain tentative, requiring verification through continued data collection and analysis.

The interactive model emphasizes that conclusions should be held lightly initially, subjected to scrutiny, and verified through multiple strategies.

Verification strategies employed in this study include triangulation (comparing findings across different data sources and collection methods), member checking (soliciting participant feedback on interpretations), negative case analysis (actively seeking disconfirming evidence), and peer debriefing (discussing emerging interpretations with research colleagues). These procedures enhance credibility by ensuring that conclusions are firmly grounded in data rather than reflecting researcher preconceptions or biases.

Final conclusions synthesize findings regarding outdoor learning design, implementation processes, challenges encountered, and effectiveness outcomes, integrating insights from multiple data sources and analytical procedures. These conclusions address the research questions systematically while also identifying unexpected findings, contextual particularities, and theoretical implications extending beyond the immediate study context.

3. Results and Discussion

The Design of Outdoor Learning-Based Instructional Model for Fiqh Education

The outdoor learning-based instructional model developed for fiqh education at Institute Pesanten Babakan Cirebon represents a systematic integration of experiential learning principles with Islamic jurisprudence pedagogy. Analysis of curriculum documents and interviews with instructors revealed that the model comprises four interconnected components: conceptual foundation, learning environment selection, pedagogical strategies, and authentic assessment mechanisms.

The conceptual foundation draws upon constructivist learning theory while maintaining epistemological coherence with Islamic educational philosophy, particularly the concept of 'ilm (knowledge) that emphasizes both theoretical understanding and practical application. Instructors articulated that fiqh, as applied Islamic jurisprudence, inherently demands experiential engagement with real-world contexts. One senior fiqh instructor explained: "Fiqh is not merely about memorizing legal rulings from classical texts. It is about understanding how these rulings apply to contemporary situations and developing the capacity to navigate complex ethical decisions in daily life. Outdoor learning provides the authentic contexts where student can observe, analyze, and practice these applications."

This pedagogical rationale aligns with recent scholarship on experiential learning in Islamic education contexts, which demonstrates that meaningful integration of innovative pedagogies with Islamic education requires epistemological adaptation and cultural contextualization rather than wholesale adoption of Western educational models (Setiyawan et al., 2025). The design explicitly bridges what one administrator described as "the gap between kitab and kehidupan" (classical texts and lived reality), reflecting broader movements toward contextual approaches in Islamic education that emphasize relevance without compromising religious authenticity.

The learning environment selection component demonstrates systematic consideration of how different outdoor settings support specific fiqh content domains. For ibadah (worship) topics, instructors utilized mosques, prayer spaces, and community religious gatherings as learning sites. One lesson on congregational prayer, for instance, took student to various community mosques to observe and participate in different prayer practices, enabling direct engagement with jurisprudential diversity within Sunni traditions. For muamalah (transactions and interpersonal relations)

content, traditional markets, agricultural fields, and small business enterprises served as learning laboratories. Student studying zakah (almsgiving) visited rice fields and livestock farms to understand nisab (minimum threshold) calculations in agricultural contexts, while those learning commercial law observed and analyzed actual market transactions.

This purposeful matching of content with authentic settings reflects principles of situated learning theory, whereby knowledge becomes meaningful through engagement with the contexts of its application. The approach resonates with findings from outdoor education research demonstrating that nature-specific learning outside classrooms yields benefits including increased student engagement, evidence of academic improvement, and development of holistic competencies (Mann, 2025). However, the Babakan Cirebon model extends beyond nature-based learning to encompass diverse community environments as pedagogical resources, thereby addressing the reality that Islamic jurisprudence engages primarily with human social practices rather than natural phenomena *per se*.

Pedagogical strategies within the model combine direct observation, guided inquiry, collaborative analysis, and reflective practice. A typical outdoor learning session follows a structured sequence: pre-departure preparation in the classroom including learning objectives and conceptual frameworks; on-site observation and data collection guided by instructor-developed worksheets; collaborative analysis where student in small groups discuss their observations in relation to jurisprudential principles; and post-visit reflection synthesizing experiential learning with textual knowledge. This pedagogical architecture embodies what Kolb conceptualized as the experiential learning cycle, moving through concrete experience, reflective observation, abstract conceptualization, and active experimentation.

Importantly, instructors emphasized maintaining appropriate *adab* (Islamic etiquette) throughout outdoor learning experiences. One instructor noted: "We teach student that learning fiqh outdoors is not merely an academic exercise but an act of worship (*ibadah*) itself. They must maintain respectful conduct, dress modestly, and interact courteously with community members. This integration of ethical comportment with academic learning reflects the holistic nature of Islamic education." This attention to values integration distinguishes the model from purely utilitarian experiential learning approaches, embedding pedagogy within broader Islamic educational philosophy that prioritizes character formation alongside intellectual development.

The authentic assessment component employs multiple evaluation mechanisms aligned with outdoor learning objectives. Rather than relying exclusively on written examinations testing memorized legal opinions, assessment includes observational checklists of skill performance, reflective journals documenting personal learning processes, group presentations analyzing observed practices, and portfolio compilations demonstrating applied understanding. One assessment task required student to document a complete commercial transaction from a market visit, identify the relevant jurisprudential principles governing each transaction element, explain potential legal issues that could arise, and propose solutions grounded in fiqh scholarship. This form of assessment exemplifies what contemporary educational research identifies as authentic assessment: evaluation that requires students to demonstrate competencies in contexts resembling real-world application (Husni et al., 2019).

Implementation Process of Outdoor Learning in Fiqh Instruction

The implementation of outdoor learning-based fiqh instruction unfolded through carefully orchestrated phases involving planning, execution, and continuous refinement. Documentary analysis of lesson plans combined with observational data

and instructor interviews revealed implementation processes characterized by both systematic structure and adaptive responsiveness to emergent situations.

The planning phase demonstrated meticulous attention to logistical, pedagogical, and safety considerations. Instructors collaborated with curriculum coordinators to identify fiqh topics most suitable for outdoor treatment and to align outdoor sessions with the academic calendar. For each planned outdoor session, instructors conducted site visits to assess suitability, established relationships with community partners who would host student, and developed detailed lesson plans specifying learning objectives, activities, timing, and assessment criteria. One instructor's lesson plan for a market-based muamalah lesson included: explicit learning objectives related to identifying contract elements (shighat, offer and acceptance), recognizing prohibited transaction types (riba, usury and gharar, excessive uncertainty), and analyzing contemporary market practices through jurisprudential lenses; pre-visit preparation activities including vocabulary review and discussion of relevant hadith; structured observation tasks with guided worksheets; and post-visit synthesis activities connecting observations with textual sources.

Significantly, implementation required navigating institutional approval processes and securing stakeholder buy-in. The head of the institute established an Outdoor Learning Implementation Committee comprising instructors, administrators, and community liaison officers to oversee program development and address concerns. Parental consent was obtained through meetings where instructors explained educational rationales, safety protocols, and expected outcomes. These institutional arrangements reflect broader research findings that systemic support including principal backing, institutional policies, and resource allocation constitutes essential infrastructure for successful outdoor learning integration (Schonert-Reichl et al., 2015).

During execution phases, instructors employed adaptive teaching strategies responding to the dynamic nature of outdoor environments. Unlike controlled classroom settings where teachers maintain extensive environmental control, outdoor contexts present unpredictable variables requiring pedagogical flexibility. One instructor recounted: "When we visited the market for commercial transaction study, an unexpected situation arose where a vendor and customer had a dispute about product quality. Rather than viewing this as a disruption, I recognized it as an authentic learning opportunity. We observed the dispute resolution process and later analyzed it using fiqh principles regarding defective merchandise ('aib) and return rights (khiyar). This real-world application was far more pedagogically valuable than any hypothetical case study I could have designed."

This adaptive responsiveness exemplifies what educational theorists describe as teachable moments unplanned opportunities for learning that arise from authentic situations. The capacity to recognize and pedagogically leverage such moments requires instructor expertise and confidence, qualities that research identifies as critical factors influencing outdoor learning implementation (Durlak et al., 2011). However, instructors also maintained appropriate boundaries, ensuring that adaptability did not compromise learning objectives or Islamic ethical principles. When asked about managing unexpected situations, one instructor explained: "Flexibility is important, but it must be purposeful flexibility guided by clear educational goals and Islamic values. Not every unexpected occurrence warrants instructional attention; we must discern what truly serves learning."

Observation data revealed patterns in student engagement during outdoor sessions distinctly different from typical classroom dynamics. In classroom settings, student participation often followed hierarchical patterns with more confident students dominating discussions while others remained passive. However, outdoor environments appeared to democratize participation, with observational notes

documenting broader engagement across diverse student profiles. During a market visit, typically reticent students actively questioned vendors, examined products, and contributed substantively to group analyses. One student, described by his instructor as "usually very quiet in class," assumed leadership in his small group's market investigation, demonstrating initiative and analytical thinking that had not manifested in indoor settings.

This shift in participation patterns aligns with outdoor learning research documenting that learning in natural or community settings often enables students to become more fully involved in activities and develop confidence beyond what classroom environments facilitate. The change may result from multiple factors: reduced emphasis on traditional academic hierarchies, increased sensory engagement stimulating interest, opportunities for kinesthetic and interpersonal learning modes, and the inherent novelty of outdoor contexts enhancing motivation. However, instructors also noted that outdoor environments posed classroom management challenges, particularly regarding maintaining group cohesion and ensuring all students remained focused on learning objectives rather than becoming distracted by environmental stimuli a tension documented extensively in outdoor education literature (De Koning et al., 2022).

Post-visit activities constituted essential components of the implementation process, bridging experiential learning with conceptual understanding. Following each outdoor session, instructors facilitated structured reflection discussions where student articulated observations, identified jurisprudential principles, and connected experiential knowledge with textual sources. One reflection session following a visit to agricultural lands for zakah study exemplified this synthesis process. Students shared observations about crop cultivation practices, calculated hypothetical zakah obligations based on observed yields, and then consulted classical fiqh texts to verify their calculations and understand jurisprudential reasoning underlying zakah regulations for agricultural produce. This cyclical movement between experience and theory, practice and principle, instantiates pedagogical approaches that experiential learning theorists advocate (Kolb, 1984) while remaining grounded in Islamic educational traditions of linking transmitted knowledge (naql) with reasoned understanding ('aql).

Challenges and Barriers in Implementing Outdoor Learning for Fiqh Education

Despite substantial benefits, implementing outdoor learning-based fiqh instruction encountered multifaceted challenges spanning institutional, pedagogical, cultural, and environmental domains. These challenges illuminate the complexity of pedagogical innovation within pesantren contexts and underscore the importance of systemic approaches to educational change.

Institutional challenges emerged as significant implementation barriers. Resource constraints, particularly limited transportation budget and insufficient instructor release time for planning and conducting outdoor sessions, restricted the frequency and scope of outdoor learning activities. One administrator acknowledged: "We recognize outdoor learning's educational value, but we must balance this against resource realities. Transportation costs accumulate quickly when moving groups of students off-campus, and our instructional staff already carry heavy teaching loads that make additional planning time difficult to allocate." This challenge reflects broader patterns documented in outdoor education research identifying funding and resource availability as critical systemic factors influencing implementation (Gandini, 2012).

Scheduling complexities presented another institutional challenge. Coordinating outdoor sessions required navigating not only the pesantren's academic calendar but also community partners' availability and environmental factors such as weather and agricultural seasons. Instructors reported frustration with inflexible timetabling structures that made scheduling extended outdoor sessions difficult. One instructor

explained: "Our standard class periods are forty-five minutes, which is insufficient for meaningful outdoor learning that requires travel time, on-site activities, and post-visit processing. We need longer, more flexible scheduling blocks, but institutional timetables are not designed to accommodate this." This tension between outdoor learning's temporal demands and institutional scheduling rigidity represents a widely documented implementation barrier (Schonert-Reichl et al., 2015).

Beyond material and scheduling constraints, curricular pressures posed substantial challenges. Indonesia's national curriculum for Islamic education specifies extensive content that must be covered, creating perceived tensions between outdoor learning's time-intensive nature and coverage expectations. Several instructors expressed concerns about "falling behind" or inadequately preparing students for standardized assessments. One instructor candidly stated: "I believe in outdoor learning's value, but I also feel responsible for ensuring my students master the material they need for examinations. When outdoor sessions consume significant instructional time, I worry whether we can adequately cover everything required." This tension between innovative pedagogy and accountability pressures reflects broader patterns in educational systems worldwide where high-stakes assessment cultures can discourage teaching methods that do not obviously align with test preparation.

Pedagogical challenges centered on instructor confidence, expertise, and classroom management concerns. While many instructors demonstrated enthusiasm for outdoor learning concepts, several acknowledged uncertainty about effective outdoor pedagogy. One instructor confessed: "I was trained in traditional pesantren methods emphasizing textual study and lecture. Teaching outdoors requires different skills managing groups in uncontrolled environments, facilitating inquiry rather than delivering content, improvising when situations arise. I sometimes feel unprepared for this." This confidence deficit reflects patterns documented across outdoor education literature identifying teacher preparedness, skills, and confidence as critical factors influencing implementation quality.

Classroom management in outdoor settings presented particular concerns, especially regarding student behavior supervision and safety. Instructors worried about maintaining appropriate discipline and ensuring student safety in environments lacking the physical boundaries and established behavioral norms of classrooms. One instructor noted: "In the classroom, behavioral expectations are clear and I can monitor all students easily. Outdoors, especially in public spaces like markets, students can become scattered and distracted, making supervision challenging. I also worry about safety—traffic, strangers, various risks that do not exist in our controlled pesantren environment." These concerns echo research findings that teachers often fear losing control and experience difficulties managing children's behavior in outdoor settings.

Cultural and attitudinal barriers also emerged, though with interesting complexity. Some community members and parents initially expressed skepticism about outdoor learning, perceiving it as less serious or rigorous than traditional classroom instruction. One parent stated in a meeting: "We send our children to pesantren for rigorous Islamic education, not for excursions. Will they really learn fiqh by visiting markets, or are they just wasting time?" This perception that "outdoor teaching was not perceived as 'real' teaching" reflects broader cultural attitudes toward education prioritizing formal, controlled instructional settings (Rickinson et al., 2004). However, instructors reported that parental attitudes generally shifted positively once families understood educational rationales and observed learning outcomes. One instructor noted: "After parents saw their children's enthusiasm and the depth of understanding demonstrated in student presentations about market transactions, skepticism largely dissolved. They began to see outdoor learning not as recreation but as serious, meaningful education."

Interestingly, some resistance emerged from within the student population itself, particularly among students habituated to passive learning modes. Several instructors observed that some student initially struggled with outdoor learning's demands for active participation, inquiry, and independent thinking. One student admitted: "At first, I preferred traditional classes where the teacher explains everything and we listen and memorize. Outdoor learning required me to observe, question, analyze—it felt uncomfortable because I was not used to learning this way." This student voice illuminates an often-overlooked implementation challenge: pedagogical innovation requires not only institutional and instructor change but also transformation in student dispositions and learning identities. The process of developing "learner agency"—students' capacity and willingness to actively direct their own learning—constitutes a gradual developmental process rather than an immediate shift.

Environmental and contextual factors presented practical challenges that, while not insurmountable, required adaptive responses. Weather conditions occasionally forced cancellation or modification of planned outdoor sessions, particularly during rainy seasons. Instructors also noted that not all potential learning sites proved suitable; some initially identified locations lacked sufficient activity to enable meaningful observation, while others presented excessive distractions or safety concerns. One instructor recounted: "We planned to visit a particular marketplace that I thought would be ideal for studying commercial transactions. However, when we arrived with students, we discovered the market was much busier and more chaotic than I anticipated. The noise and crowds made it difficult for students to focus and for me to provide guidance. We shortened the visit and I learned to conduct more thorough site assessments beforehand."

These environmental challenges align with research identifying weather conditions, lack of access to suitable natural environments, and physical constraints as common outdoor learning barriers (Nuryeti & Aryani, 2021). However, solutions emerged through experience and collaborative problem-solving. Instructors developed contingency plans for weather disruptions, cultivated relationships with multiple community partners to provide site alternatives, and refined site selection criteria based on accumulated experience. The outdoor learning implementation committee established protocols addressing common challenges, sharing effective practices across instructors, and systematically refining the program based on lessons learned.

Effectiveness of Outdoor Learning in Enhancing Student's Fiqh Competencies

Evidence from multiple data sources assessment results, student work products, instructor observations, and student interviews indicates that outdoor learning-based instruction produced substantial positive effects on student's fiqh competencies across cognitive, affective, and psychomotor dimensions. While the research design does not permit definitive causal claims, convergent evidence strongly suggests that outdoor learning contributed meaningfully to enhanced learning outcomes.

Cognitive Outcomes: Conceptual Understanding and Application

Assessment data revealed notable improvements in students' conceptual understanding and ability to apply jurisprudential principles to concrete situations. Comparison of pre-instruction and post-instruction assessment results for topics taught through outdoor learning demonstrated average performance gains of approximately 23 percentage points, with particularly strong improvements in application-level questions requiring analysis of scenarios and justification of legal reasoning. For example, on an assessment requiring students to analyze a commercial transaction case study and identify relevant jurisprudential principles, average scores increased from 62% pre-instruction to 87% post-instruction for the cohort receiving outdoor learning-based instruction.

This improvement pattern aligns with research demonstrating that outdoor learning methods significantly enhance student achievement in Islamic education contexts, with studies documenting incremental gains of 17-34 percentage points across learning cycles (Mukhlisin, Yuniawati, et al., 2023). More significantly, qualitative analysis of student responses revealed not merely improved accuracy but enhanced sophistication in reasoning. Post-instruction responses demonstrated deeper engagement with jurisprudential nuance, consideration of multiple perspectives within Islamic legal traditions, and capacity to navigate tensions between textual rulings and contemporary contexts.

One exemplary student response to a question about mortgage contracts (*bay' al-tawaruq*) in modern banking illustrated this sophisticated reasoning: "Classical *fiqh* prohibits *riba* [usury] in lending transactions. However, contemporary Islamic banks use *tawaruq* contracts that technically avoid *riba* by structuring the transaction as a sale rather than a loan. During our visit to the Islamic bank, I observed how these contracts work in practice and discussed with bank staff their jurisprudential reasoning. While the contract structure adheres to formal requirements of permissibility, some scholars argue the arrangement contradicts the spirit (*maqasid*) of prohibitions against exploitative lending. This reveals the complexity of applying classical principles to modern financial instruments and the importance of both formal legal reasoning and consideration of broader ethical objectives."

This response demonstrates multiple dimensions of sophisticated jurisprudential thinking: recognition of tension between classical norms and contemporary practices, understanding of legal reasoning processes (*istinbat*), engagement with scholarly disagreement, and consideration of both formal legality and ethical substance. Such reasoning sophistication rarely emerged in pre-instruction assessments but appeared frequently in post-instruction responses from students who participated in outdoor learning experiences. The development suggests that direct engagement with authentic contexts, where abstract principles encounter complex realities, catalyzes more nuanced and mature jurisprudential thinking than classroom instruction alone typically produces.

Instructors corroborated these assessment findings through classroom observations. One instructor noted: "After our market-based lessons on commercial transactions, class discussions became noticeably richer. Students asked more probing questions, identified jurisprudential issues I had not explicitly taught, and demonstrated ability to analyze situations they encountered independently. They were not simply regurgitating memorized rules but genuinely thinking like jurists (*fuqaha*) observing practices, identifying relevant principles, reasoning through applications." This instructor observation points toward a fundamental cognitive shift: from surface learning focused on rule memorization toward deep learning characterized by conceptual understanding, principled reasoning, and transfer capacity.

The effectiveness of outdoor learning in promoting cognitive outcomes can be understood through multiple theoretical lenses. Situated learning theory (Lave & Wenger, 1991) posits that knowledge becomes meaningful through engagement with authentic contexts of application; outdoor learning provided precisely such contexts for *fiqh* knowledge. Constructivist learning theory emphasizes that learners actively construct understanding through experience and reflection rather than passively receiving transmitted knowledge; outdoor learning's experiential nature activated constructive processes. Additionally, research on expertise development indicates that authentic problem-solving experiences in domain-specific contexts constitutes essential developmental scaffolding for expertise (Branch, 2009) outdoor learning provided such experiences for developing jurisprudential expertise.

Affective Outcomes: Motivation, Engagement, and Attitudes

Beyond cognitive gains, outdoor learning demonstrably impacted students' motivation, engagement, and attitudes toward fiqh study. Student survey data revealed significant increases in reported interest in fiqh, with 82% of students agreeing or strongly agreeing that outdoor learning made fiqh "more interesting and relevant" compared to 53% agreement before outdoor learning implementation. Similarly, 78% agreed that outdoor learning helped them "understand why fiqh matters in daily life," compared to 48% pre-implementation.

Student interviews provided rich qualitative data illuminating affective impacts. One student explained: "Before, fiqh felt like memorizing ancient rules that had little connection to my life. But when we went to the market and I saw how jurisprudential principles govern actual transactions people engage in every day, suddenly fiqh became real and relevant. I started noticing fiqh everywhere in daily life in how my family conducts business, how people interact at the mosque, how economic systems operate. Fiqh stopped being a subject I study and became a lens through which I understand the world." This testimony illustrates a transformation in the student's relationship with fiqh knowledge from viewing it as abstract academic content to recognizing it as practically significant and personally meaningful.

This enhanced sense of relevance represents a crucial affective outcome with potential long-term implications. Research in Islamic education identifies relevance the perception that religious knowledge connects meaningfully to students' lives—as a critical factor influencing sustained engagement and identity development (Setiyawan et al., 2025). When students perceive Islamic subjects as disconnected from contemporary reality, they may develop bifurcated identities compartmentalizing religious knowledge from everyday life. Conversely, when instruction effectively demonstrates integration between religious principles and lived experience, students develop more cohesive religious identities and sustained motivation for continued learning.

Outdoor learning also impacted students' confidence and sense of competence in fiqh. Survey data revealed increases in students' self-efficacy beliefs, with 76% agreeing post-implementation that "I am capable of understanding and applying fiqh principles" compared to 58% pre-implementation. Student interviews suggested that successful experiences navigating authentic jurisprudential situations contributed to enhanced self-efficacy. One student recounted: "During our market visit, I successfully identified a transaction that involved prohibited *gharar* [excessive uncertainty] and explained the jurisprudential issue to my group. The instructor confirmed my analysis was correct. That experience made me feel capable like I could actually do fiqh analysis, not just listen to teachers explain it. It built my confidence."

This finding aligns with self-efficacy theory (Bandura, 2022), which identifies successful performance experiences as the most powerful source of efficacy beliefs. By providing opportunities for students to successfully apply jurisprudential knowledge in authentic contexts, outdoor learning generated efficacy-building performance experiences. The importance of this outcome extends beyond immediate learning; self-efficacy beliefs influence persistence, effort investment, and willingness to engage challenging tasks, thereby affecting long-term learning trajectories.

Psychomotor and Social Outcomes: Skills and Competencies

Beyond cognitive and affective domains, outdoor learning fostered development of practical skills and social competencies relevant to Islamic scholarship and community engagement. Observational data documented students developing interview and inquiry skills through interactions with community members, collaborative analysis skills through small-group discussions, and practical application skills through hands-on engagement with jurisprudential situations.

One particularly notable outcome involved students' development of ethnographic and observational capacities the ability to systematically observe, document, and analyze social practices. These skills, while not traditionally emphasized in pesantren education, prove increasingly valuable in contemporary contexts where Islamic scholars must engage complex, rapidly changing social realities. One instructor noted: "Through outdoor learning, students learned to observe carefully, take detailed notes, ask probing questions, and analyze what they observed systematically. These are scholarly skills that will serve them whether they become religious scholars, educators, or simply informed Muslims navigating modern life."

Social competencies also developed through outdoor learning experiences. Collaborative group work in authentic settings required students to negotiate roles, share responsibilities, resolve disagreements, and coordinate actions all skills relevant to effective community leadership and collaborative problem-solving. Additionally, interactions with diverse community members during outdoor sessions exposed students to perspectives and practices beyond the pesantren environment, fostering cultural competence and communication skills. One student reflected: "Visiting the market and interviewing vendors taught me how to talk with people outside the pesantren community respectfully and effectively. I learned that people have different backgrounds and perspectives, and I need to listen carefully and ask good questions to understand their situations before making judgments about Islamic permissibility."

This development of interpersonal and intercultural skills represents an important but sometimes overlooked benefit of outdoor learning in religious education contexts. Islamic scholars throughout history have emphasized the importance of engaging with and understanding diverse human contexts (*fiqh al-waqi'*) outdoor learning provides structured opportunities for developing such engagement capacities.

Sustainability and Transfer

A critical question concerns whether learning gains from outdoor instruction prove sustainable over time and transferable to new contexts. Follow-up assessments conducted three months after outdoor learning units revealed strong retention, with students maintaining performance levels achieved immediately post-instruction. This retention pattern contrasts with patterns often observed in traditional instruction where students demonstrate initial comprehension but experience significant decay over time without continued practice a phenomenon educational researchers attribute to shallow encoding and lack of meaningful integration of knowledge.

More significantly, evidence suggested that students transferred learning from outdoor instruction to novel situations. On assessment items presenting jurisprudential scenarios different from those encountered during outdoor learning but requiring similar analytical approaches, students demonstrated strong performance comparable to their performance on directly taught content. For example, students who studied commercial transactions through market visits subsequently performed well analyzing jurisprudential issues in digital commerce contexts scenarios not directly addressed during instruction but requiring application of similar principles. This transfer capacity indicates that outdoor learning fostered generalizable jurisprudential reasoning skills rather than merely situation-specific knowledge.

Synthesis and Theoretical Implications

The collective findings illuminate several significant patterns with theoretical and practical implications for Islamic education. First, the study demonstrates that outdoor learning, when thoughtfully designed and implemented, can effectively enhance learning outcomes in Islamic jurisprudence education across multiple dimensions—cognitive, affective, and psychomotor. This effectiveness challenges assumptions sometimes encountered in religious education contexts that traditional pedagogical methods represent the only or necessarily superior approaches for transmitting

religious knowledge. Rather, the findings suggest that pedagogical innovation, when grounded in sound educational principles and respectful of religious epistemology, can enhance rather than compromise religious learning.

Second, the research illuminates how outdoor learning addresses a fundamental pedagogical challenge in Islamic jurisprudence education: bridging the gap between textual knowledge and practical application. Fiqh by its nature constitutes applied knowledge—legal principles meant to guide conduct in concrete situations. However, classroom-based instruction often struggles to provide authentic contexts where students can develop application capacities. Outdoor learning addresses this challenge by providing direct engagement with the authentic contexts of jurisprudential application, thereby supporting the development of not merely theoretical knowledge but practical wisdom (*hikmah*) necessary for competent religious practice and scholarship.

Third, findings suggest that outdoor learning implementation requires systemic support addressing multiple interrelated factors. The challenges encountered—institutional constraints, pedagogical uncertainties, cultural attitudes, environmental factors—operated not as isolated barriers but as interconnected elements of an educational system. Effective implementation therefore requires coordinated attention to institutional policies, resource allocation, professional development, stakeholder engagement, and cultural change. This systems perspective aligns with contemporary scholarship on educational innovation emphasizing that pedagogical change cannot be achieved through isolated interventions but requires holistic, systemic approaches.

Fourth, the research contributes to ongoing discussions about innovation and tradition in Islamic education. The findings suggest that innovation need not represent abandonment of tradition but can constitute renewal (*tajdid*) that revitalizes educational practice while maintaining continuity with core values and epistemology. The outdoor learning model developed at Babakan Cirebon demonstrates integration of contemporary pedagogical methods with Islamic educational philosophy, showing how innovation and authenticity can be mutually reinforcing rather than contradictory. This integration addresses concerns sometimes raised about educational innovation in religious contexts, demonstrating that pedagogical advancement can serve rather than undermine religious educational goals.

Finally, the study highlights the importance of context-sensitive pedagogical approaches. The implementation revealed that successful outdoor learning required continuous adaptation to local contexts institutional realities, community resources, cultural norms, and environmental conditions. Rather than importing generic outdoor learning models developed in Western educational contexts, the Babakan Cirebon program required thoughtful adaptation creating forms of outdoor learning appropriate to pesantren educational culture and Islamic jurisprudence content. This context-sensitivity reflects broader scholarly recognition that effective educational practice requires attending to cultural, institutional, and disciplinary particularities rather than assuming universal pedagogical prescriptions.

4. Conclusion

This study concludes that the implementation of an outdoor learning-based instructional model in the fiqh course at the Institute Pesantren Babakan Cirebon has proven to be pedagogically effective, theoretically sound, and contextually relevant. The model successfully integrates experiential learning principles with Islamic educational philosophy, enabling student to bridge the gap between classical jurisprudential texts and contemporary lived realities. Empirical evidence demonstrates significant improvements in students' fiqh competencies across cognitive, affective, and

psychomotor domains, including enhanced conceptual understanding, more sophisticated jurisprudential reasoning, increased motivation and self-efficacy, as well as the development of practical inquiry and social engagement skills. By situating fiqh learning within authentic community contexts, outdoor learning fosters deeper learning, stronger retention, and meaningful transfer of knowledge to new situations, thereby supporting the development of applied jurisprudential competence (fiqh al-waqi') rather than mere rule memorization.

However, the study also reveals that the successful implementation of outdoor learning in Islamic jurisprudence education requires comprehensive systemic support. Institutional constraints, curricular pressures, instructor preparedness, classroom management concerns, and cultural perceptions constitute interconnected challenges that must be addressed holistically. The findings underscore that pedagogical innovation in pesantren contexts is most effective when accompanied by supportive policies, flexible scheduling, adequate resources, sustained professional development, and stakeholder engagement. Importantly, this research demonstrates that educational innovation does not necessitate abandoning Islamic tradition; rather, when grounded in Islamic epistemology and values, outdoor learning represents a form of pedagogical renewal (tajdid) that strengthens the relevance, authenticity, and transformative potential of fiqh education. Consequently, outdoor learning emerges as a viable and promising approach for revitalizing Islamic higher education, particularly in preparing students to navigate complex contemporary realities with jurisprudential insight, ethical sensitivity, and scholarly responsibility.

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Penerbit Alfabeta.

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