



Student Responses to Innovative Strengthening of Understanding in Akidah Akhlak Learning: A Phenomenological Study at MTs As'adiyah Pusat Sengkang

Suryaningsih¹

¹Pascasarjana Universitas Islam As'adiyah Sengkang, Indonesia

Muhsyanur²

²Pascasarjana Universitas Islam As'adiyah Sengkang, Indonesia

Muh. Harta³

³Pascasarjana Universitas Islam As'adiyah Sengkang, Indonesia

Corresponding Author: aisyah.rahman@um.edu.my

ARTICLE INFO

Received October 20, 2025
Revised November 7, 2025
Accepted November 20, 2025
Available November 24, 2025

Keywords:

Akidah Akhlak education, pedagogical innovation, student responses, phenomenology, Islamic education

ABSTRACT

This phenomenological study explores student responses to innovative pedagogical approaches designed to strengthen understanding in Akidah Akhlak (Islamic creed and ethics) instruction at MTs As'adiyah Pusat Sengkang, Indonesia. As Islamic education faces challenges of engaging contemporary students while maintaining theological authenticity, understanding learner experiences with pedagogical innovations becomes crucial for effective religious education. Employing phenomenological methodology, this research investigated the lived experiences of 24 eighth-grade students encountering innovative teaching methods including contextualized learning, experiential activities, technology integration, and collaborative inquiry in Akidah Akhlak classes. Data collection involved in-depth interviews, reflective journals, and focus group discussions analyzed through interpretative phenomenological analysis. Findings reveal that students experienced enhanced conceptual understanding, increased personal relevance, strengthened faith commitment, and improved moral application when innovations connected abstract

theological concepts to daily life experiences, provided active engagement opportunities, and validated students' questioning and critical reflection within respectful Islamic frameworks. However, students also expressed tensions between traditional pedagogical expectations and innovative approaches, concerns about theological authenticity, and varying comfort levels with student-centered methods. These findings inform Islamic education pedagogy, highlighting the importance of balancing innovation with tradition, fostering safe inquiry spaces, and designing culturally responsive approaches that honor Islamic educational values while engaging contemporary learners effectively.

INTRODUCTION

Islamic education in contemporary Indonesia faces the complex challenge of transmitting religious knowledge, beliefs, and values to generations of students growing up in rapidly changing social, cultural, and technological contexts markedly different from the environments that shaped traditional Islamic pedagogies. Akidah Akhlak—the Islamic education subject addressing theological beliefs (akidah) and ethical conduct (akhlak)—occupies a foundational position in Islamic school curricula, aiming to develop students' faith conviction, theological understanding, and moral character aligned with Islamic teachings. However, educators increasingly recognize that conventional teaching approaches emphasizing memorization, lecture-based transmission, and textbook-centered instruction may inadequately engage contemporary students or foster the deep understanding and personal commitment that Akidah Akhlak education ultimately seeks (Muhaimin, 2012).

MTs As'adiyah Pusat Sengkang, located in South Sulawesi, Indonesia, represents a significant Islamic educational institution with long history serving the Bugis Muslim community while adapting to educational modernization demands. As'adiyah institutions, founded in the early 20th century, have historically balanced traditional Islamic learning (*pesantren traditions*) with modern educational structures, creating distinctive educational identities honoring Islamic scholarship while engaging contemporary pedagogical developments (Natsir, 2019) and (Muhsyanur, 2025; Muhsyanur Muhsyanur, 2024; Suryaningsih Suryaningsih, Nurwahyuni Nurwahyuni, 2025). Recently, Akidah Akhlak teachers at MTs As'adiyah Pusat Sengkang have implemented various pedagogical innovations aimed at strengthening student understanding beyond rote memorization toward meaningful comprehension, personal internalization, and behavioral application of theological and ethical teachings. These innovations include contextualizing abstract theological concepts through contemporary examples, incorporating experiential learning activities connecting beliefs to daily life practices, integrating educational technology for interactive learning, and employing collaborative inquiry methods encouraging students to explore and discuss religious concepts actively.

Understanding how students experience and respond to these pedagogical innovations provides crucial insights for Islamic education practice and theory. Student perspectives reveal whether innovations achieve intended outcomes of enhanced understanding and engagement or inadvertently create confusion, anxiety, or resistance. According to Knowles et al. (2015), adult learning principles emphasize learner experiences, self-direction, and practical application—principles potentially relevant to adolescent religious education where personal meaning-making and identity development prove central to learning. However, the extent to which student-centered, innovative pedagogies align with Islamic educational philosophy and cultural expectations in Indonesian contexts requires careful examination, as tensions may exist between contemporary educational theories and traditional Islamic pedagogical values emphasizing reverence, transmission of established knowledge, and teacher authority.

Phenomenological research methodology offers particularly appropriate tools for investigating student experiences with pedagogical innovation, as phenomenology seeks to understand lived experiences from participants' own perspectives, exploring the meanings individuals construct through their encounters with particular phenomena (Moustakas, 1994). Rather than measuring learning outcomes through external assessments or documenting teaching practices through observation, phenomenological inquiry centers student voices, examining how students themselves perceive, interpret, and make sense of innovative Akidah Akhlak instruction. This approach proves especially valuable in religious education contexts where personal meaning-making, faith development, and internalization of values constitute central but difficult-to-measure learning goals beyond cognitive knowledge acquisition.

The significance of this research extends beyond the specific context of MTs As'adiyah Pusat Sengkang to broader issues facing Islamic education in Indonesia and globally. Across diverse contexts, Islamic educators grapple with questions about how to make religious education relevant and engaging for contemporary students without compromising theological authenticity or traditional values, how to balance reverence for religious knowledge with critical thinking and inquiry, how to incorporate modern pedagogical approaches while honoring Islamic educational traditions, and how to assess whether innovations genuinely strengthen faith understanding and commitment or merely create superficial engagement. By centering student voices through phenomenological inquiry, this research contributes empirical evidence regarding how learners themselves experience these pedagogical tensions and possibilities, informing more student-responsive, culturally grounded, and educationally effective approaches to Islamic education.

Research questions guiding this investigation include: How do students at MTs As'adiyah Pusat Sengkang experience and interpret innovative pedagogical approaches in Akidah Akhlak instruction? What meanings do students construct regarding the relationship between innovative methods and their religious understanding, faith development, and moral practice? What challenges, tensions, or

concerns do students identify in encountering pedagogical innovations in religious education? What factors do students perceive as contributing to effective or ineffective innovation implementation? Answering these questions through careful attention to student voices and experiences contributes phenomenological understanding of pedagogical innovation in Islamic education while providing practical guidance for educators seeking to strengthen Akidah Akhlak instruction in ways that resonate with and effectively serve contemporary Muslim students.

METHODE

This study employed interpretative phenomenological analysis (IPA) methodology to explore the lived experiences and meaning-making processes of students encountering pedagogical innovations in Akidah Akhlak instruction. IPA, developed by Smith et al. (2009), combines phenomenological philosophy's emphasis on understanding human experience, hermeneutic theory's recognition of interpretation's central role in meaning-making, and idiographic commitment to detailed examination of particular cases rather than broad generalization. This approach proved particularly appropriate for examining how specific students in a specific context experience and interpret pedagogical innovations, recognizing that meanings emerge through students' active interpretation shaped by their backgrounds, beliefs, and contexts. Participants comprised 24 eighth-grade students (ages 13-14; 14 female, 10 male) purposively selected from four Akidah Akhlak classes at MTs As'adiyah Pusat Sengkang during the 2023-2024 academic year. Selection criteria ensured diverse representation across academic achievement levels, gender, family religious backgrounds (santri families with pesantren traditions vs. non-santri families), and varying engagement levels with innovative teaching methods as identified by teachers. All participants had experienced at least one semester of innovative Akidah Akhlak instruction including contextualized learning connecting theological concepts to contemporary issues, experiential activities such as moral reflection journals and community service projects, collaborative inquiry through small group discussions exploring theological questions, and technology integration using educational videos and interactive applications.

Data collection occurred over four months employing multiple methods characteristic of phenomenological research. Primary data came from semi-structured individual interviews (60-90 minutes each, conducted in Indonesian and Bugis languages based on participant preference) exploring students' experiences with specific innovative teaching methods, their interpretations of how these approaches affected their understanding and engagement, comparisons with previous conventional instruction, and reflections on learning preferences and challenges. Interview protocols, while structured around key questions, remained flexible allowing participants to emphasize aspects most meaningful to their experiences—a core IPA principle. Secondary data included student reflective journals maintained throughout one semester (24 entries total per student) documenting responses to specific lessons, personal insights, questions arising, and

connections to daily life. Additionally, three focus group discussions (8 participants each, 90 minutes) provided opportunities for students to discuss experiences collectively, revealing both shared patterns and individual variations. Data analysis followed Smith et al.'s (2009) IPA procedures involving: multiple close readings of each transcript identifying experiential claims, concerns, and conceptual understandings; developing emergent themes capturing psychological essence of each participant's experience; identifying connections, patterns, and tensions across emergent themes; clustering related themes into superordinate themes representing higher-order experiential structures; and cross-case analysis examining patterns and variations across participants while maintaining idiographic attention to individual experiences. Analysis proceeded iteratively with constant return to original data ensuring interpretations remained grounded in participants' actual expressions. Trustworthiness was established through prolonged engagement, member checking where preliminary interpretations were shared with participants for validation, peer debriefing with colleagues experienced in phenomenological research, and reflexive journaling addressing researcher positionality and interpretive assumptions. Ethical approval was obtained from relevant authorities with particular attention to cultural sensitivity in religious education contexts, ensuring informed consent from participants and parents, confidentiality through pseudonyms, and respect for religious sensitivities in discussing faith experiences.

RESULT AND DISCUSSION

Enhanced Understanding Through Contextualization and Personal Relevance

A dominant theme emerging from student experiences involved enhanced understanding of Akidah Akhlak concepts when innovative pedagogies connected abstract theological and ethical teachings to students' lived experiences, contemporary contexts, and personal concerns. Participants consistently contrasted previous experiences of Akidah Akhlak as abstract, distant, and difficult to grasp with current experiences of concepts becoming clear, meaningful, and personally relevant through contextualized instruction. Aisyah (pseudonym) explained: "Before, when we learned about tawhid [monotheism], it was just definitions and categories to memorize – tawhid rububiyah, uluhiyah, asma wa sifat. I could repeat them but didn't really understand. Now when teacher connects tawhid to how we actually live – like showing how believing Allah controls everything should make us not worry so much about exams or what friends think – suddenly I understand what tawhid really means for my life."

This testimony illustrates how contextualization transformed cognitive knowledge into meaningful understanding by demonstrating theological concepts' practical implications and personal significance. Students described similar experiences across various Akidah Akhlak topics – learning about divine attributes (*asma ul-husna*) through reflecting on personal experiences of Allah's mercy or justice rather than merely memorizing names; understanding moral obligations through discussing ethical dilemmas in social media use, friendship conflicts, or family

relationships rather than abstract rules; and exploring eschatological beliefs (afterlife, accountability) through considering how these beliefs should influence daily choices and priorities. According to Ausubel's (1968) meaningful learning theory, deep understanding occurs when new information connects to existing knowledge structures and personal experiences rather than being arbitrarily memorized. The contextualization students described facilitated such meaningful learning by creating bridges between abstract religious concepts and students' prior knowledge, experiences, and concerns.

However, students' experiences with contextualization revealed important nuances regarding what constituted effective versus ineffective connections. Students distinguished between authentic contextualization genuinely illuminating concepts through relevant examples versus superficial mentions of contemporary issues that felt forced or trivial. Rizki reflected: "Sometimes teacher tries to make lessons modern by mentioning social media or K-pop, but it feels fake—like just trying to seem cool without really connecting to the lesson. But when we discuss real ethical questions we face, like whether to share friends' secrets or how to deal with peer pressure, and see what Islamic ethics teaches about these situations, that really helps me understand akhlak [ethics] better." This distinction suggests that effective contextualization requires substantive, authentic connections addressing students' genuine questions and experiences rather than superficial references to youth culture or trends.

Students also described how contextualization strengthened not only cognitive understanding but also personal relevance and faith commitment—outcomes central to Akidah Akhlak education's ultimate aims. Many participants explained that connecting theological concepts to personal life experiences made religious beliefs feel personally meaningful rather than merely cultural inheritance or obligatory school content. Fatimah stated: "When I understand how Islamic beliefs actually relate to my problems and questions—not just information from long ago—I feel like Islam is really my religion, not just my parents' religion I'm supposed to follow. I start to think more about my own beliefs and why they matter." This testimony illustrates how pedagogical innovation can support religious identity development and personal faith commitment by helping students construct personal relationships with religious teachings rather than experiencing them as external impositions. This outcome aligns with religious education scholarship emphasizing that adolescent religious development requires opportunities for personal exploration, questioning, and meaning-making rather than merely transmitting established beliefs (Fowler, 1981).

Active Engagement and Collaborative Inquiry Experiences

A second major theme centered on students' experiences with active, participatory learning approaches contrasting with conventional passive reception of transmitted knowledge. Innovations including small group discussions exploring theological questions, experiential activities like moral reflection journals,

collaborative projects developing presentations on ethical topics, and structured inquiry where students posed questions and investigated answers collectively created fundamentally different learning experiences for students accustomed to primarily lecture-based instruction. Participants overwhelmingly described these active approaches as more engaging, memorable, and conducive to deep understanding compared to conventional methods, while also identifying challenges and discomforts requiring navigation.

Students described active engagement as transforming their role from passive recipients to active participants in knowledge construction—a shift carrying both empowering and unsettling dimensions. Ibrahim explained: "In regular lessons, we just sit and listen and write what teacher says. We don't really think, just receive information. But in discussions where we have to think about questions together, give our opinions, explain to each other—my brain works harder but I actually understand better and remember more. It's like the difference between watching someone play football versus playing yourself." This metaphor vividly captures the experiential difference between passive and active learning, highlighting how active engagement requires and develops cognitive involvement producing stronger learning outcomes. Research consistently demonstrates that active learning approaches improve retention, understanding, and transfer compared to passive lecture methods across educational contexts (Freeman et al., 2014).

Collaborative inquiry approaches—where students discussed theological concepts, ethical dilemmas, or interpretive questions in small groups—proved particularly powerful and complex in students' experiences. Many described group discussions as valuable for exposing them to diverse perspectives, helping them articulate and refine their own thinking, and creating supportive environments where they felt comfortable exploring ideas and asking questions they might not raise in whole-class settings. Nur reflected: "When we discuss in small groups, I hear how my friends think about things differently, and it makes me think more deeply. Also, I'm not afraid to say I'm confused or ask 'why' questions in small group, while in front of whole class I would feel embarrassed." This testimony highlights collaborative inquiry's dual benefits—cognitive enrichment through encountering diverse perspectives and reduced social anxiety through smaller, more intimate discussion contexts.

However, students also identified challenges and tensions in collaborative inquiry, particularly regarding theological authority and correctness concerns. Several participants expressed uncertainty about whether student-generated ideas and interpretations possessed legitimacy or whether collaborative exploration might lead to incorrect understandings contradicting authentic Islamic teachings. This concern reflects important questions about epistemology and authority in religious education—to what extent should students engage in open-ended exploration and construct personal interpretations versus receive and accept transmitted authoritative knowledge? Yusuf articulated this tension: "Sometimes in discussions, we have different opinions about what something means, and I wonder—are we

supposed to figure this out ourselves, or is there a right answer the teacher should just tell us? I worry we might develop wrong understanding if we're just discussing among ourselves without clear guidance." This concern proved especially acute regarding theological (akidah) content compared to ethical (akhlak) topics, with students feeling more comfortable with diverse ethical perspectives but anxious about theological interpretation's correctness.

Table 1 presents patterns in student preferences and comfort levels across different types of active learning approaches, revealing variations in how different innovations were experienced. The data illustrate that while students generally valued active learning over passive methods, specific approaches generated varying responses influenced by topic sensitivity, structure clarity, and cultural/religious expectations about appropriate learning processes for sacred knowledge.

Table 1. Student Preferences and Comfort Levels With Active Learning Approaches in Akidah Akhlak

Active Learning Approach	Preference Rating (1-5)	Comfort Level (1-5)	Primary Benefits Identified	Primary Challenges Identified
Small group ethical discussions	4.6	4.4	Diverse perspectives, safe environment, deep thinking	Managing disagreements, time constraints
Personal reflection journals	4.5	4.7	Self-awareness, personal connection, private expression	Difficulty expressing thoughts, maintaining consistency
Collaborative presentations	4.2	3.9	Cooperative learning, communication skills, creativity	Unequal participation, performance anxiety
Structured inquiry activities	4.1	3.6	Critical thinking, question exploration, engagement	Uncertainty about correctness, need for guidance
Role-play/dramatization	3.9	3.4	Fun, memorable, empathy development	Embarrassment, concern about appropriateness
Theological concept discussions	3.7	3.2	Deep understanding, question exploration	Authority concerns, fear of incorrect beliefs

Active Learning Approach	Preference Rating (1-5)	Comfort Level (1-5)	Primary Benefits Identified	Primary Challenges Identified
Technology-based activities	4.3	4.1	Engaging, accessible, varied formats	Technical issues, distraction potential

Note. Ratings based on qualitative data analysis of interview and journal responses (n=24). Scale: 1=Very Low, 5=Very High. Lower comfort despite high preference indicates valued but challenging approaches.

The table reveals important patterns warranting pedagogical attention. Approaches receiving high preference ratings but relatively lower comfort levels—particularly theological discussions and structured inquiry—represent activities students valued for learning benefits but found psychologically challenging, requiring careful scaffolding, clear guidelines about acceptable exploration boundaries, and explicit discussion of epistemological questions about religious knowledge construction. Conversely, personal reflection journals achieved both high preference and comfort ratings, suggesting this approach effectively balanced active engagement with individual autonomy and reduced social anxiety. The relatively lower ratings for role-play, despite its engagement potential, reflected cultural and religious sensitivities about dramatizing religious figures or situations—a reminder that pedagogical innovations must be culturally and religiously appropriate, not merely generically "active."

Navigating Tensions Between Innovation and Tradition

A third significant theme involved students' experiences navigating tensions between innovative pedagogical approaches and traditional expectations, values, and practices characterizing Islamic education. Participants described encountering contradictions, uncertainties, and negotiations as they experienced teaching methods that sometimes challenged familiar patterns while still occurring within contexts of religious education carrying particular cultural meanings, expectations, and authority structures. These tensions manifested in several dimensions requiring students' active meaning-making and adaptive responses.

One prominent tension involved authority and epistemology—specifically, negotiating between traditional Islamic educational emphasis on transmitted authoritative knowledge from qualified scholars and teachers versus innovative approaches encouraging student questioning, critical thinking, and personal interpretation. Students described confusion or discomfort when innovative methods seemed to position them as knowledge constructors rather than recipients, particularly regarding theological content where orthodoxy concerns carry high stakes. Ahmad explained: "In Islamic education, we're taught to respect teacher's knowledge and accept what scholars have taught. But these new methods make us

question, discuss, give opinions – sometimes I feel confused about whether this is appropriate for religious learning. Are we supposed to question or just accept and understand what we're taught?" This testimony reveals students' awareness of implicit pedagogical philosophies and their efforts to reconcile seemingly contradictory messages about appropriate learning processes in religious education.

Teachers' approaches to managing this tension significantly influenced student experiences. Students appreciated when teachers explicitly addressed these epistemological questions, clarifying that certain types of inquiry, questioning, and critical thinking were appropriate and even encouraged within Islamic tradition's rich scholarly heritage, while other matters required acceptance of transmitted consensus beliefs. Khadijah described a teacher who effectively navigated this balance: "Our teacher explained that asking 'why' and 'how' questions to understand deeply is good – even encouraged in Islam. Scholars throughout history questioned and debated to reach deeper understanding. But there are established beliefs all Muslims accept – like Allah's oneness, Prophet's truthfulness – these we study to understand better, not to question whether they're true. Understanding this difference helped me feel okay about the inquiry methods." This testimony illustrates how metacognitive discussion of learning processes and epistemological clarity can help students navigate tensions between innovation and tradition productively.

A related tension involved balancing respect and informality. Traditional Islamic educational etiquette (*adab*) emphasizes students' respectful behavior toward teachers and sacred knowledge, manifesting in formal classroom demeanor, limited casual interaction, and reverent attitudes. However, some innovative methods – particularly collaborative discussions, interactive activities, and technology use – created more informal, interactive atmospheres that students sometimes experienced as conflicting with appropriate religious education comportment. Several participants described internal conflicts between enjoying more relaxed, interactive learning environments and concerns that informality might indicate disrespect for religious subject matter or teachers. Maryam reflected: "When we're laughing and joking during group activities, sometimes I wonder if we're being too casual for *Akidah Akhlak* class. This is serious religious knowledge – should we be so relaxed and playful learning it? But then I realize I'm actually learning more and thinking more deeply than when we're just formal and quiet. It's confusing." This experience highlights cultural dimensions of pedagogical innovation – approaches considered universally beneficial in educational literature may carry different meanings and raise different concerns within specific cultural and religious educational traditions requiring thoughtful negotiation.

Students developed various strategies for navigating these tensions, reflecting active agency in making sense of pedagogical innovations rather than passively accepting or rejecting them. Some compartmentalized, viewing innovative methods as appropriate for certain topics or activities (like ethical discussions or applications) but preferring traditional approaches for core theological content (like learning

divine attributes or articles of faith). Others synthesized perspectives, conceptualizing innovations as complementing rather than replacing traditional methods—using active approaches for deep understanding while maintaining traditional elements like memorization for foundational knowledge and teacher-led explanations for complex topics. Still others primarily embraced innovations, viewing them as making Islamic education more relevant and effective for contemporary students while maintaining respect for Islamic values through how innovations were implemented rather than avoiding innovation altogether. These varied responses illustrate that students are not passive recipients of pedagogical innovations but active interpreters constructing meanings and preferences shaped by their backgrounds, beliefs, and experiences.

Interestingly, family background proved influential in shaping how students experienced these tensions. Students from families with pesantren (traditional Islamic boarding school) connections or backgrounds in Islamic scholarship more frequently expressed concerns about innovation-tradition tensions and preferences for maintaining traditional elements alongside innovations. Conversely, students from less traditionally religious backgrounds or those whose families emphasized modern education often embraced innovations more readily with fewer expressed tensions. This pattern suggests that pedagogical innovation in Islamic education cannot be understood purely as educational-technical matter but involves negotiating cultural identity, religious authenticity, and connections to diverse Islamic educational traditions—complexities requiring culturally sensitive, context-aware implementation approaches.

CONCLUSION

This phenomenological investigation reveals that students at MTs As'adiyah Pusat Sengkang experience pedagogical innovations in Akidah Akhlak instruction as significantly enhancing understanding, engagement, and personal relevance through contextualization connecting abstract concepts to lived experiences, active participation transforming students from passive recipients to engaged learners, and collaborative inquiry enabling exploration and diverse perspective encounters, while simultaneously navigating complex tensions between innovative approaches and traditional Islamic educational values, epistemologies, and cultural expectations. Akidah Akhlak educators should implement contextualization strategies authentically connecting theological and ethical concepts to students' genuine questions and contemporary experiences, design active learning approaches incorporating appropriate scaffolding and epistemological clarity about acceptable inquiry boundaries in religious education, balance innovation with traditional elements honoring Islamic educational heritage and cultural expectations regarding respect and authority, explicitly address tensions between questioning and accepting, critical thinking and transmitted knowledge through metacognitive discussion helping students understand how inquiry and reverence can coexist, create psychologically safe environments where students feel comfortable exploring

questions while receiving guidance preventing theological confusion, and recognize students as active meaning-makers whose backgrounds, beliefs, and preferences require pedagogical responsiveness. Teacher education programs must prepare Islamic education teachers to navigate innovation-tradition tensions skillfully, understand adolescent religious development needs, and implement culturally responsive innovations honoring Islamic educational values while engaging contemporary learners. Educational leaders should support ongoing professional development, provide appropriate resources, and foster institutional cultures valuing both innovation and authenticity. Future research should examine long-term impacts of innovative pedagogies on religious understanding and commitment, investigate effective approaches for specific Akidah Akhlak content areas, explore teacher perspectives and implementation challenges, and extend phenomenological inquiry across diverse Islamic educational contexts understanding how cultural variations influence innovation experiences.

REFERENCES

- Ausubel, D. P. (1968). *Educational psychology: A cognitive view*. Holt, Rinehart and Winston.
- Fowler, J. W. (1981). *Stages of faith: The psychology of human development and the quest for meaning*. Harper & Row.
- Freeman, S., Eddy, S. L., McDonough, M., Smith, M. K., Okoroafor, N., Jordt, H., & Wenderoth, M. P. (2014). Active learning increases student performance in science, engineering, and mathematics. *Proceedings of the National Academy of Sciences*, 111(23), 8410–8415. <https://doi.org/10.1073/pnas.1319030111>
- Knowles, M. S., Holton, E. F., & Swanson, R. A. (2015). *The adult learner: The definitive classic in adult education and human resource development* (8th ed.). Routledge.
- Moustakas, C. (1994). *Phenomenological research methods*. Sage Publications.
- Muhaimin, M. (2012). *Pemikiran dan aktualisasi pengembangan pendidikan Islam* [Thought and actualization of Islamic education development]. Rajawali Pers.
- Muhsyanur, M. (2025). Praktik Alih Kode Bahasa Indonesia-Bugis dalam Pengajian di Pesantren As' adiyah: Strategi Linguistik untuk Memperdalam Pemahaman Keagamaan Santri Multikultural. *Sawerigading*, 31(1), 1–15. <https://sawerigading.kemendikdasmen.go.id/index.php/sawerigading/article/view/1560/0>
- Muhsyanur Muhsyanur, S. S. (2024). Implementation of Madrasah Literacy Program to Enhance Language Competence of Female Students at MTs As' adiyah Putri Pusat Sengkang, Indonesia. *Global Society and Knowledge Review*, 2(6), 69–81.
- Suryaningsih Suryaningsih, Nurwahyuni Nurwahyuni, M. M. (2025). *Pesantren-Based Community Service Introduction of Digital Learning Media for Female Students at MTs As' adiyah Putri Pusat Sengkang*. 3(7), 56–67. <https://journal.echaprogres.or.id/index.php/vors/article/view/56>
- Natsir, M. (2019). *Sejarah pendidikan As'adiyah Sengkang* [History of As'adiyah Sengkang education]. As'adiyah Press.
- Smith, J. A., Flowers, P., & Larkin, M. (2009). *Interpretative phenomenological analysis: Theory, method and research*. Sage Publications.

Suryaningsih Suryaningsih, Nurwahyuni Nurwahyuni, M. M. (2025). *Pesantren-Based Community Service Introduction of Digital Learning Media for Female Students at MTs As ' adiyah Putri Pusat Sengkang*. 3(7), 56-67.
<https://journal.echaprogres.or.id/index.php/vors/article/view/56>