

INDONESIA'S NAHDLATUL ULAMA AND MUHAMMADIYAH STUDENTS: A STUDY OF THE BOOK OF FIQH AND ITS IMPACTS ON THEIR BEHAVIOR

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Abstract: *Students who act in ways that are unethical and against the law often do so because of a lack of moral education, low religious value comprehension, environmental pressures, and the development of information and communication technology. This essay's objective is to assess the book's Fiqh and its effects on the behavior of students at the Muhammadiyah Modern Boarding School in Kediri and the NU Al-Falah Islamic Boarding School in Blitar. A mixed-methods strategy was used in this study; structured questionnaires were used to collect quantitative data, while structured questionnaires, in-depth interviews, non-participatory observation, and documentation were used to collect qualitative data. Using the ANOVA statistical analysis technique in SPSS 20.0, professionals assessed the construct validity and empirical validity. Condensing, displaying, and verifying qualitative data through the stages of analysis, as well as confirming the accuracy of the data through extending observations, stepping up persistence, triangulating, member checks, using reference materials, and having talks with coworkers. As a result of the study's findings, Students' behaviors at the NU Islamic Boarding School alter as a result of their study of the book of fiqh; nevertheless, students at the Muhammadiyah Islamic Boarding Schools show no such changes as a result of their study of the book of fiqh. Students' respect for the Kiai, Ustadz/Ustadzah, friendliness toward others, discipline, tolerance, and the ability to restrain themselves from inappropriate and dishonorable behavior are all indications of the dynamics of changes in the students' behavior.*

Keywords: *Dynamics, Santri Behaviour, Book of Fiqh Studies, Nahdlatul Ulama, Muhammadiyah.*



INTRODUCTION

As educational institutions that support Islamic da'wah in Indonesia, Islamic boarding schools have a significant impact on maintaining Islamic teachings and rituals, developing spiritual depth, providing a setting for moral development, and being among the most well-liked da'wah institutions in addressing modern challenges.¹ Islamic boarding schools, mosques, students, teaching classic texts (*Kitab kuning*), and *kyai*² are fundamental components in enhancing the moral, intellectual, and competitive qualities of their students. The educational system³ that uses *turats* or upholds the intellectual traditions of the former "ulama" as its primary sources supports the distinctiveness of the *pesantren*. The exploratory learning approach enables students to learn how to resolve social issues through *ibrah* to the author of the classic texts, who uses socio-cultural phenomena to describe various cultural, economic, political, and other elements.⁴

According to Grizing, environmental factors, technology advancements, environmental influences, and a lack of moral teaching all contribute to the rise in infractions as well as the yearly fall in student morals and behavior.⁵ Personal students are easily enraged and provoked, which leads to student fights, drug usage, and other deviant social conduct like promiscuity, homosexuality, lesbianism, and so forth.⁶

Social reality demonstrates a propensity for lowering the level of behavior of particular people or groups of people. In Sukawati, Buleleng, Bali, a mother killed her three natural children.⁷ Untrustworthy teachers in Bandung will receive a 20-year prison sentence in 2021 for raping 12 female students, which resulted in the birth of children.⁸ The media frequently uses many instances of deviant social behavior as terrible examples, including terrorism, gambling, robbery, murder, rape, and so forth. According to 2021 crime data, there were 247,218 incidences of crime in 2020, which is still a significant number. In 2019, 22.19% of crimes were reported to the police; in 2020, that number rose to 23.46%.⁹

¹ Mujamil Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi* (Jakarta: Penerbit Erlangga, 2002), xiii.

² Zamakhsyari Dhofier, *Tradisi Psantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenal Masa Depan Indonesia* (Jakarta: LP3ES, 2011), 79.

³ Zamakhsyari Dhofier, *Tradisi Pesantren Memadu Modernitas Untuk Kemajuan Bangsa*, ed. Yudian Wahyudi, Sahiron Syamsudin, and Nurul Mubin (Yogyakarta: Pesantren Nawesea Press, 2009), 223.

⁴ Mohammad Thoha and Abd. Karim, *Kitab Kuning Dn Dinamika Studi Keislaman* (Pamekasan: Duta Media Publishing, 2018), 5–6.

⁵ Erni and Muhamad Alim Ka'batul Asror, "Degradasi Moral Dikalangan Pemuka Agama," (*J-PSH*) *Jurnal Pendidikan Sosiologi Dan Humaniora* 13, no. 2 (2022): 238.

⁶ Agus Zaenul Fitri, *Reinventing Human Character Pendidikan Karakter Berbasis Nilai & Etika Di Sekolah*, ed. Rina Tyas Sari (Yogyakarta: Ar-Ruzz Media, 2012), 10.

⁷ Dewa Ayu et al., "Penegakan Hukum Oleh Pihak Kepolisian Dalam Tindak Pidana Pembunuhan Anak Oleh Ibu Kandung (Studi Kasus Di Polres Gianyar)," *E-Journal Komunitas Yustisia* 4, no. 2 (2021): 647, <https://ejournal.undiksha.ac.id/index.php/jatayu/article/view/38161>.

⁸ Wahyuddin Wahyuddin, "Analisis Kasus Guru Di Indonesia," *Jurnal Qisthosia: Jurnal Syariah Dan Hukum* 2, no. 1 (2021): 69.

⁹ Pejabat Pengelola Informasi dan Dokumentasi, "Statistika Kriminal 2021," 2021, <https://www.bps.go.id/publication/2021/12/15/8d1bc84d2055e99feed39986/statistik-kriminal-2021.html>.

The issue of reducing the behavior of pupils who break from Islamic principles is also inseparable from Islamic boarding schools as *condro dimuko* craters for students. These actions include gambling, stealing, misusing commodities, fraud, and even murder, whereas delinquent students engage in lying, fleeing, wandering aimlessly, and skipping courses.¹⁰ At the NU Al-Falah Islamic Boarding School and the Muhammadiyah Modern Boarding School, the researcher found evidence that there was a tendency to decrease students' behavior due to their low religious understanding. This included instances where students made fun of other friends,¹¹ broke the rules,¹² were unsure about performing acts of worship because they did not fully understand the rewards, had issues with their social relationships, lacked self-control, and were unkind. Dahlawi argues that the reason for the santri's declining behavior is because they have a poor grasp of their religion and, as a result, do not comprehend the implications of breaking religious precepts in their daily lives.

According to Republic of Indonesia Government Regulation Number 55 of 2007 governing Religious Education, Islamic boarding schools can address the issue of poor individual and social behavior by having students read literature. According to item 22 below, the classic texts is utilized as a guide in Islamic boarding schools to improve student behavior both individually and in communal situations. "(1) Book studies are conducted with the goal of understanding Islamic doctrine better and/or becoming knowledgeable about the Islamic religion. (2) Stages might be used or not used in organizing the yellow book recitation. (3) In Islamic boarding schools, mosques, prayer rooms, and other locations that satisfies the requirements, the classic texts is recited."¹³

Levina Kurniawati found that the level of influence was at a significance level of 5% ($3.84 < 76.82$),¹⁴ supporting earlier studies' claims that book learning had an impact on students' behavior. According to Kaimudin and Parti Fadhilawati Suryani, there is a 0.623 correlation between students' morals and what they study in the classic texts.¹⁵ It is demonstrated by Mustafida and Rofiatul Hosna that learning the *Risale Al-Mahid* book has an impact on female students' knowledge of jurisprudence with sig. $0.002 < 0.05$ and the value of $t_{count} > t_{table}$ ($3,300 > 2,001$) is obtained.¹⁶ According to M.V. Bruinessen,

¹⁰ Levina Kurniawati, "Pengaruh Program Pendidikan Pesantren Terhadap Perilaku Santri Di Pondok Pesantren Putri Miftahul Midad Sumberejo Sukodono Kabupaten Lumajang," *Risalatuna: Journal of Pesantren Studies* 2, no. 1 (2022): 34, <https://doi.org/10.54471/rjps.v2i1.1568>.

¹¹ "Wawancara Dengan M. Dahlawi F. Santri Pondok Pesantren NU Al-Falah Pada 23-07-2022," (n.d.).

¹² "Wawancara Putri Ira F. Santri Pondok Pesantren Muhammadiyah Modern Boarding School Pada 28-08-2022," (n.d.).

¹³ Kementerian Agama Republik Indonesia, "Peraturan Pemerintah Republik Indonesia Nomor 55 Tahun 2007 Tentang Pendidikan Agama Dan Pendidikan Keagamaan," 2007, 14.

¹⁴ Kurniawati, "Pengaruh Program Pendidikan Pesantren Terhadap Perilaku Santri Di Pondok Pesantren Putri Miftahul Midad Sumberejo Sukodono Kabupaten Lumajang," 26.

¹⁵ Kaimudin and Parti Fadhilawati Suryani, "Pengaruh Pembelajaran Kitab Kuning Terhadap Akhlak Santri Putri Di Pondok Pesantren Terpadu Al-Madinah Jonggol Bogor," *Edusifa: Jurnal Pendidikan Islam* 6, no. 2 (2022).

¹⁶ Mustafida and Rofiatul Hosna, "Pengaruh Internalisasi Nilai Keagamaan Pada Kitab Risalah Al-Mahid Terhadap Pemahaman Fiqih Wanita Santri Putri Pondok Pesantren Fathul Ulum Jombang," *Jurnal Penelitian Tarbawi: Pendidikan Islam Dan Isu-Isu Sosial* 6, no. 2 (2021).



fiqh writings are typically seen as more significant than other types of religious literature since they have more practical applications.¹⁷

This essay examines the study of the book and its impact on students' behavior at the NU Al-Falah Islamic Boarding School (hence written as PP NU Al-Falah) and PP Muhammadiyah Modern Boarding School (PP MMBS) in light of the many issues raised above. This study aims to investigate 1) the impact of fiqh book study on students' behavior at PP NU Al-Falah, 2) the impact of fiqh book study on students' behavior at PP MMBS, 3) the impact of joint fiqh book study on the dynamics of students' behavior at PP NU Al-Falah and PP MBPS, and implications on the dynamics of behavior of students.

METHOD

A sequential explanatory mixed method with two quantitative and then a qualitative approach was employed in this investigation. First, the quantitative stage establishes a total student population of 220, including information on a total of 188 students from NU Al-Falah Islamic Boarding School and 32 students from Muhammadiyah Modern Boarding School. 160 students made up the research sample, which was calculated using the Slovin formula with a 5% error rate. At PP NU Al-Falah, 128 students participated in the probability sampling technique of simple random sampling, and at PP MMBS, 32 students participated in saturated sampling. A Likert scale-based questionnaire was used to collect the data. The questionnaire has been constructively/materially and empirically validated by two experts. After statistical testing with the aid of SPSS 20.0, the fiqh study questionnaire instrument was constructed empirically from 36 statements and student behavior from 18 assertions. 33 legitimate items were found in the fiqh study instrument's results, and all of the student behavior instruments were accurate. The fiqh study instrument's reliability test result was 0.860, while the santri behavior instrument's result was 0.784, indicating that the instrument had a good level of dependability. Data analysis consisted of normality and linearity tests as analysis prerequisites, followed by an ANOVA test for hypothesis testing. The researchers employed SPSS 20.0 for these tests.

To see the implications of the book study at the two Islamic boarding schools for changes in students' behavior as individuals and socially in accordance with Helmawati, Griffiths, and Boryson's theory about student behavior, the researcher used in-depth interviews with a number of key informants, non-participatory observations, and structured questionnaires. Documentation on respondent and informant data, organized questionnaire result sheets, and book review schedules/times are examples of supporting data. Condensation, display, and verification stages of qualitative data analysis were completed, as well as checks on the accuracy of the data using additional observations, increased persistence, triangulation, member checks, reference materials, and talks with coworkers.

RESULTS AND DISCUSSION

¹⁷ Martin Van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1995), 112.

I. A Study of the Fiqh Book and Its Effect on Santri's Behaviour at the NU Al-Falah Islamic Boarding School, Blitar

With the address Jln. Semboja No. 35 Pundensari Hamlet, Jeblog Village, Talun District, Blitar Regency, NU Al-Falah Islamic Boarding School is a salafiyah Islamic boarding school that is linked with formal education. One of the major Islamic boarding schools operating under the Nahdlatul Ulama Blitar Regency is the NU Al-Falah Islamic Boarding School, which adheres to the Ahl Sunnah wa al-Jama'ah ideology. The majority of its former students now serve as the NU organization's core supporters in the broader community.¹⁸

Study or recitation is a teaching-learning activity that a kyai/teacher conducts with his students and is implemented in Islamic boarding schools or mosques with studies presented as books or other written materials in order to benefit study listeners.¹⁹ *Kaji*, as defined by Poerwadar Minta and cited by Rapik, denotes the study or research of religious sciences. The science of practical *Syar'i* laws deduced from thorough justifications is known as *fiqh*.²⁰ *Fiqh* is the understanding of religious regulations (also known as *shari'at*), and because *fiqh* tends to govern behavior, studying it can have an impact on how Islamic boarding school pupils behave.²¹ According to Helmawati's theory, *mu'allim* (teachers/educators), *al-'ilm* (subject material or material), *yu'allim* (the process of teaching activities), and *muta'allim* (students/students), are the aspects or components that must exist and serve as indicators in the study of the book.²²

Dynamics is a method or pattern of a certain field or system's growth, development, or change that has a relationship and impact between these components.²³ The theory of John Obert Voll states that social change dynamics include two components, namely continuity and change in response to the difficulties posed by evolving circumstances.²⁴ All of a person's activities and behaviors that entail physical movement, mental activity, and emotional expression—and that can either be seen directly or indirectly—are considered to be behavior.²⁵ Robert and Donn assert that a person's behavior can be classified as either open or closed, reflective or non-reflective, or both.²⁶ Santri are students who are expanding their understanding of the Islamic faith while boarding at an Islamic institution or returning home after teaching there.²⁷ Santri

¹⁸ "Wawancara Dengan Muh. Ardhani Ahmad Pengasuh Pondok Pesantren NU Al-Falah Pada 09-05-2022," (n.d.).

¹⁹ Thoha and Karim, *Kitab Kuning Dn Dinamika Studi Keislaman*, 1.

²⁰ Mohammad Rapik, *Nalar Politik NU Dan Muhammadiyah* (Yogyakarta: PT. LKIS Printing Cemerlang, 2010), 85.

²¹ M. Noor Harisudin, *Pengantar Ilmu Fiqih*, ed. Ahmad Imam Mawardi (Surabaya: Buku Pena Salsabila, 2019).

²² Helmawati, *Pendidikan Nasional Dan Optimalisasi Majelis Ta'lim: Peran Aktif Majelis Ta'lim Meningkatkan Mutu Pendidikan* (Jakarta: Rineka Cipta, 2013), 85–89.

²³ Kepala Badan Pendidikan dan Pelatihan, "Bahan Pembelajaran Dinamika Kelompok," 2020.

²⁴ Jhon Obert Voll, *Islam: Continuity and Change in Modern Worlds* (Amerika: Westview Press, 1982).

²⁵ Dajamludin Ancok and Fuat Nasori Suroso, *Psikologi Islami: Solusi Islam Atas Problem-Problem Psikologi*, VI (Yogyakarta: Pustaka Pelajar, 2005), 76.

²⁶ Robert A. Baron and Donn Byrne, *Psikologi Sosial* (Jakarta: Erlangga, 2005), 140.

²⁷ Ancok and Suroso, *Psikologi Islami: Solusi Islam Atas Problem-Problem Psikologi*, 13.



conduct refers to all the actions or behaviors of a person learning the Islamic religion that entail bodily motion, mental activity, and emotional expression that can be seen either directly or indirectly. Social relationships, self-control, and friendliness are the behavioral indicators in accordance with the requirements for conduct in accordance with Griffiths and Bryson's theory, which Laila highlighted.²⁸

Various educational and habituation processes are carried out by the Kiai and Santri to train them to become complete individuals (*insan kamil*), individual students who are intelligent, mentally and physically tough in accordance with the divine mission to become *Abdullah*, and humanitarian missions are able to carry out the mandate as *Khalifatullah*. Islamic boarding schools are attached to a culture of compassion, nurturing, and fostering for 24 hours. As part of their efforts to fulfill this objective, Islamic boarding schools study the classic texts (*turats*) in order to prepare their students for the Ulu al-Qur'an, Ulu al-Hadith, Aqidah, Shari'ah, morality, and other useful sciences. There are various fiqh literature that, according to the findings of informant interviews at the NU Al-Falah Islamic Boarding School

Table 1. Review of Books at NU Al-Falah Islamic Boarding School.²⁹

NO	MADIN CLASS	KITAB TURATS	Content
1	First Grade	a) <i>Ihya' Ulumuddin</i> , b) <i>Fathul Mu'in</i> , c) <i>Fathul Qorib</i> ;	- Akhlak - Fiqh - Fiqh
2	Wustho Grade (1)	a) <i>Mabadi Fiqh Juz 1 & 2</i> , b) <i>Risalah Haid</i> ;	- Fiqh
3	Wustho Grade (2)	a) <i>Mabadi Fiqh Juz 3 & 4</i>	- Fiqh
4	Wustho Grade (3)	a) <i>Sulam Taufiq</i>	- Akidah, Fiqh, Tasawuf
5	Ulya Grade (1)	a) <i>Fathul Qorib</i> ;	- Fiqh
6	Ulya Grade (2)	a) <i>Fathul Qorib</i> , b) <i>Nadzmul Waraqot</i> , d) <i>Rohabiyah</i> ;	- Fiqh - Ushul Fiqh - Science Nahwu
7	Ulya Grade (3)	a) <i>Fathul Qorib</i> , b) <i>Qowaidul Fiqhiyyah</i>	- Fiqh - Fiqh Guidelines

Results Of The Prerequisite Analysis Tests

The following table shows the findings of the first question's normalcy test:

²⁸ Laila Miftahhut Thoyyibah, “Strategi Ajaran Sunan Kalijaga Serta Pengaruhnya Terhadap Kepribadian Dan Perilaku Santri Study of Exploratory Mix Method Di Pondok Pesantren Ma'dinul Ulu Dan Pesantren Darussalam Campurdarat” (IAIN Tulungagung, 2021), 76–77. J.M. Bryson, *Strategi Perencanaan Strategis Bagi Organisasi Sosial*, M. Miftahuddin, Trans. Yogyakarta: Pustaka Pelajar, 2003. S. Griffiths, *Managing workplace negativity*. United States: Amacom, 2000.

²⁹ “Dokumentasi Materi Kitab Fiqih Pondok Pesantren NU Al-Falah Pada 12-01-2023,” n.d.

Table 2. Initial Normality Check
One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		128
Normal Parameters ^{a,b}	Mean	.0E-7
	Std. Deviation	5.65165259
Most Extreme Differences	Absolute	.098
	Positive	.065
	Negative	-.098
Kolmogorov-Smirnov Z		1.112
Asymp. Sig. (2-tailed)		.169

a. Test distribution is Normal.

b. Calculated from data.

Based on table 2 above, it is known that the Asymp.Sig(2-tailed) value is 0.169 > 0.05, indicating that the population in the survey is normally distributed and allowing for the execution of the parametric type statistical test.

The answers to the first question's linearity test are as follows:

Table 3 Shows The First Question's Linearity Test.

ANOVA Table

			Sum of Squares	Df	Mean Square	F	Sig.
Perilaku Santri * Kajian Kitab Fiqh	(Combined)		2518.628	41	61.430	2.147	.002
	Between Groups	Linearity	923.025	1	923.025	32.256	.000
		Deviation from Linearity	1595.602	40	39.890	1.394	.101
	Within Groups		2460.927	86	28.615		
	Total		4979.555	127			



The study of fiqh books and the behavior of students at the NU Al-Falah Islamic Boarding School are highly correlated with one another, according to table 3 above, which shows that Deviation from Linearity has a value of $0.101 > 0.05$.

Testing Hypotheses

Findings from the hypothesis test (H_a) The study of the fiqh book has an impact on the behavior of students at the NU Al-Falah Islamic Boarding School, as shown in the following table by data analysis methods utilizing a basic linear regression test helped by SPSS 20.0.

Table 4 First Question in Hypothesis Test (Anova)

ANOVA^a

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	923.025	1	923.025	28.670	.000 ^b
Residual	4056.529	126	32.195		
Total	4979.555	127			

a. Dependent Variable: Perilaku Santri

b. Predictors: (Constant), Kajian Kitab Fiqh

The regression model can be used since, according to table 4 above, the Fcount value is 28.670 and the significance level is $0.000 < 0.05$. The NU Al-Islamic Boarding School's test results on the impact of studying the book of fiqh (X) on students' behavior (Y) reveal the following findings.

Table 5 First Question for Hypothesis Test (Coefficients)

Coefficients^a

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	35.707	4.781		7.469	.000
Kajian Kitab Fiqh	.227	.042	.431	5.354	.000

a. Dependent Variable: Perilaku Santri

Based on Table 5's Coefficients View, Column B, Constant Value (a) is 35.707 and Study of the Book of Fiqh Value (b) is 0.227, the regression equation is written as follows:

$$Y = a + bX \text{ atau } Y = 35,707 + 0,227X$$

The above simple linear regression equation can be explained as follows: (1) an is a constant with a magnitude of 0.227, meaning that the dependent variable (student

behavior) will increase by 35.707 units when the independent variable (study of fiqh books) is considered constant; (2) b is the regression coefficient of the study of the book of fiqh (X) with a magnitude of 0.227, showing the addition of the variable study of the book of fiqh (X) by one unit and in.

Based on table 5 above, it is known that the value of $t_{count} > t_{table}$ is $5.354 > 1.65704$ and a significance value of $0.000 < 0.05$, which indicates that H_a is accepted or that there is a significant impact on the behavior of students at the NU Al-Falah Islamic Boarding School from the study of fiqh literature. The following table shows the findings of the analysis of the coefficient of determination.

Table 6. The First Question's Coefficient of Determination

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.431 ^a	.185	.179	5.674

a. Predictors: (Constant), Kajian Kitab Fiqh

b. Dependent Variable: Perilaku Santri

Based on table 6, it is known that the value of R Square is 0.185, meaning that the contribution to the variable influence of studying the fiqh book with the behavior variable of students at the NU Al-Falah Islamic Boarding School is 18.5% and the remaining 81.5% is determined by other factors.

There are various study conclusions that can be drawn from the presentation and analysis of the data related to the first question. First, do a normality and linearity test based on the required analysis. The data on X vs Y are normal, according to the Asymp.Sig.(2-tailed) result of $0.169 > 0.05$ in the normality test using the Kolmogorov Smirnov test. The significant value of the pupils' conduct is $0.101 > 0.05$, which indicates that the data are linear, according to the linearity test using Deviation from Linearity. based on hypothesis testing, second. With $t_{count} > t_{table}$, or $5.354 > 1.65704$, and a significance value of $0.000 < 0.05$, the hypothesis test utilizing the coefficients table demonstrates that the study of fiqh literature significantly effects the conduct of students. The magnitude of R Square is 0.185, or 18.5%, which indicates that the study of the fiqh book has a considerable impact on students' behavior at the NU Al-Falah Islamic Boarding School to the extent of 18.5%, with other factors having a larger influence on the remaining percentage.

2. The Islamic Boarding School At Muhammadiyah Modern Studied The Book Of Fiqh And How It Affected Santri's Behavior.

The corresponding high school level boarding school, Muhammadiyah Modern Boarding School (MMBS), is situated in the Gedangan Klaten Hamlet, Breggolo Village, Plosoklaten District, and Kediri Regency. The Muhammadiyah organizational culture is upheld in daily life at the MMBS Islamic residential School, a residential school in the Kediri Regency. Among other Muhammadiyah boarding schools in Kediri Regency, this



institution is the only one that continues to teach from the Yellow Book. The Ta'sil class read the following book:

Table 7: Pondok Muhammadiyah Modern Boarding School Book Reviews.³⁰

NO	KELAS TA'SHIL	KITAB TURATS	ISI
1	Ta'shil Grade 1	a) <i>Qowaidul Imla'</i> ;	- Rules for Arabic writing
2	Ta'shil Grade 2	a) <i>Fathul Qorib</i> , b) <i>Qowaidul Imla'</i> ;	- Fiqh - Rules for Arabic writing
3	Ta'shil Grade 3	a) <i>Fathul Qorib</i> , b) <i>Alwaraqat</i>	- Fiqh - Ushul Fiqh

The following table shows the outcomes of the second question's precondition test through the normalcy test:

Table 8. Normality Test For The Second Question

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		32
Normal Parameters ^{a,b}	Mean	0E-7
	Std. Deviation	5.06905892
Most Extreme Differences	Absolute	.069
	Positive	.058
	Negative	-.069
Kolmogorov-Smirnov Z		.389
Asymp. Sig. (2-tailed)		.998

a. Test distribution is Normal.

b. Calculated from data.

According to Table 8, if the results of Asymp.Sig(2-tailed) are more than 0.05, the population is normally distributed. shows that the population is normally distributed because the Asymp.Sig(2-tailed) value is $0.998 > 0.05$. The following table shows the results of the linearity test for the second question:

Table 9 Tests The Second Question's Linearity.

³⁰ “Dokumentasi Materi Kitab Fiqih Pondok Pesantren Muhammadiyah Modern Boarding School Pada 03-01-2023,” n.d.

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Perilaku Santri * Kajian Kitab Fiqh	(Combined)		559.375	23	24.321	.736	.734
	Between Groups	Linearity	27.319	1	27.319	.826	.390
		Deviation from Linearity	532.056	22	24.184	.731	.736
	Within Groups		264.500	8	33.063		
	Total		823.875	31			

Based on table 9 above, it is known that Deviation from Linearity has a value of $0.736 > 0.05$, which indicates that the two variables—studying the book of fiqh and students' behavior at Muhammadiyah Islamic Boarding School Modern Boarding School—significantly have a linear relationship.

At the stage of testing the alternative hypothesis (H_a), which states that there was a significant effect of the study of fiqh books (X) on the behavior of students, it was done to test the effect of the study of fiqh books on the behavior of students at Muhammadiyah Islamic Boarding School Modern Boarding School. (Y). With the use of SPSS 20.0, the data analysis technique employs a straightforward linear regression test. The following table shows the findings of the hypothesis test:

Table 10 Second Question of the Hypothesis Test (Anova)

ANOVA^a

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	27.319	1	27.319	1.029	.319 ^b
	Residual	796.556	30	26.552		
	Total	823.875	31			

a. Dependent Variable: Perilaku Santri

b. Predictors: (Constant), Kajian Kitab Fiqh

The Fcount value is 1.029 with a significance value of $0.319 > 0.05$, as shown in table 10 above. In addition, the following table was created to examine the impact of fiqh studies (X) on students' (Y) behavior at Muhammadiyah Modern Boarding School:

Table 11 Hypothesis Test Second Question (Coefficients)

Coefficients^a



Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	47.937	9.901		4.842	.000
I Kajian Kitab Fiqh	.094	.092	.182	1.014	.319

a. Dependent Variable: Perilaku Santri

The value of the Constant value (a) is 47.937 in Table 9 above, while the value of the study of the Book of Fiqh (b) is 0.094. As a result, the regression equation is written as follows:

$$Y = a + bX \text{ atau } Y = 47,937 + 0,094X$$

The above simple linear regression equation can be explained as follows: (1) an is a constant with a magnitude of 0.094, indicating that the dependent variable (student behavior) will increase by 47.937 units when the independent variable (study of fiqh books) is added by one unit. (2) b is the regression coefficient of the study of the book of fiqh (X), with a magnitude of 0.094, indicating that the variable study of the book of fiqh (X) has been.

Based on table 11 above, it is known that the value of tcount ttable is 1.014 1.69726 and a significance value of 0.319 > 0.05, meaning that Ha is rejected or that there is no discernible impact of fiqh book study on the conduct of students at Muhammadiyah Islamic Boarding School Modern Boarding School. The following table provides the analysis of the coefficient of determination:

Table 12: Second Question's Coefficient of Determination

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.182 ^a	.033	.001	5.153

a. Predictors: (Constant), Kajian Kitab Fiqh

b. Dependent Variable: Perilaku Santri

Based on table 12 above, it is known that the R Square value displays 0.033, which means that the variable influence of the study of the book of fiqh with the variable behavior of students at Muhammadiyah Islamic Boarding School Modern Boarding School is responsible for 0.33% of the variance, with the remaining 99.67% being determined by factors outside the regression.

There are various study conclusions that can be drawn from the presentation and examination of the data related to the second question. First, perform a normality and linearity test based on the analytical prerequisites. The data on X vs Y are normal, according to the Kolmogorov-Smirnov test, where the Asymp.Sig.(2-tailed) value is 0.998 > 0.05. The significant value of the students' behavior in the linearity test using Deviation

from Linearity is $0.736 > 0.05$, indicating that the data are linear. based on testing hypotheses, second. With $t_{count} > t_{table}$, or $1.014 > 1.69726$, and a significance value of $0.319 > 0.05$, the coefficients table was used to test the hypothesis, which revealed that studying fiqh books has no discernible impact on students' conduct. The magnitude of R Square is $0.033 = 0.33\%$, which indicates that the study of the book of fiqh has no discernible impact on the behavior of students at Muhammadiyah Boarding School beyond 0.33% , with the remaining factors influencing the outcome..

3) The Dynamics Of Santri Behavior As It Relates To The Study Of The Book Of Fiqh At The Nahdlatul Ulama And Muhammadiyah Islamic Boarding Schools

It is important to test the prerequisite analysis, which includes the normalcy test and the linearity test, before doing the hypothesis test. The following table shows the outcomes of the analytical prerequisite test:

Table 13. Question Three of the Normality Test

One-Sample Kolmogorov-Smirnov Test

		Unstandardized Residual
N		160
Normal Parameters ^{a,b}	Mean	0E-7
	Std. Deviation	5.61131296
	Absolute	.070
Most Extreme Differences	Positive	.050
	Negative	-.070
Kolmogorov-Smirnov Z		.891
Asymp. Sig. (2-tailed)		.405

a. Test distribution is Normal.

b. Calculated from data.

It is known that the Asymp.Sig(2-tailed) value is 0.405 based on table 13 above. The population is regularly distributed if the Asymp.Sig(2-tailed) result is greater than 0.05. According to the Asymp.Sig(2-tailed) value of $0.405 > 0.05$, the population has a normal distribution. The linearity test follows, as shown in the following table:

Table 14 Examines the Third Question's Linearity

ANOVA Table

	Sum of Squares	Df	Mean Square	F	Sig.



Var_Y * Var_X	(Combined)	2657.348	44	60.394	2.035	.001
	Between Groups	1063.537	1	1063.537	35.840	.000
	Linearity					
	Deviation from Linearity	1593.810	43	37.065	1.249	.176
	Within Groups	3412.596	115	29.675		
	Total	6069.944	159			

Based on table 14 above, it is known that Deviation from Linearity has a value of $0.176 > 0.05$, which indicates that the two variables significantly have a linear relationship between the study of the book of fiqh and the behavior of students at the NU Al-Falah Islamic Boarding School and the Muhammadiyah Modern Boarding School Islamic Boarding School.

At the hypothesis testing stage, it was determined whether there was a significant impact of the study of the book of fiqh (X) on students' behavior at the NU Al-Falah Islamic Boarding School and the Modern Boarding School Muhammadiyah Islamic Boarding School. With the use of SPSS 20.0, the data analysis technique employs a straightforward linear regression test. The following table shows the findings of the hypothesis test:

Table 15 Question 3 of the Hypothesis Test (Anova)

ANOVA^a

Model	Sum of Squares	Df	Mean Square	F	Sig.
Regression	1063.537	1	1063.537	33.565	.000 ^b
Residual	5006.406	158	31.686		
Total	6069.944	159			

a. Dependent Variable: Var_Y

b. Predictors: (Constant), Var_X

The Fcount value is 33.565 with a significance value of $0.000 < 0.05$, as shown in table 15 above. Additionally, to examine the impact of studying the book of fiqh (X) on students' behavior (Y) at the Muhammadiyah Modern Boarding School Islamic Boarding School and the NU Al-Falah Islamic Boarding School, as indicated in the following table.

Table 16 Hypothesis Test (Coefficients) Question 3

Coefficients^a

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
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	B	Std. Error	Beta		
(Constant)	35.996	4.256		8.458	.000
Var_X	.221	.038	.419	5.794	.000

a. Dependent Variable: Var_Y

According to column B of the Coefficients table in Table 16 above, the Constant value (a) is 35.996 and the Study of the Book of Fiqh value (b) is 0.221, hence the regression equation is stated as follows:

$$Y = a + bX \text{ atau } Y = 47,937 + 0,221X$$

The simple linear regression equation above can be explained as follows: (1) an is a constant with a magnitude of 0.221, meaning that the dependent variable (student behavior) will increase by 35.996 units when the independent variable (study of fiqh books) is added by one unit. (2) b is the regression coefficient of the study of the book of fiqh (X) with a magnitude of 0.221, showing the addition of the variable study of the book of fiqh (X) by one unit.

Based on table 16 above, it is known that the value of $t_{count} > t_{table}$ is $5.794 > 1.65455$ and that there is a significance value of $0.000 < 0.05$, indicating that H_a is accepted or that there is a significant impact on the behavior of students at the NU Al-Falah Islamic Boarding School and the Muhammadiyah Islamic Boarding School Modern Boarding School from the study of fiqh books. The following table provides the analysis of the coefficient of determination:

Table 17: Third Question's Coefficient of Determination

Model Summary^b

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.419 ^a	.175	.170	5.629

a. Predictors: (Constant), Var_X

b. Dependent Variable: Var_Y

Based on table 17 above, it is known that the R Square value displays 0.175, which means that the variable influence of the study of fiqh books with the behavior variable of students at the Muhammadiyah Modern Boarding School Islamic Boarding School and the NU Al-Falah Islamic Boarding School is responsible for 17.5% of the variance and the remaining 82.5% is determined by factors outside the regression.

There are a number of study outcomes based on the presentation and analysis of the third question's research findings. First, perform a normality and linearity test based on the analytical prerequisites. The data on X vs Y are normal, according to the Kolmogorov-Smirnov test, where the Asymp.Sig.(2-tailed) value is $0.405 > 0.05$. The significant value of the students' behavior in the linearity test using Deviation from



Linearity is $0.176 > 0.05$, indicating that the data are linear. based on testing hypotheses, second. The coefficients table was used to test the hypothesis, and the results indicate that studying fiqh texts has a considerable impact on students' conduct, with a tcount > ttable of $5.794 > 1.65455$ and a significance level of $0.000 < 0.05$. The magnitude of R Square is 0.175, or 17.5%, which indicates that the study of the fiqh book has a significant impact on students' behavior at the NU Al-Falah Islamic Boarding School and Muhammadiyah Modern Boarding School by 17.5%, with other factors influencing the remaining percentage.

First, before students completed their education at the Nahdlatul Ulama and Muhammadiyah Islamic Boarding Schools, the majority of them were uncertain about how to do muammalah in accordance with Islamic law, according to the findings of the qualitative research. Because they lack awareness, they occasionally behave in ways that go against Islamic law. Second, as they studied the fiqh texts on a daily basis in accordance with a set timetable, the behavior of Nahdlatul Ulama and Muhammadiyah students started to change. The students' regard for kyai and ustadz/ustadzah is the most obvious difference in Nahdlatul Ulama students' behavior. Santri treat kyai and ustadz/ustadzah with great humility in order to instill a sense of respect for their master. The pupils' ability to control their wrath when their buddies refuse to offer them food or drink is the next change in their conduct, demonstrating that their emotions are not unstable solely because of unimportant things. Students who consistently behave in the same way do not detest others for having different understandings or viewpoints, which indicates that they do not have excessive or obsessive attitudes toward other people. These three responses point to the quantitative research sub-variables of social interactions (student conduct with teachers) and interpersonal self-control. The respect that the students have for their ustadz/ustadzah is another important shift in the way the Muhammadiyah pupils behave. When the study is taking place, they interact as teachers, and when it's not, they interact as friends. Respect nevertheless follows. Students who consistently smile, which shows that they are pleasant to others, are the next to exhibit changes in their conduct. Students rarely get furious when their classmates don't provide them food or drink, demonstrating that their emotions are not unstable only because of little things, according to changes in the conduct of students who are always constant.

The answers to the first and third research questions support professional belief that learning from fiqh literature can enhance behavior. at order to create a learning society, Helmawati stressed the importance of community-based educational institutions, one of which is book study at Islamic boarding schools. Students who participate in ta'lim activities may develop a strong sense of self-defense in contrast to those who engage in promiscuity and hedonism.³¹ One of the institutions that can offer character education to its congregation is the study of the yellow book in the ta'lim assembly as a non-formal educational institution.³² Helmawati further emphasized that in the process of evaluating education, mu'allim, educators, or presenters must function as mentors, particularly in terms of offering spiritual direction and shaping personality. (noble character). In order

³¹ Helmawati, *Pendidikan Nasional Dan Optimalisasi Majelis Ta'lim: Peran Aktif Majelis Ta'lim Meningkatkan Mutu Pendidikan*, 144.

³² Helmawati, 166.

for the *mu'allim* to serve as role models for the congregation, it is important to study a number of noble character attributes that can be frequently communicated and then applied.³³ According to Hasyim, who was cited by Burhanuddin, academic institutions that study yellow books, including the book of fiqh, demonstrate that books can be used as a teaching tool.³⁴ The goal of pesantren education, according to Qomar, is to develop a Muslim personality that masters and practices Islamic teachings in a way that is beneficial to religious teachings, society, and the state. One important component of pesantren is the study of the Yellow Book.³⁵

The results of the first and third research questions also corroborate the research conducted by Levina Kurniawati which showed that the calculation result was 76.82 meaning with a significance level of 5% ($3.84 < 76.82$) which showed H_0 was rejected and H_a was accepted, so that the education program Islamic boarding schools influence the behavior of students. This study also corroborates another study conducted by Kaimudin and Parti Fadhillawati Suryani which showed that there was a coefficient relationship between learning the yellow book and the morals of the students of 0.623 and the r table value for $N = 32$ at a 5% significance level was 0.361 and at a 1% significance level is 0.463. Thus, learning the yellow book has a strong effect on the morals of female students at the Al-Madinah Jonggol Integrated Islamic Boarding School, Bogor.³⁶

The findings of the second study question cast doubt on the notion covered in the preceding explanation. The answers to the first and third research questions are inversely related to the answers to the second question. Realizing the knowledge that has been taught requires a high level of learning. The theory of the stages of a person's learning process, according to Robert M. Gagne, begins with (1) motivation, (2) understanding of the learning information, (3) acquisition of meaning, (4) retention of information/learning outcomes, (5) recall, (6) generalization (using learning outcomes for specific purposes), (7) treatment (change in individual behavior), and (8) feedback. (feedback from behavior that has been done). A person's behavior changes after completing the learning process are at the seventh level, therefore student behavior changes do not occur quickly but rather require completion of several earlier level

There are several characteristics that affect the low category, according to analysis from a variety of sources, including documentation and descriptions of research variables related to the study of fiqh books and the conduct of students at Muhammadiyah Boarding School Islamic Boarding Schools: First, how much information from the fiqh books are taught to pupils at Islamic boarding schools? The quantity of fiqh books taught at the NU Al-Falah Islamic Boarding School amounts to 3-6 volumes of fiqh at each level, whereas Muhammadiyah Boarding School teaches only 1-2 books of fiqh at each level. Second, the time spent studying fiqh at the Muhammadiyah Boarding School Islamic

³³ Helmawati, 177–79.

³⁴ Ahmad Burhanuddin, "Dampak Kegiatan Keagamaan Rohis Melalui Kajian Kitab Kuning Bagi Akhlak Peserta Didik," *Hikmatuna: Journal for Integrative Islamic Studies* 5, no. 1 (2019): 46, <https://doi.org/10.28918/hikmatuna.v5i1.1837>.

³⁵ Qomar, *Pesantren Dari Transformasi Metodologi Menuju Demokratisasi Institusi*, 7.

³⁶ Kaimudin and Suryani, "Pengaruh Pembelajaran Kitab Kuning Terhadap Akhlak Santri Putri Di Pondok Pesantren Terpadu Al-Madinah Jonggol Bogor."



Boarding School is typically shorter—one hour every morning as opposed to 3–4 hours every morning, afternoon, and evening at the NU Al-Falah Islamic Boarding School. Third, it appears from the respondents' responses that the responder has studied the book of fiqh.

The dynamics of the conduct of Nahdlatul Ulama and Muhammadiyah students have been studied, and the most notable findings are self-control, social relationships with their teachers, and finally, a kindly disposition toward others. John O. Voll claims that it illustrates how kids' behaviors are dynamic and always improving. The core of dynamics refers to the efforts made by an individual or group to alter social circumstances in order to achieve desired outcomes.³⁷

The recommendations are in line with the findings of the research discussed above, namely that it is necessary to improve the credentials of teachers who serve as role models for students studying fiqh books so that the breadth and depth of the subject matter is contextual and offers solutions to current issues. In order to maximize the behavioral changes in pupils, the length of the study of fiqh books needs to be increased using a range of learning strategies, collaborative, and participatory patterns.

CONCLUSION

Several conclusions can be drawn from the research's findings, including the following: First, the NU Al-Falah Islamic Boarding School students' behavior is significantly influenced by their study of fiqh books, indicating that the better the study of fiqh books is done, the better the students' behavior will be. Second, the study of the book of fiqh has no appreciable impact on students' behavior at the Muhammadiyah Islamic Boarding School Modern Boarding School, indicating that the implementation of the study of the book of fiqh has no influence on improving students' behavior. Third, the NU Al-Falah students' behavior is significantly impacted by their study of fiqh texts.

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³⁷ Ali Anwar, *Pembaruan Pendidikan Pesantren Di Pondok Lirboyo* (Yogyakarta: Pustaka Pelajar, 2011), 16.

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