

Student's perception of the Islamic religious development program at Universitas Islam Indonesia

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Abstract. This research aims to understand how students of the 2021 and 2022 cohorts of Fakultas Ilmu Agama Islam, Universitas Islam Indonesia (FIAI UII) assess the sanctification program conducted by Direktorat Pendidikan dan Pembinaan Agama Islam (DPPAI) over two periods with different transitions, both in terms of procedures and implementation time. The focus of this study is on students' perceptions of the sanctification program organized by DPPAI UII and their views on an ideal sanctification program. This research is qualitative-descriptive in nature. Data collection techniques include observation, interviews, and documentation. The findings indicate that students perceive the sanctification program as a mere formality, especially in the 2021 cohort, where the program was conducted online. In contrast, the 2022 cohort identified shortcomings in the program, citing a lack of initiative from *musyrif/musyrifah* (mentors) in guiding students during the program. According to students, an ideal program would involve extending the duration of the sanctification program to approximately one year, allowing for a more thorough assimilation of the Islamic values imparted to the students.

Keywords: student's perception, sanctification program, Islamic education, student engagement, program evaluation, Universitas Islam Indonesia

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Восприятие студентами программы развития исламской религии в Исламском университете Индонезии

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Аннотация. Исследование направлено на изучение того, как студенты наборов 2021 и 2022 гг. факультета исламоведения Исламского университета Индонезии оценивают программу духовного воспитания (программу «санктификации»), проводимую Управлением исламского образования и наставничества в два этапа, различающихся как по процедурам, так и по срокам реализации. В центре внимания исследования – восприятие студентами программы, организованной факультетом, а также их представления об идеальном формате такой программы. Работа носит описательный характер и опирается на качественные методы исследования. Для сбора данных использовались наблюдение, интервью и анализ документации. Результаты показали, что студенты воспринимают программу духовного воспитания как простую формальность, особенно студенты набора 2021 г., для которых она проводилась в онлайн-формате. Студенты набора 2022 г., в свою очередь, отметили недостатки программы, указав на недостаточную инициативность наставников в процессе сопровождения учащихся. По мнению студентов,

идеальная программа должна быть рассчитана примерно на один год, что позволило бы обеспечить более глубокое усвоение прививаемых им исламских ценностей.

Ключевые слова: восприятие студентов, программа духовного воспитания, исламское образование, вовлеченность студентов, оценка программы, Исламский университет Индонезии

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Introduction

Universitas Islam Indonesia (UII) is one of the leading universities with an Islamic educational background, incorporating basic Islamic education through the sanctification program conducted at the beginning of the new student orientation period. This program requires all students to memorize chapters from the 30th Juz of the Quran¹ and delve into the jurisprudence of worship along with its practical aspects, such as prayer, purification, post-prayer remembrance, and daily prayers. Sanctification is one of the mandatory components for all new UII students to deepen religious values in the context of Islam. The purpose of this sanctification program is to ensure the success of Islamic preaching among students so that graduates can fulfill their responsibilities both within and outside the campus².

In relation to this sanctification program, UII has specific goals for its implementation. First, it aims to cultivate qualified Muslim intellectuals and national leaders who contribute to society, possess Islamic knowledge, apply Islamic values, and have high competitiveness. Second, it seeks to develop and disseminate knowledge, technology, culture, literature, and arts with an Islamic spirit. Third, it participates in building a just and prosperous society and the Republic of Indonesia, gaining the pleasure of Allah. Fourth, it aims to deepen, develop, and disseminate the understanding of Islamic teachings for the

¹ A Juz is one of 30 parts into which the Quran is divided. These divisions facilitate recitation of the Quran during a month, such as Ramadan when the entire Quran is recited at the rate of one Juz a night.

² *Wahyono T.* Pendalaman Nilai Dasar Islam [Deepening of basic Islamic values] Yogyakarta: Fakultas Teknologi Industri, 2021.

understanding, appreciation, and practice of university and community members³.

The sanctification program is implemented during active weeks of lectures, lasting three to six days⁴. Through this program, Universitas Islam Indonesia hopes that all students can reflect the moral values as outlined in the institutional vision, namely as a Rahmatan Lil 'Alamin committed to the excellence of Islamic teachings in education, research, community service, and preaching, at a quality university level in developed countries.

However, in reality, the sanctification program has undergone several conceptual changes that require students to adapt to different structures and procedures compared to previous years, especially during the ongoing Covid-19 pandemic. These changes have significantly impacted how students comprehend or understand the material, particularly when delivered online for several days. Moreover, each cohort has experienced other changes related to this sanctification program. Therefore, this research aims to reveal students' perceptions of the sanctification program from the perspective of FIAI UII students, as they are the main component or object involved in its implementation.

Throughout the researcher's exploration, there has been limited evaluation of the sanctification program, especially evaluations based on students' assessments, who are essentially the program's subjects. Many criticisms have been voiced, suggesting that the sanctification program is merely a formality and is perceived as monotonous, ritualistic, cognitive-oriented, lacking in affective and psychomotor aspects⁵. Another issue relates to the program's outputs, as some UII alumni, despite graduating, struggle to read and write the Quran proficiently [Lubis et al. 2010]. This indicates a gap between the program's conceptual targets and its actual outcomes (*Azhari S.P. Fenomena Lulusan Pesantrenisasi – The phenomenon of Sanctification Program graduates, 2023*).

This indicates a gap between the program's conceptual targets and its actual outcomes. To address these concerns, this research seeks to understand how FIAI UII students, specifically from the 2021 and 2022 cohorts, perceive the sanctification program. It is hoped that this study

³ *Najib A. Pengaruh Program Pesantrenisasi terhadap Pembentukan Karakter Mahasiswa FIAI UII [The influence of the Sanctification Program on the formation of character of FIAI UII students]. Yogyakarta: UII, 2018.*

⁴ Hari Pertama Pesantrenisasi Mahasiswa 2022 Fakultas Hukum UII [First day of student of Sanctification Program 2022, Faculty of Law UII]. Yogyakarta: UII, 2022. URL: <https://law.uii.ac.id/blog/2022/10/02/pesantrenisasi-mahasiswa-2022-fakultas-hukum-fh-uii/> (Accessed 05.07.2025).

⁵ *Najib A. Op. cit.*

will provide valuable data for UII, especially DPPAI, in formulating similar programs that are more effective and target-specific as desired by the institution. Considering previous research findings, there is a gap in discussions about the effectiveness of the sanctification program from the students' perspective. Thus, this study aims to identify any shortcomings or complaints raised by students regarding the UII sanctification program over the two periods – 2021 and 2022.

Additionally, one notable thesis titled “Internalization of Islamic Values in the Formation of Students' Religious Culture: A Study of the Islamic Studies Development Institute (*Lembaga Pengembangan Studi Islam*, LPSI) at Ahmad Dahlan University (*Universitas Ahmad Dahlan*, UAD), Yogyakarta” by Rini Setyaningsih, mainly evaluates the internalization process of Islamic values at LPSI from the author's viewpoint⁶. The research concludes by highlighting deficiencies in the institute's implementation concerning students' personal development.

The entire process of internalizing Islamic values by LPSI in shaping the religious culture of UAD campus 3 students, particularly in the adequacy criteria, reveals that there are still some UAD campus 3 students who do not adhere to Islamic dress codes, smoke within the campus premises, and manipulate signatures of tutors for Tahsinul-Quran activities to obtain certificates of Quranic reading proficiency. Rini Setyaningsih's research on the LPSI program recommends the need for LPSI to improve the grading system as a step towards determining students' graduation.

In contrast, the upcoming research, unlike Rini Setyaningsih's focus on the LPSI program at UAD, will examine the sanctification program organized by DPPAI UII having different goals. The researcher will not evaluate the student graduation system but will explore students' perceptions of the sanctification program and understand the idealization that students hope for in the DPPAI UII sanctification program. In Koesoema's journal on “Student's Communication Patterns of Islamic Boarding Schools: The case of Students in Muallimin Muhammadiyah Yogyakarta”, one of the discussions regarding the four basic pathways in character education according to Forester (1869–1966) is diligence

⁶ *Setyaningsih R.* Kebijakan Internalisasi Nilai-Nilai Islam dalam Pembentukan Kultur Religius Mahasiswa (Studi terhadap Lembaga Pengembangan Studi Islam (LPSI) di Universitas Ahmad Dahlan (UAD Yogyakarta) [Internalization of Islamic values in the formation of students' religious culture: A study of the Islamic Studies Development Institute (Lembaga Pengembangan Studi Islam/LPSI) at Ahmad Dahlan University (Universitas Ahmad Dahlan/UAD), Yogyakarta]. Yogyakarta: Universitas Ahmad Dahlan, 2017.

and loyalty. Diligence is an individual's endurance in pursuing what is deemed important, which seems somewhat challenging to incorporate into the LPSI UAD program [Hastasari et al. 2022].

Secondly, the thesis by Fadil Muhammad Mukhtolib titled "Spirituality values in the UII Sanctification Program according to students of the faculty of Islamic sciences, Universitas Islam Indonesia, Class of 2020" serves as the author's final assignment. The difference between this research and Fadil's lies in the population used, as this study involves cohorts from 2021 and 2022⁷.

Thirdly, Khairil Amri's thesis titled "The role of Taklim Assembly in enhancing the religiosity of students in the Islamic Education Study Program, Faculty of Islamic Sciences, Universitas Islam Indonesia, Yogyakarta" does not specify the informants' cohorts. Due to the evolving nature of the program during the Covid-19 pandemic, the implementation patterns between cohorts before and after the pandemic differ regarding direct participation in sanctification activities⁸.

This research aims to present new innovations, focusing more on the effectiveness of the program in shaping the spirituality of FIAI UII students, assessed from the students' perspective as the program's subjects. The research's objective is to understand FIAI UII students' perceptions of the sanctification program organized by DPPAI UII and to uncover FIAI UII students' views on the ideal sanctification program for them.

This research employs a descriptive case study approach. The case study approach focuses on the in-depth, specific, and transparent analysis of a case in the field to achieve accurate results⁹. It can be concluded that

⁷ *Fadil Muhammad Mukhotib*. Nilai-Nilai Spiritualitas dalam Program Pesantrenisasi UII Menurut Mahasiswa Fakultas Ilmu Agama Islam Universitas Islam Indonesia Angkatan 2020 [Spirituality values in the UII Sanctification Program according to students of the Faculty of Islamic Sciences, Universitas Islam Indonesia, Class of 2020]. Yogyakarta: UII, 2022.

⁸ *Amri K*. Fungsi Majelis Taklim dalam Peningkatan Religiusitas Mahasiswa Program Studi Pendidikan Agama Islam Fakultas Ilmu Agama Islam Universitas Islam Indonesia Yogyakarta [The role of Taklim Assembly in enhancing the religiosity of students in the Islamic Education Study Program, Faculty of Islamic Sciences, Universitas Islam Indonesia, Yogyakarta]. Yogyakarta: Universitas Islam Indonesia, 2021. 167 p.

⁹ *Adi S*. Penggunaan Bimbingan dan Konseling Individu dalam Menangani Permasalahan Transeksual Femalo to Male dengan Menggunakan Pendekatan Feminisme (Studi Kasus di SMP Negeri 12 Bandar Lampung) [The use of individual guidance and counseling in handling female to male transsexual problems using a feminist approach (Case Study at SMP Negeri 12 Bandar

the data sources primarily consist of primary data since the researcher directly collects data in the field. The research is conducted within the academic community of Universitas Islam Indonesia, specifically in the FIAI UII building (located at Jalan Kaliurang km 14.5, Sleman, Yogyakarta).

The subjects of this study are FIAI UII students from the 2021 and 2022 cohorts who have participated in a series of sanctification programs. Additionally, mentors (*musyrif/musyrifah*) from the sanctification program and the implementing institution, DPPAI UII, are also subjects of the study. In total, there are 14 informants for this research: 8 informants from FIAI UII students of the 2021 and 2022 cohorts, 4 informants who are FIAI UII students participating as mentors in the sanctification program, and 2 informants holding authority in the DPPAI UII institution.

This research adopts a qualitative research method. Qualitative research aims to understand a phenomenon described in narrative or verbal form¹⁰. The qualitative method will assist the researcher in delving into the perceptions of FIAI UII students, which have been explored through interview and observation methods.

The data collection techniques involve observation, in-depth interviews, and documentation. To complete this research, both primary and secondary data sources are utilized. Primary data involves interviews with authorities, namely officials from DPPAI UII, mentors, and, of course, FIAI UII students as the subjects of the program. Secondary data consists of books, journals, and relevant websites written by previous researchers.

The research begins with identifying compelling issues for an in-depth investigation. Subsequently, in-depth interviews are conducted with predetermined research subjects that have a connection to the focus of the problem under study. For data validity, a qualitative

Lampung)]. Undergraduate thesis. Bandar Lampung: Universitas Islam Negeri Raden Intan, 2017. URL: <https://repository.radenintan.ac.id/2361/> (Accessed 07.05.2025).

¹⁰ *Wahyuningsih M.* Dampak Pengetahuan Akuntansi, Pengalaman Usaha, Kebijakan Pemerintah dan Strategi Pelaku Usaha Mikro Kecil dan Menengah (UMKM) dalam Meningkatkan Perekonomian selama Pandemi Covid-19 (Studi Kasus Pada UMKM Mitra Indomaret di Kecamatan Tanah Sareal, Kota Bogor) [The impact of accounting knowledge, business experience, government policy and strategies of micro, small and medium enterprises (MSMEs) in improving the economy during the Covid-19 Pandemic (Case Study of Indomaret Partner MSMEs in Tanah Sareal District, Bogor City)]. Thesis. Jakarta: Indonesian College of Economics, 2021. URL: <http://repository.stei.ac.id/5292/> (Accessed 07.05.2025).

descriptive approach is employed. The data analysis technique used is thematic analysis, which is suitable for qualitative data. Thematic analysis involves identifying or searching for patterns of meaning from the data, and from these patterns, interesting themes are developed¹¹.

History of DPPAI UII and The Sanctification Program

Direktorat Pendidikan dan Pembinaan Agama Islam (DPPAI) or Directorate of Education and Islamic Development UII was established on July 3, 1978, undergoing name changes over several periods. The initiation of Islamic culture within the academic community of Universitas Islam Indonesia was catalyzed by the UII leadership, leading to the creation of the Religious Development Institute (LPK). LPK then transformed into the Institute of Religious Development and Development (BPPK). With the issuance of Decree No. 45/B.III/Rek/1990 on June 20, 1990, the Institute of Religious Development and Development of Islam (LPPAI) was formed, replacing the previous Institute of Religious Development (LPK). In 2006, through Decree No. 12/PR/Rek/V/2006, LPPAI changed its name to DPPAI¹².

DPPAI has two divisions, according to Participant 1 (Sejarah Lembaga DPPAI UII – History of DPPAI UII Institution, 2023):

The divisions in this institution consist of the education and propagation division and the development division. The education and propagation division includes guidance in the field of student affairs without neglecting guidance for educational personnel. Meanwhile, the development division focuses more on contemporary issues related to Islam, including collaborations with external parties.

DPPAI underwent structural changes at the university level but retained its institutional vision and mission. Over its development, DPPAI has become one of UII's religious and socio-community institutions, mandatory for around 15 years to equip students with spiritual and Islamic aspects. According to an interview with Participant 1:

¹¹ Mengenal Analisis Tematik: Apa itu dan Bagaimana Melakukannya [Getting to know thematic analysis: What it is and how to do it] (August 3, 2022) // Lembaga Penelitian Dan Pengabdian Masyarakat Universitas Medan Area [Institute for Research and Community Service, University of Medan Area]. URL: <https://lp2m.uma.ac.id/2022/08/03/mengenal-analisis-tematik-apa-itu-dan-bagaimana-melakukannya/> (Accessed 07.05.2025).

¹² *Fadil Muhammad Mukhotib*. Op. cit.

The foundation for the implementation of this sanctification program is based on UII's statutes, then the vision and mission of UII, where UII's vision is closely related to Islam. As known, UII has three pillars: Islam, nationality, and community. The pillar of Islam is the background for conducting the sanctification program, even mandatory for all UII students. This program is essential for students to equip them with Islamic values, and thus, the sanctification program is mandatory for all UII students. At least, students can gain knowledge, experience, and programs related to Islam.

According to Suci Putriani Azhari,

in 2017, this religious guidance program was included in the student credit semester (SKS), with a weight of around 2 SKS. But in 2022–2023, all religious guidance is included in student credit participation (SKP), and it is mandatory for students to fulfill the SKP weight. Therefore, due to this policy, students must follow every specified sequence, and the religious guidance program also takes part in financing student tuition fees. So, when students do not participate in the religious guidance program, they will incur losses. This program will impact students when they reach the 6th–7th semester, where students can only participate in community service or teaching practice if their SKP has met the university's specified weight. Thus, students know what needs to be done when they enter UII (*Azhari S.P. Sejarah Pembinaan Agama oleh Lembaga DPPAI UII – History of Religious Guidance by DPPAI UII Institution, 2023*).

The programs within DPPAI encompass the dissemination of Islam, covering the principles of monotheism, morality, jurisprudence of worship, practical worship, and easily memorizable prayers. These programs are expected to carry out planned and comprehensive development of Islam¹³. DPPAI UII serves as the official missionary institution of Universitas Islam Indonesia. It includes internal and external missionary programs of the UII institution. DPPAI UII is implemented by intellectuals from various disciplines who have a high commitment to Islam and consistently realize the institution's vision and mission. The flow of DPPAI programs is as follows¹⁴:

- a) PNDI 1 – Deepening of Basic Islamic Values (*Pendalaman Nilai Dasar Islam*, PNDI) includes the delivery of basic Islamic values and introductory materials. Students are guided and encouraged to practice and internalize the demands of practical worship.

¹³ *Najib A. Op. cit.*

¹⁴ *Fadil Muhammad Mukhotib. Op. cit.*

- b) PTA – Religion Placement Test (*Placement Test Agama*, PTA) is an assessment activity or assessment instrument used to categorize participants or students for the next stage. PTA is the final part of PNDI 1.
- c) PNDI 2 – Sanctification Program (*Pesantrenisasi*) is an activity to deepen basic Islamic values, self-development training, and leadership training in preaching. PNDI 2 is mandatory for all UII students and lasts for 6 full days without any lecture activities. However, it undergoes changes every year, especially in terms of procedures and implementation time.
- d) PKD 2 – Leadership and Pre-Community Service *Dakwah* Training, also known as Leadership and *Dakwah* Training 2 or Pre-Community Service *Pesantrenisasi*. This training is mandatory for students who will take the Community Service Program (*Kuliah Kerja Nyata*, KKN) conducted by UII. Activities in PKD 2 include training in preaching techniques to the community, fostering social etiquette, and materials on the Islamic family. The hope is that students can apply these materials during the community service program.
- e) PDQ / *Ta'lim* – Islamic Learning. *Ta'lim* is mandatory for diploma and undergraduate students as part of extracurricular activities. *Ta'lim* focuses on reading and memorizing Quran (juz 30) and selected hadiths, as well as learning Arabic to facilitate students in understanding the Quran.

Activities in The Sanctification Program

“Pesantrenization” is a term used to describe the process of Islamicization or deepening of basic Islamic values in accordance with fiqh (Islamic law). In this regard, the definition of the word “pesantren” has different meanings. Linguistically (etymologically), “pesantren” comes from the word “santri” which is prefixed with ‘pe’ and suffixed with ‘an’, meaning student. As for linguistically Sanskrit / Javanese, “santri” comes from the word “cantrik” which means understanding what the teacher says or being literate¹⁵.

The pesantrenization program is a deepening of basic Islamic values for UII students as a whole, for example, such as daily worship, prayers, and morals. Not only in material terms, but in PNDI activities also emphasize on *muamalah* material (human relations), so that students who have graduated from PNDI activities are able to carry

¹⁵ Ibid.

out basic Islamic values well and correctly. And also to equip them to always practice the behavior of *Insan ulil albab*¹⁶.

In general, the implementation of pesantrenization activities is similar to other pesantren schools, the difference lies in the timing of the start of pesantrenization activities, which is in the afternoon. Pesantrenization activities are filled with materials about worship in Islam (such as ablution, prayer, supplication, etc.) prepared by the DPPAI UII Institute. The material starts after the evening prayers (*isha*) brought by selected lecturers from UII.

Pesantrenization activities are carried out for a week and run concurrently with lectures, so they start after students finish their classes. The daily activities begin with congregational evening prayers (*maghrib*), followed by dinner and then *kultum* (a seven-minute lecture) conducted by the mentors. After the material from the lecturer until 9:00 PM, students hold *halaqah* (small group) sessions with the mentors to further deepen the material previously delivered by the lecturer.

Perceptions of FIAI UII students towards the Pesantrenisasi Program

According to William James¹⁷, perception is formed based on data obtained from the surrounding environment, absorbed by the senses, and partly obtained from our memory, then reprocessed based on our experiences¹⁸. Therefore, students' perception is their response based on their experiences perceived by their senses. In this context, it is the experiences of FIAI UII students regarding the Pesantrenisasi Program implemented in the last two periods.

¹⁶ *Insan ulil albab* in Islam are those who are not only knowledgeable but also have deep understanding, and connect knowledge with piety to Allah.

¹⁷ *Mindadari R.L.* Persepsi Suporter Sriwijaya FC Palembang terhadap Berita Kematian Suporter Persija Jakarta [Perception of Sriwijaya Football Club Palembang supporters on the news of the death of Persija Jakarta supporters]. Raden Fatah. 2019. URL: <http://eprints.radenfatah.ac.id/4135/> (Accessed 11.07.2024).

¹⁸ *Fickri E.* Persepsi dan Sikap Masyarakat Santri Pondok Pesantren terhadap Keberadaan Lembaga Keuangan Syariah (Studi pada Pondok Pesantren Bumi Sholawat di Lampung Tengah) [Perception and attitude of Islamic boarding school students community towards the existence of Islamic Financial Institutions (Study at Bumi Sholawat Islamic Boarding School in Central Lampung)]. Undergraduate thesis. Bandar Lampung: Universitas Islam Negeri Raden Intan, 2016. URL: <https://repository.radenintan.ac.id/1119/> (Accessed 07.05.2025).

The foundation, objectives, vision, and mission of the Pesantrenisasi Program have played a role in fulfilling the responsibility of the Universitas Islam Indonesia in guiding students to understand the essence of Islam comprehensively. However, looking at the procedures of the Pesantrenisasi Program in 2021, which was conducted online due to the Covid-19 pandemic, it is considered less effective. As mentioned by one informant, Rifqy Muhammad Ramadhan, from the Ahwal Syakhshiyah (Family Law) study program, class of 2021: "For example, the explanation session by the *ustaz* was only done by watching videos, so there was no time and opportunity for further discussion or questions" (Ramadhan, R.M. Persepsi Mahasiswa FIAI UII – Perception of FIAI UII Students, 2023).

Students who underwent the Pesantrenisasi Program online felt that there were many distractions during the process. Additionally, many students felt bored and saturated during the delivery of Pesantrenisasi Program materials. Donelly (2010) suggests that to achieve successful learning in class, suitable communication tools or media should be available. According to So and Brush (2008), communication media is a crucial factor related to students' perceptions of collaborative learning, social presence, and satisfaction [Alwi et al. 2014].

Instructors may be limited or have no training in best practices for online education [DeArmond et al. 2023]. The online implementation limited discussions among students, *musyrif*, and speakers, with some students feeling that there were no discussions during the Pesantrenisasi Program. According to Bahri, the implementation of learning is an educational activity that colors the interactions between teachers and students with educational value [Asrilia Kurniasari et al. 2020]. However, in the Pesantrenisasi Program of 2021, there was no intensive interaction between students and speakers. Students were expected to understand the material by themselves, even though each student has different backgrounds. Not all students can understand the material directly, and some students need to discuss first when the teaching and learning activities take place.

Additionally, the evaluation of the results obtained by students was deemed inaccurate. During exams conducted via Zoom Meeting, students were able to manipulate and cheat, as they could access the material on their laptop screens during the exam. As expressed by informant Yunita Era Fazira: "where some students cheated and did not comply with the specified rules. However, they still got the maximum score" (Fazira Y.E. Persepsi Mahasiswa FIAI UII – perception of FIAI UII students, 2023).

In terms of implementation, whether through distance learning or face-to-face, the main goal is to achieve the objectives of the learning activities. Experts provide various formulations for learning objectives,

but all formulations point to the same essence: first, the learning objective is the achievement of behavioral or competency changes in students after participating in learning activities. Second, objectives are formulated in specific statements or descriptions [Asrilia Kurniasari et al. 2020]. Research findings show that active teaching methodologies impact cognitive, affective, and behavioral aspects, as well as moral and religious education [Gholami et al. 2011]. Nevertheless, the implementing agency should be able to create procedures that can at least reduce the limitations during the program. The achievement of learning objectives is influenced by various factors, including the learning process, media, and teaching materials [Asrilia Kurniasari et al. 2020]. Therefore, the process is one of the supporting factors for the success of the Pesantrenisasi Program.

If the implementation procedures of the Pesantrenisasi Program in 2021 are considered highly ineffective due to space and time constraints, then those who should play a more active role in helping students are the *musyrif* or mentors during the program. The level of interaction between educators and students is crucial [Ouragini, Lakhal 2023]. Two-way communication is when the communicator and the communicatee exchange roles in communication [Hastasari et al. 2022]. However, in reality, many students feel that the role of *musyrif* is insufficient and does not help them understand the material. *Musyrif* seems to lack initiative in guiding and mentoring their students. This allows students from the class of 2021 to easily forget every step of the Pesantrenisasi Program, making the provided material less likely to stick. As expressed by informant Rifqy Muhammad Ramadhan:

I think it's about maximizing what already exists. Because the whole program is actually very simple but very useful. It's just a matter of how the ustadz and *musyrif* can manage and accompany pesantrenisasi more optimally" (*Ramadhan R.M. Persepsi Mahasiswa FIAI UII – perception of FIAI UII students, 2023*).

However, with the presence of ideas or initiatives from the mentor, students will learn the best way to understand the given material. The possibility of limitations or lack of training in best practices for online education may exist [DeArmond et al., 2023]. The coordination among mentors also determines the successful execution of the program. Mentors are essential in ensuring that the Pesantrenisasi Program is carried out according to its initial goal, which is to assist students in acquiring knowledge related to fiqh (Islamic law). As stated in the journal titled "Coordination and Coordination Efforts in Organizations: A Study Framework" by Nia Juliawati, coordination is the essence of organizational operations that allows organizational goals to be achieved [Juliawati 2012].

The important role of a *musyrif* includes: First, as a facilitator or provider who facilitates or provides services to students to make learning easy. Second, as a learning manager who creates a comfortable learning environment for students. Third, as a demonstrator who directly shows something to students to help them understand and comprehend the conveyed message. Fourth, as a mentor who guides, nurtures, leads, advises students to grow and develop according to their potential, talents, and interests. Fifth, as a motivator who provides motivation for learning, awakening the potential, work ethic, and learning enthusiasm that accelerates their development¹⁹. *Musyrif* plays a crucial role in controlling student discipline [Hastasari et al. 2022].

Thus, it can be concluded that the task or role of a *musyrif* is not easy, even considered difficult when implemented directly in the field. In this case, during the implementation of the Pesantrenisasi Program. Therefore, the selection of *musyrif* must be stricter, so that those chosen truly have competent skills in guiding and educating students. The results of the Pesantrenisasi Program implementation will be more impactful and not just fulfilling obligations.

In 2022, after the Covid-19 pandemic ended, the procedures set by DPPAI UII in implementing the Pesantrenisasi Program were considered quite good as they were able to meet the needs according to the program's objectives. For example, when new students were given in-depth material on fiqh ibadah (jurisprudence), such as ablution, many students lacked understanding or had no knowledge at all about the discussed topic. After participating in the Pesantrenisasi Program, they understood and could practice it independently. As stated by informant Novi Fitriawati from the Islamic Education study program class of 2022, "The procedures regarding the Pesantrenisasi Program are very well-organized and structured, allowing students to understand the conducted activities" (*Fitriawati N. Persepsi Mahasiswa FIAI UII – perception of FIAI UII students, 2023*).

Islamic education in Indonesia has been planned and systematic to facilitate the development of students' potential towards not only religious but also shaping Muslim scholars who are knowledgeable about changes and developments. Speaking about the Islamic education system in Indonesia certainly cannot be separated from how Islam first inhabited this country. Islamic preachers began their preaching activities amidst trade activities, known as the Gujarat theory, which

¹⁹ *Chanifah Layla Nur*. Musyrifah Dalam Membimbing Akhlak Santri Di Asrama Putri MTs Al-Amien Kota Kediri [Musyrifah in guiding the morals of students at the MTs Al-Amien girls' dormitory in Kediri city]. Undergraduate thesis, IAIN Kediri, 2021. URL: <https://etheses.iainkediri.ac.id/4678/> (Accessed 07.05.2025).

is the phenomenon of Islam entering through traders originating from Gujarat. After Islam successfully spread throughout the archipelago, Islamic education entered a new and much better phase, namely the existence of mosques and prayer rooms (*suraus*, *mushollas*) as places for simple Islamic learning. This is the beginning of formal education such as *pesantren* (traditional Indonesian Islamic school) and madrasah in Indonesia (*Fitriawati N. Persepsi Mahasiswa FIAI UII – perception of FIAI UII students*, 2023).

In line with the development of time, Islamic education also adjusts to the needs of students, such as beginning to implement a more modern system in teaching Islam, so that Islamic education in Indonesia is no longer considered as education with a backward system, instead Islamic education in Indonesia is now a choice not only to learn Islamic education but also new materials of general learning. Thus, education in mosques, *suraus*, and *mushollas* has shifted (*Fitriawati N. Persepsi Mahasiswa FIAI UII – perception of FIAI UII students*, 2023).

This is why the pesantrenization program is important as a place to deepen the knowledge of Islamic religion with the practices of fiqh worship within it. Besides being a mandatory activity for students of the Islamic University of Indonesia, this program is implemented as a manifestation of the mission of the DPPAI institution, namely to conduct Islamic studies and preaching as well as to organize religious education that leads to the realization of religious awareness within and outside the campus²⁰.

According to Zaki, a procedure is a sequence of tasks that involve several people in one or more departments, designed to ensure a consistent attitude towards ongoing company transactions, in this case, new students in the Pesantrenisasi Program, both in 2021 and 2022²¹. Therefore, the procedures formulated and implemented in the implementation of the Pesantrenisasi Program must be in line with the needs of each student's different background.

During the implementation of the program in 2022, the Pesantrenisasi Program, when viewed from the perspective of its procedural implementation, was quite good. On average, students stated that the procedures of the implemented Pesantrenisasi Program

²⁰ Direktorat Pendidikan dan Pembinaan Agama Islam [Directorate of Islamic education and development]. 2023. URL: <https://dppai.uui.ac.id/tentang-organisasi/> (Accessed 07.05.2025).

²¹ Aulia S. Prosedur Pemberian Kredit Pemilikan Rumah (KPR) Pada PT Bank Rakyat Indonesia Katamso Yogyakarta [Procedures for granting home ownership credit (KPR) at PT Bank Rakyat Indonesia Katamso Yogyakarta]. Undergraduate thesis. Yogyakarta: UII, 2019. URL: <https://dspace.uui.ac.id/handle/123456789/16452> (Accessed 07.05.2025).

were beneficial and achieved their respective goals. Thus, it can be said that the Pesantrenisasi Program has a systematic vision, mission, and goals that align with the goals of the Islamic University of Indonesia. With this program, the institution can create a religious culture within the campus environment. Generally, the difference between successful individuals or institutions can be seen from the embedded vision and mission [Suryadi 2019]. As stated by informant Suci Putriani Azhari:

In line with the name of our institution, the Islamic University of Indonesia. So, there is its own added value for the University where it is implemented in the Pesantrenisasi Program or also called a series of religious guidance for students entrusted by the Vice Rector for Sector 3 to the DPPAI UII. In essence, the program is an effort to instill basic Islamic values in students, as our university itself is based on Islamic principles" (Azhari S.P. Persepsi Mahasiswa FIAI UII – FIAI UII students' perception, 2023).

The Pesantrenisasi Program has specific goals and benefits, so conclusions can be drawn regarding how this program can impact students, especially those who are not deeply versed in Islamic religious knowledge. However, some shortcomings have been revealed by informants, such as in terms of the implementation time and how mentors (*musyrif*) carry out their duties. From a previous thesis written by Ridho Tri Suryono, titled "Implementation of Islamic Education Learning with Active Learning Strategies in the Baitul Arqam Program for the Academic Year 2015/2016 at the University of Muhammadiyah Surakarta", it was revealed that even though the activity only lasted for 4 days and 3 nights, the learning process was interesting with discussion sessions among students, problem-solving, and enjoyable learning situations with mentors as professional facilitators²².

Despite having different goals than the Pesantrenisasi Program, there are several procedures that can be used as examples or additions to the Pesantrenisasi Program. So that students not only receive material but can also share experiences and transfer what they know about the presented material, there is a joint discussion program with students during the implementation of activities. Gleason (2011)

²² Tri R. Implementasi Pembelajaran PAI dengan Strategi Pembelajaran Aktif pada Program Baitul Arqam Tahun Ajaran 2015/2016 di Universitas Muhammadiyah Surakarta [Implementation of Islamic religious education learning with active learning strategies in the Baitul Arqam Program for the 2015/2016 Academic Year at Muhammadiyah University of Surakarta]. 2016. URL: <https://rama.kemdikbud.go.id/document/detail/oai:digilib.uin-suka.ac.id:21493-96> (Accessed 07.05.2025).

emphasizes active learning methods with steps such as teachers shifting their learning concepts from simple knowledge acquisition to more consequential knowledge construction by applying skills, thereby shifting some control of the learning environment from the teacher to the learner. This requires active participation of students in an environment carefully structured by the teacher to facilitate student engagement, enhance relevance, and memory [Wood, Shirazi 2020].

Many students from FIAI UII, both from the 2021 and 2022 batches, express that they are quite assisted with the support of fiqh ibadah material provided by UII through the Pesantrenisasi Program. However, there are some notes, especially regarding the implementation time, such as the duration of the Pesantrenisasi Program. In 2021, the implementation of pesantrenisasi was carried out for 6 days online. In each series of activities, students were only presented with material through YouTube, Zoom Meetings, and Google Classroom without direct practical guidance, such as practicing *tahajud* prayer. All material culminated in an oral exam via Zoom Meeting with a mentor. As stated by one informant named Nadar Saputra from the Islamic Education study program class of 2021:

In my opinion, the procedures of this Pesantrenisasi Program are very good, especially the vision, mission, and goals of the program are very clear. This means that when students enter UII, they are given Islamic values because it aligns with the name of our institution, the Islamic University of Indonesia. With the diverse backgrounds of students, it is already sufficient to equip them with basic Islamic values, such as prayer, purification, and so on (*Saputra N.* Persepsi Mahasiswa FIAI UII – perception of FIAI UII students, 2023).

In 2022, the Pesantrenisasi Program held for 7 days offline is considered to fall short of its target. For instance, if most of the procedures involve memorization, 7 days are only sufficient for repeating memorization without grasping the essence or meaning of what is memorized. After the exam, students tend to quickly forget the learned material. As stated in a journal, all forms of Islamic teachings in the Muslim world, especially learning to read the Quran and prayer, begin from a young age (from the age of 7). Therefore, it is crucial to enhance and facilitate the learning experience of children. This is the point where the Pesantrenisasi Program needs to have a new style or procedure developed to achieve goals and produce graduates' outputs as desired [Alsharbi et al. 2021]. So that the Pesantrenisasi Program is not just seen as a mere obligation.

Nadar Saputra, one of the informants in this study, suggests that it would be better if the Pesantrenisasi Program is conducted for more

than 7 days if UII intends through the program to instill worship habits in students with factual results. Because a 7-day period is not enough to establish habits. For example, the implementation of *tahajjud* prayer, if only carried out within a 7-day period – sometimes not in full due to students often being unable to perform *tahajjud* prayer – it feels very challenging to make the program impactful on students' lives. As expressed in the journal titled "Theory of Habit from the Perspective of Psychology and Islamic Education", Habit is the result of an automatic cognitive process developed through extensive repetition, learned well so that it does not require conscious effort. Islamic education views habit as one effective method or way to instill religious values [Miftah Arief et al. 2022].

All procedures designed by the DPPAI UII in the implementation of the Pesantrenisasi Program are stated to have beneficial purposes. Still, students greatly regret the ineffectiveness of material delivery by *musyrif*, causing a hindrance in the understanding process. Only a small fraction independently reviews the material for exam preparation. This aligns with the results of research conducted by Ahmad Jarsani in his thesis titled "Relationship of Self-Efficacy with Discipline in Students Participating in the BTA-PPI Program at Darul Abror Islamic Boarding School", stating that students who participate in similar programs have a response intensity of sometimes as high as 45,6%, very often 5,4%, and never 7,3% reviewing the material presented by the supervisor²³. As expressed by one informant, Participant 3—a student from the 2022 batch:

But there are some groups that use different methods, and in my opinion, that is less effective. For example, in the practice of funeral prayers, they do it as a congregation, so the readings are only represented by the imam, even though some are not proficient and end up as followers (Partisipan 2. Persepsi Mahasiswa FIAI UII – perception of FIAI UII students, 2023).

If, for years, the Pesantrenisasi Program only applies memorization methods in most of its activities, habits can be built to the extent of that method. Therefore, it has a small chance of becoming a habit and

²³ Jarsani A. Hubungan Self-Efficacy dengan Kedisiplinan pada Mahasiswa dalam Mengikuti Program BTA-PPI di Pondok Pesantren Darul Abror [Relationship of self-efficacy with discipline in students participating in the BTA-PPI Program at Darul Abror Islamic Boarding School]. Thesis. State Islamic University prof. K.H. Saifuddin Zuhri. Purwokerto, Central Java, Indonesia. 2023. URL: <https://repository.uinsaizu.ac.id/17811/> (Accessed 07.05.2025).

is not felt by students, but rather minimal. So, if the implementation time of the Pesantrenisasi Program does not allow for an extension, an alternative solution is to conduct a review of the knowledge acquired by students during the program. The review of the Pesantrenisasi Program is a follow-up process after the program has been implemented. From this follow-up process, it will have a positive impact on students, demanding them to review and remember the learned material.

In a journal published by State Islamic Institute of Kudus (Institut Agama Islam Negeri, IAIN) Kudus, it states, "Repetition, or repetition, is a teaching method intended to ensure that the lessons received are ingrained in the students' memory. It is worth noting that one of the recognized and widely used methods in the world of education is repetition, both for theoretical and practical knowledge"²⁴. Review can also be called monitoring, which functions to ensure that the process aligns with expectations/plans and also to determine the organization's/agency's progress in achieving the expected targets [Dwi Putro et al. 2014].

Ideal Pesantrenisasi Program according to students

Students hope that the Pesantrenisasi Program should be implemented as in some other institutions that also conduct similar programs. For example, at Maulana Malik Ibrahim State Islamic University Malang, new students are required to undergo the Ma'had Program, which will be held in the dormitory for approximately 1 year²⁵. The Ma'had Program is designed for students to deepen their knowledge of Islamic religion not only in theory but also in comprehensive practice. In line with what one informant, Nadar Saputra from the Islamic Education study program class of 2021.

²⁴ *Munabbih Sholih M.Z.* Penerapan Metode Latihan Berulang pada Pembelajaran Bahasa Indonesia pada Siswa Kelas IV MI NU Roudlotul Wildan Ngembalrejo Bae Kudus [Implementation of repeated practice method in Indonesian language learning for grade IV students of MI NU Roudlotul Wildan Ngembalrejo Bae Kudus]. Undergraduate thesis. State Islamic Institute of Kudus (Institut Agama Islam Negeri Kudus), Kudus, Central Java, 2018. URL: http://repository.iainkudus.ac.id/view/creators/SHOLIH=3AMUHAMMAD_ZAKKI_MUNABBIH=3A=3A.html (Accessed 07.05.2025).

²⁵ *Wulida Candra.* Bagaimana Pengalamanmu Berkuliah di UIN Malang? [What was your experience like studying at UIN Malang?] // Quora. URL: <https://id.quora.com/Bagaimana-pengalamanmu-berkuliah-di-UIN-Malang> (Accessed 07.05.2025).

This allows students to develop habits in worship, such as *tahajud* prayer, memorizing the Quran, reciting prayers, reading daily prayers, and so on. Even the habit of worship will remain ingrained in the students, even though the Ma'had Program has ended. The implementation of Islamic development programs with a long duration will be the initial step for students who have never studied in Islamic boarding schools. Some informants hope that the Pesantrenisasi Program should be able to improve from previous years. So that all the procedures and stages that have been passed are not considered just to be carried out or merely to fulfill obligations.

According to the informant's statements, during several years of implementing the Pesantrenisasi Program, the delivery of material tends to be boring. As a result, students become sleepy because the learning process by the speakers is less enjoyable. Like the expression of one informant, Muhammad Ridho Pratama from the Islamic Economics study program class of 2022, as follows:

Honestly, maybe this is something that should be corrected by the committee, namely the selection of speakers. Because it is very important to choose speakers who do not make it boring and uncomfortable (*Pratama M.R. Program Ideal Menurut Mahasiswa – Ideal program according to students, 2023*).

A paper written by Arianti titled "The Urgency of a Conducive Learning Environment in Encouraging Active Student Learning" reveals that active learning is an appropriate strategy to achieve independent learning goals. Besides, there needs to be strong learning motivation. The meaning of the term active here is that in the learning process, teachers must create an environment in such a way that students can play an active role in the material delivery process, such as asking questions, presenting ideas, seeking data and information they need to solve a problem [Arianti 2017]. In the interview process, one informant, Participant 3 – a student from the Ahwal Syakhshiyah (Family Law) study program class of 2021 – expressed:

In the future, coordination between *musyirif* needs to be improved or corrected so that miscommunication or information mismatch does not occur, thus hindering the achievement of the goals of the Pesantrenisasi Program itself (*Partisipan 3. Program ideal Menurut Mahasiswa – ideal program according to students, 2023*).

That is why it is important to pay attention to the comfort of participants or students during the program so that they can receive the material presented well. Also, the set duration of the Pesantrenisasi

Program should be extended so that this program is not just a temporary filler for students. Moreover, the DPPAI UII institution should also reassess the goals and purposes of conducting the Pesantrenisasi Program.

Conclusion

From various points discussed, it is unanimously agreed that this religious enhancement program requires regular evaluation for the improvement of the graduates' quality. Therefore, understanding the students' perceptions who undergo this program is crucial for enhancing the program's quality. As the implementation of a religious program will undoubtedly evolve with the changing times.

When viewed from the perspective of online implementation, there will inevitably be many lapses beyond the control of the program implementers. For example, such as students intentionally cheating during exams or memorization practices, mentors or guides and students rarely engaging in two-way communication, and religious practices conducted briefly and seeming to be merely time-bound.

For future implementations and for institutions that will adopt similar programs, it would be wise to implement all the positive aspects found in this research. Because in this research, there are several crucial points that can provide new insights into more effective and relevant programs for the future. The main focus is on the importance of changing students' paradigms and making the program closer to the goals and expectations of the program.

There are several hopes and suggestions for improvement needed for the implementers of religious programs, namely the need for extending the program duration to be longer, approximately 1 year. Because the implantation of religious character will be more effective with prior habituation. This habituation will not be ingrained in students within a short duration, such as a week, let alone just a few days.

If the program implementation involves mentors or guides for students, then there needs to be strict selection. Because mentors will play a crucial role in influencing the quality of graduates. Good mentors will be able to set a good example for students. Thus, the program implementers must conduct selection as tightly as possible in choosing mentors that truly meet the religious program standards.

The program implementers must create a meaningful atmosphere and interesting and interactive materials for the students. With this, students will be interested in participating in the program as well as possible. Material presented in an enjoyable manner will certainly be

more meaningful and easier to understand by students. Therefore, collaboration among stakeholders in implementing religious programs is also essential to create a program that meets students' expectations.

By understanding and delving deeper into students' perceptions as those who directly experience the program implementation, it will improve future programs to be more relevant, dynamic, and have a positive impact on students' spiritual and intellectual development. The conclusions stated by the researcher are not only applicable for internal reflection at UII but also for the development of Islamic programs in Indonesia and even worldwide.

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