

## *The Role of Sanggar Asy-Syauqi in Reinforcing the Religious Practices of Islamic Education Students*

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### **Abstract**

*This study examines the role of Sanggar Asy-Syauqi in reinforcing the religious practices of Islamic Education students at UIN Fatmawati Sukarno Bengkulu. Using a descriptive qualitative approach, the research explores how structured religious programs, spiritual mentoring, Qur'an recitation circles, and communal worship activities contribute to shaping students' worship discipline, religious understanding, and internalization of Islamic values. Data were collected through in-depth interviews, participant observation, and documentation analysis involving sanggar administrators, active student members, and faculty mentors. The findings indicate that participation in the sanggar promotes consistent worship routines, enhances comprehension of religious principles, and fosters spiritual motivation supported by a collaborative and value-driven community environment. Students report significant personal and spiritual transformation, particularly in terms of prayer consistency, Qur'anic engagement, ethical awareness, and confidence in their religious identity as future Islamic educators. The study highlights the importance of campus-based religious studios as effective platforms for holistic spiritual development and suggests the need for further comparative research across different Islamic higher education institutions.*

**Keywords:** *Sanggar Asy-Syauqi, Religious Practices, Worship Discipline, Islamic Education Students.*

### **Abstrak**

Penelitian ini mengkaji peran Sanggar *Asy-Syauqi* dalam memperkuat praktik keagamaan mahasiswa Program Studi Pendidikan Agama Islam di UIN Fatmawati Sukarno Bengkulu. Dengan menggunakan pendekatan kualitatif deskriptif, penelitian ini mengeksplorasi bagaimana program keagamaan yang terstruktur, pembinaan spiritual, *halaqah tilawah* Al-Qur'an, serta kegiatan ibadah berjamaah berkontribusi dalam membentuk kedisiplinan beribadah, pemahaman keagamaan, dan internalisasi nilai-nilai Islam pada diri mahasiswa. Data penelitian dikumpulkan melalui wawancara mendalam, observasi partisipatif, dan analisis dokumentasi yang melibatkan pengelola sanggar, mahasiswa anggota aktif, serta dosen pembina. Hasil penelitian menunjukkan bahwa partisipasi dalam kegiatan sanggar mendorong terbentuknya rutinitas ibadah yang konsisten, meningkatkan pemahaman terhadap prinsip-prinsip keagamaan, serta menumbuhkan motivasi spiritual yang didukung oleh lingkungan komunitas yang kolaboratif dan berbasis nilai. Mahasiswa melaporkan adanya transformasi pribadi dan spiritual yang signifikan, khususnya dalam hal konsistensi salat, keterlibatan dalam membaca dan memahami Al-Qur'an, kesadaran etis, serta kepercayaan diri terhadap identitas keagamaan mereka sebagai calon pendidik Islam. Penelitian ini menegaskan pentingnya keberadaan sanggar keagamaan berbasis kampus sebagai wahana efektif dalam pengembangan spiritual yang holistik, serta merekomendasikan perlunya penelitian komparatif lanjutan pada berbagai perguruan tinggi Islam lainnya.

**Kata Kunci:** *Sanggar Asy-Syauqi, praktik keagamaan, kedisiplinan ibadah, mahasiswa Pendidikan Agama Islam.*

## A. Introduction

The reinforcement of students' religious practices is an essential component in the mission of Islamic higher education. Universities that carry Islamic identity are mandated not only to develop intellectual capacity but also to nurture spiritual attitudes and religious discipline<sup>1</sup>. Within this framework, structured religious guidance becomes a critical element in shaping students' religious character. Students, especially those in Islamic Education programs, are expected to internalize Islamic values and apply them consistently in their daily lives. The presence of a dedicated religious training unit contributes significantly to meeting these developmental needs<sup>2</sup>.

UIN Fatmawati Sukarno Bengkulu, as an Islamic State University, has the responsibility to provide an academic environment that supports religious, social, and intellectual growth. The university integrates religious values into teaching and learning activities, ensuring that students gain both knowledge and character formation<sup>3</sup>. The Faculty of Tarbiyah and Tadris, which houses the Islamic Education program, plays a central role in producing prospective educators with strong religious foundations<sup>4</sup>. The institutional culture emphasizes the importance of worship, moral integrity, and spiritual reflection as part of students' developmental journey<sup>5</sup>. This emphasis forms the basis for the establishment of religious development units within the faculty.

Sanggar Asy-Syauqi is one such religious training unit under the Islamic Education Program at UIN Fatmawati Sukarno Bengkulu<sup>6</sup>. The sanggar functions as a platform for structured religious activities designed to strengthen students' worship practices and deepen their understanding of Islamic teachings<sup>7</sup>. Various programs, such as Qur'an recitation sessions,

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<sup>1</sup> Ega Nasrudin, Saepul Anwar, and Mohammad Rindu Fajar Islamy, "Penguatan Moderasi Beragama Mahasiswa Melalui Kegiatan Tutorial Keagamaan Di Perguruan Tinggi Umum," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 10, no. 2 (2024): 155–70.

<sup>2</sup> Mohammad Akmal Haris, *Pendidikan Agama Islam Untuk Mahasiswa (Berbasis Pendekatan Teori Dan Praktik)* (Penerbit Adab, n.d.).

<sup>3</sup> A Jauhar Fuad, "Pengembangan Pendidikan Agama Islam Pada Perguruan Tinggi Umum Swasta Berbasis Agama," in *Conference on Islamic Studies Fai 2019*, 2019, 194–205.

<sup>4</sup> Leppe Pirmansyah, "Peranan Mahasiswa Ppl Prodi Pendidikan Agama Islam Fakultas Tarbiyah Dan Tadris Iain Bengkulu Dalam Meningkatkan Nilai–Nilai Keagamaan Di Sma Pancasila Kota BENGKULU" (IAIN Bengkulu, 2018), <http://repository.iainbengkulu.ac.id/3164/>.

<sup>5</sup> Wildan Nur Hidayat and Noor Malihah, "Implementasi Beberapa Teori Belajar Dalam Aplikasi Sholat Fardhu (Studi: Teori Koneksionisme Edward L. Thorndike, Teori Belajar Medan Kurt Lewin, Dan Teori Kondisioning Ivan Pavlov Di Masjid Al-Ikhlas Sarirejo)," *Attaqwa: Jurnal Ilmu Pendidikan Islam* 19, no. 1 (2023): 1–10.

<sup>6</sup> DILLY YUWITA UTAMI, "Strategi Sanggar Asy-Syauqi Dalam Meningkatkan Partisipasi Mahasiswa Pai Pada Program Tahsin Al-Qur'an Dengan Metode Tutor Sebaya" (UIN Fatmawati Sukarno Bengkulu, 2025).

<sup>7</sup> Nurkholilah Nurkholilah, "Peranan Mahasiswa Magang Iii Program Studi Pendidikan Agama Islam Dalam Meningkatkan Nilai–Nilai Keagamaan Di Sekolah Menengah Pertama Negeri 16 Kota Bengkulu" (UIN Fatmawati Sukarno Bengkulu, 2023).

worship practice workshops, and thematic Islamic studies, are organized regularly<sup>8</sup>. These activities provide students with opportunities to refine their religious skills beyond classroom instruction. The existence of the sanggar aligns with the university's vision of producing graduates with strong religious commitment.

The role of Sanggar Asy-Syauqi extends beyond the transmission of religious knowledge. It serves as a place for spiritual mentoring, where students receive guidance from senior mentors and faculty members. Mentoring sessions help students address personal challenges related to worship consistency, moral dilemmas, and spiritual motivation. These interactions allow students to develop self-awareness and responsibility in maintaining their religious duties. Such structured support is essential in environments where students face academic pressure and social transitions.

Students in the Islamic Education program are expected to demonstrate exemplary religious behavior as future educators. Their professional identity is closely tied to their ability to practice, model, and teach Islamic principles. Therefore, the cultivation of strong worship practices during their university years becomes a foundational requirement. Sanggar Asy-Syauqi contributes to this process by offering activities that strengthen prayer discipline, Qur'an memorization, and ethical conduct. These activities reinforce the behavioural aspects of religious learning that are often difficult to achieve through coursework alone.

The dynamic environment of a university presents both opportunities and challenges for students' religious development. Exposure to diverse perspectives, increased independence, and academic responsibilities may influence students' consistency in worship practices. Some students may struggle to maintain regular religious routines without structured support. Sanggar Asy-Syauqi addresses this gap by creating a community that encourages accountability and shared commitment. Such communal reinforcement plays a significant role in sustaining students' engagement in religious activities<sup>9</sup>.

The sanggar also contributes to the development of students' social and spiritual leadership. Through involvement in organizing religious events, students learn to manage programs, lead discussions, and communicate religious messages effectively. These experiences cultivate leadership qualities essential for future educators in Islamic settings. Students gain practical experience in applying pedagogical skills within religious contexts. The

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<sup>8</sup> Fanji Ramadhan, Ahmad Suradi, and Rossi Delta Fitriana, "Peranan Sanggar As-Syauqi Dalam Meningkatkan Bacaan Al-Qur'an Pada Mahasiswa Pendidikan Agama Islam Universitas Fatmawati Sukarno Bengkulu," *GHAITSA: Islamic Education Journal* 5, no. 2 (2024): 120–31.

<sup>9</sup> Yedi Purwanto, Qowaid Qowaid, and Ridwan Fauzi, "Internalisasi Nilai Moderasi Melalui Pendidikan Agama Islam Di Perguruan Tinggi Umum," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 17, no. 2 (2019): 110–24.

sanggar therefore functions not only as a spiritual hub but also as a training ground for leadership development.

Another important aspect of Sanggar Asy-Syauqi is its emphasis on internalizing Islamic values in everyday behavior<sup>10</sup>. Activities such as collective prayer, voluntary worship, and ethical discussions encourage students to integrate religious principles into daily decision-making. This process strengthens their moral resilience and prepares them to navigate the complexities of modern life. The sanggar provides a supportive environment where values such as honesty, discipline, and compassion are continuously reinforced. Such internalization is crucial for building strong personal character<sup>11</sup>.

Religious training in the sanggar complements the academic curriculum of the Islamic Education program. Courses on theology, jurisprudence, and Islamic pedagogy provide theoretical foundations, while sanggar activities translate those theories into lived practice. This integration enhances students' holistic understanding of Islam as both a system of knowledge and a way of life. Students gain deeper appreciation for the alignment between academic learning and spiritual formation. The synergy between classroom and sanggar experiences strengthens the overall educational framework.

The social environment of UIN Fatmawati Sukarno Bengkulu also contributes to the effectiveness of the sanggar. The university's cultural atmosphere supports religious expression through campus mosques, student religious organizations, and Islamic events. Sanggar Asy-Syauqi operates within this supportive ecosystem, allowing it to collaborate with other units and expand its influence. These connections help students experience a broader range of religious engagement opportunities. The sanggar becomes a vital part of the campus-wide religious ecosystem<sup>12</sup>.

The consistency of programs offered by the sanggar creates continuity in students' spiritual development. Regular activities provide rhythm and structure to students' worship routines. Students who participate frequently are more likely to maintain religious discipline throughout their academic years. The sense of belonging formed through shared participation fosters emotional and spiritual stability<sup>13</sup>. This stability contributes to students' readiness to face academic challenges with grounded religious identity.

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<sup>10</sup> Ikhwan Fadillah, "Nilai-Nilai Karakter Religius Yang Terkandung Dalam Kesenian Hadrah Pada Mahasiswa Di Sanggar Asy-Syauqi PAI" (UIN Fatmawati Sukarno Bengkulu, 2023).

<sup>11</sup> Hasni Noor, "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Pada Mahasiswa Perguruan Tinggi Umum Di Banjarmasin," *Al Qalam: Jurnal Ilmiah Keagamaan Dan Kemasyarakatan* 17, no. 1 (2023): 375–86.

<sup>12</sup> Rudi Susilana, Helli Ihsan, and Angga Hadiapurwa, "Peran Implementasi Kurikulum Dalam Meningkatkan Religiusitas Mahasiswa," *Tarbawy: Indonesian Journal of Islamic Education* 7, no. 2 (2020): 195–209.

<sup>13</sup> M Nur Ghufroon, "Peran Kecerdasan Emosi Dalam Meningkatkan Toleransi Beragama," *Fikrah: Jurnal Ilmu Aqidah Dan Studi Keagamaan* 4, no. 1 (2016): 138–53.

In addition to strengthening personal religious practices, Sanggar Asy-Syauqi fosters a sense of community among Islamic Education students. Collective participation in religious activities helps build solidarity and mutual support. Students share experiences, challenges, and progress in their spiritual journey. This sense of community encourages proactive engagement in religious and academic responsibilities. The sanggar thus becomes a space where students develop a shared religious culture.

Research on the role of religious studios within Islamic universities remains limited, especially in the context of regional institutions such as UIN Fatmawati Sukarno Bengkulu. Understanding the specific contributions of Sanggar Asy-Syauqi provides valuable insights into how localized religious programs shape students' spiritual lives<sup>14</sup>. This research fills an important gap by exploring how structured religious guidance influences students' worship practices. Such exploration is essential for improving program effectiveness and designing future religious development initiatives. The study offers an opportunity to evaluate the sanggar's role in strengthening the religious identity of Islamic Education students.

Given these considerations, examining the role of Sanggar Asy-Syauqi in reinforcing the religious practices of Islamic Education students is highly relevant. The analysis provides a foundation for understanding the mechanisms through which religious programs support students' spiritual well-being. It also allows educators and administrators to evaluate how the sanggar complements academic coursework in shaping students' religious identity. The findings can inform policy development related to student religious guidance within Islamic universities. This background underscores the significance of investigating the sanggar's contribution in a comprehensive and scholarly manner

## **B. Research Method**

This study adopts a descriptive qualitative research design to examine the role of Sanggar Asy-Syauqi in reinforcing the religious practices of Islamic Education students at UIN Fatmawati Sukarno Bengkulu. A qualitative approach is deemed appropriate because the phenomenon under investigation involves students' lived experiences, patterns of religious engagement, and the contextual dynamics of a campus-based religious studio. This design enables the researcher to capture natural interactions, behaviors, and perceptions that cannot be adequately measured through quantitative instruments. By focusing on depth rather than numerical representation, the study seeks to provide a holistic understanding of how Sanggar Asy-Syauqi contributes to the development of students' religious practices.

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<sup>14</sup> Feny Yunita Sari, "Efektivitas Metode Peer Tutoring Dalam Pembelajaran Tahsin Al-Qur'an Mahasiswa Pendidikan Agama Islam Di Sanggar Asy-Syauqi Universitas Islam Negeri Fatmawati Sukarno Bengkulu" (UIN Fatmawati Sukarno Bengkulu, 2022).

Data were gathered using three primary techniques: in-depth interviews, participant observation, and documentation analysis. Interviews were conducted with sanggar administrators, active student members, and faculty mentors—selected through purposive sampling to ensure relevance and depth of information. Participant observation was carried out during regular worship training, Qur'an recitation activities, mentoring sessions, and other religious programs held by the sanggar. This allowed the researcher to observe practices, interactions, and behavioral patterns in real time. Documentation in the form of activity reports, program outlines, and administrative records was analyzed to strengthen the interpretation of interview and observational data.

The collected data were analyzed using the Miles and Huberman interactive model, which includes data reduction, data display, and conclusion drawing. Data reduction involved selecting, coding, and organizing relevant information from field notes and transcripts. Data display was carried out by arranging findings into coherent thematic structures. Conclusion drawing took place continuously throughout the analysis process, supported by triangulation of sources and methods to ensure credibility and trustworthiness. Ethical procedures such as obtaining informed consent, maintaining participant confidentiality, and ensuring voluntary involvement were consistently upheld throughout the research. This methodological framework ensures that the study's findings are grounded, valid, and reflective of actual conditions experienced by students in Sanggar Asy-Syauqi.

## C. Result And Discussion

### 1. *Implementation of Sanggar Asy-Syauqi Programs in Supporting Students' Religious Practices*

The implementation of Sanggar Asy-Syauqi programs reflects a systematic effort to guide Islamic Education students toward strengthening their religious practices. The sanggar serves as a structured environment where worship routines, spiritual activities, and religious training are organized regularly<sup>15</sup>. These programs are designed not only to teach students about religious obligations but also to ensure that the learning translates into consistent practice. Through continuous involvement, students develop awareness of proper worship procedures and the importance of maintaining religious discipline. The structured nature of the programs ensures that spiritual formation becomes a sustained process rather than an incidental activity<sup>16</sup>.

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<sup>15</sup> Yuwita Utami, "Strategi Sanggar Asy-Syauqi Dalam Meningkatkan Partisipasi Mahasiswa Pai Pada Program Tahsin Al-Qur'an Dengan Metode Tutor Sebaya."

<sup>16</sup> Fikrah Damar Huda et al., "Peran Pendidikan Agama Islam Di Lingkup Lingkungan Perkuliahan Dalam Memperkuat Moderasi Beragama Di Indonesia," *Jurnal Pendidikan Islam* 1, no. 3 (2024): 14.

One of the main activities implemented by the sanggar is the worship training program, which focuses on teaching students the correct procedures of prayer, ablution, and daily supplications. These training sessions often combine theoretical explanation with direct demonstration, allowing students to internalize correct practices through guided repetition. Many participants reported that the practical approach helped them correct mistakes they had unknowingly practiced for years. This program also reinforces the importance of *khushyū'* (concentration) in prayer, a component often neglected in routine worship. Through continuous training, students gradually improve the quality of their worship in both technical and spiritual dimensions<sup>17</sup>.

In addition to worship training, the sanggar organizes Qur'an recitation circles aimed at improving students' fluency, tajwid competence, and memorization. These circles are conducted in small groups to provide personalized correction and feedback from trained tutors. Participation in these circles encourages students to develop a stronger relationship with the Qur'an as a daily source of guidance. The consistent schedule of Qur'an recitation also instills discipline and accountability, especially for students preparing to become Islamic educators<sup>18</sup>. This program has become one of the most influential components in shaping students' spiritual routines.

Sanggar Asy-Syauqi also implements Islamic thematic study sessions, which explore topics related to theology, ethics, worship jurisprudence, and contemporary Muslim issues. These sessions provide opportunities for students to understand religious concepts more deeply and apply them to real-life situations. Students are encouraged to engage in critical reflection and discussion, strengthening both their intellectual and spiritual development. The interactive nature of the sessions allows students to clarify doubts, exchange perspectives, and connect theoretical knowledge with personal experience. This activity contributes significantly to enhancing students' religious understanding beyond classroom learning<sup>19</sup>.

Furthermore, the sanggar carries out spiritual mentoring, where senior members guide younger students in developing consistent worship habits and spiritual discipline. Mentoring sessions often address personal challenges such as maintaining prayer consistency, managing time for religious activities, and dealing with spiritual decline

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<sup>17</sup> Bestari Endayana and Rikha Tania, "Peran Mahasiswa Dalam Menanamkan Nilai-Nilai Moderasi Beragama Di Sekolah Tinggi Ilmu Tarbiyah Hasyim Asy'ari Padangsidimpuan," *NABAWI: Jurnal Penelitian Pendidikan Islam* 1, no. 1 (2023): 76–87.

<sup>18</sup> Wildan Nur Hidayat and Kuswanto Kuswanto, "Relevansi Pengembangan Kurikulum Pendidikan Islam Menurut Imam Al-Ghazali Dan Ibnu Sina," *Kartika: Jurnal Studi Keislaman* 4, no. 1 (2024): 92–101.

<sup>19</sup> Denaldi Rananda Saputra et al., "Peran Mahasiswa Muslim Dalam Mengembangkan Edukasi Agama," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 5 (2024): 32–42.

during stressful academic periods. Mentors provide emotional and motivational support, fostering a sense of companionship in the spiritual journey<sup>20</sup>. This one-on-one or small-group mentoring model strengthens students' internal motivation to improve their religious practices. Mentoring thus becomes a key driver of sustained spiritual growth.

Student participation in the sanggar's programs demonstrates varying levels of involvement, ranging from occasional attendance to active membership. Active participants tend to show significant improvements in discipline, memorization, and overall religious engagement. Students who attend regularly often assume leadership roles in program implementation, such as teaching tajwid, leading prayers, or facilitating discussions. This involvement enhances their confidence and prepares them for their future roles as Islamic educators. The multi-layered participation pattern shows that the sanggar accommodates different levels of commitment while still promoting spiritual development<sup>21</sup>.

The sanggar also implements collaborative worship activities, such as congregational prayers, evening dhikr gatherings, and Ramadan spiritual programs. Collective worship provides an environment where students can feel supported in their efforts to strengthen religious discipline. These gatherings foster a sense of unity, shared purpose, and mutual encouragement among students. The communal atmosphere helps students sustain their worship routines even when personal motivation fluctuates. Such collective experiences play an important role in reinforcing habitual religious behavior<sup>22</sup>.

To support these programs, the sanggar maintains a weekly activity schedule that provides structure and consistency for students. The regularity of these sessions encourages students to plan their academic and personal schedules around their religious commitments. The structured timetable also helps prevent irregularities in worship habits, which often decline during exam periods or extracurricular commitments<sup>23</sup>. The sanggar's consistency ensures that religious activities remain a central part of students' university experience. This structured scheduling contributes to the gradual internalization of disciplined worship routines.

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<sup>20</sup> Juliana Nasution et al., "Peran Mahasiswa Kuliah Kerja Nyata (KKN) Dalam Memperkuat Pemahaman Dan Praktik Keagamaan Di Desa Singa," *Edu Society: Jurnal Pendidikan, Ilmu Sosial Dan Pengabdian Kepada Masyarakat* 5, no. 3 (2025): 40–46.

<sup>21</sup> Ahmad Patih et al., "Upaya Membangun Sikap Moderasi Beragama Melalui Pendidikan Agama Islam Dan Pendidikan Kewarganegaraan Pada Mahasiswa Perguruan Tinggi Umum," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 001 (2023).

<sup>22</sup> Ramadhan, Suradi, and Fitriana, "Peranan Sanggar As-Syauqi Dalam Meningkatkan Bacaan Al-Qur'an Pada Mahasiswa Pendidikan Agama Islam Universitas Fatmawati Sukarno Bengkulu."

<sup>23</sup> Wildan Nur Hidayat et al., "Technological Pedagogical and Content Knowledge (TPACK) in Islamic Religious Education in the Digital Era," *Al Hikmah: Journal of Education* 4, no. 1 (2023): 93–106.

Below is a table summarizing the primary activities of Sanggar Asy-Syauqi and their intended contributions:

**Table 1.** *Core Programs of Sanggar Asy-Syauqi and Their Spiritual Contributions*

<b>Program Activity</b>	<b>Focus Area</b>	<b>Expected Spiritual Impact</b>
Worship Training	Prayer, ablution, devotion	Correcting worship practices, improving <i>khusyū'</i>
Qur'an Recitation Circles	Fluency, tajwid, memorization	Strengthening Qur'anic engagement
Thematic Islamic Studies	Theology, ethics, fiqh	Deepening understanding of Islamic values
Spiritual Mentoring	Habit formation, discipline	Developing consistent worship routines
Collective Worship	Congregational prayer, dhikr	Building spiritual community and accountability

The implementation of these programs also reflects the sanggar's strategic approach to student engagement. Activities are intentionally designed to meet different spiritual needs and learning preferences. Students who prefer practical worship sessions can participate in hands-on activities, while those drawn to academic exploration can join thematic studies. This diversity of offerings ensures that every student can find a supportive entry point into religious development. The accessibility of activities is a major factor in maintaining steady levels of engagement.

Another important aspect of program implementation is the integration of leadership roles for students. The sanggar encourages students to take on responsibilities such as leading recitation circles, preparing study materials, or coordinating events. These roles help students develop organizational, communication, and pedagogical skills necessary for their future careers. Leadership involvement also enhances personal accountability in religious practice, as students become role models for their peers<sup>24</sup>. This leadership-based approach enriches both the spiritual and professional development of participants.

The sanggar's programs also contribute to the emotional and psychological well-being of students. Religious activities serve as a grounding mechanism during periods of stress or academic pressure<sup>25</sup>. Students often report that recitation sessions, mentoring, and congregational prayers help restore calmness, clarity, and focus. The spiritual environment cultivates positive attitudes and strengthens resilience when facing daily challenges. This emotional benefit reinforces the importance of religious practice as part of holistic student development.

<sup>24</sup> Yusuf Hanafi et al., *Internalisasi Nilai-Nilai Moderasi Beragama Dalam Perkuliahan Pendidikan Agama Islam Pada Perguruan Tinggi Umum* (Delta Pijar Khatulistiwa, 2022).

<sup>25</sup> Achmad Asrori, "Penguatan Nilai-Nilai Islam Wasathiyah Melalui Pendidikan Agama Islam Di Perguruan Tinggi Keagamaan Islam Swasta," *UNISAN JURNAL* 4, no. 2 (2025): 40–51.

In summary, the implementation of Sanggar Asy-Syauqi's programs presents a comprehensive structure that supports the religious practices of Islamic Education students. Through worship training, Qur'an recitation, mentoring, and collective spiritual engagement, the sanggar provides an ecosystem that nurtures both technical worship competence and inner spiritual discipline. The diversity, consistency, and community-driven nature of these activities ensure that students receive continuous reinforcement in developing strong religious identities. Each program element plays a specific role in enhancing students' spiritual commitment, making the sanggar an essential component of their formation as future Islamic educators.

## ***2. Influence of Sanggar Participation on Students' Worship Discipline and Religious Understanding***

Participation in Sanggar Asy-Syauqi significantly shapes the worship discipline of Islamic Education students by providing a structured environment that promotes regularity and accountability in performing religious obligations. Students who engage actively in sanggar activities experience increased consistency in observing the five daily prayers on time. The collective atmosphere encourages individuals to align their worship routines with communal schedules, reducing tendencies to delay or neglect prayers. This form of discipline is reinforced through mentorship and peer influence, which act as motivational factors for maintaining regular worship practices. The rhythm of scheduled activities gradually builds stable worship habits among students.

The influence of the sanggar is also visible in students' ability to deepen their concentration and emotional connection during worship. Continuous exposure to discussions on *khusyū'*, sincerity, and the spiritual dimensions of prayer enhances their awareness of worship quality<sup>26</sup>. Mentoring sessions provide guidance on overcoming distractions and cultivating a reflective mindset during religious rituals. Students become more familiar with the spiritual etiquette surrounding prayer, including mental preparation and post-prayer reflection. These improvements indicate that the sanggar plays a formative role in refining both the external and internal aspects of worship.

Regular participation in Qur'an recitation circles contributes to students' improved understanding of *tajwid*, Qur'anic structure, and thematic meaning. The sanggar's emphasis on accurate recitation ensures that students internalize proper pronunciation and rhythm, which strengthens their relationship with the Qur'an. As students engage more frequently with the text, they develop a deeper appreciation for its guidance in daily life.

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<sup>26</sup> Murdianto Murdianto, "Analisis Strategi Dosen Dalam Membentuk Karakter Keagamaan Mahasiswa Di Institut Agama Islam Qomarul Huda Bagu," *EDUKASIA Jurnal Pendidikan Dan Pembelajaran* 5, no. 1 (2024): 495–500.

This growing familiarity allows them to connect Qur'anic messages with real-world moral and spiritual challenges<sup>27</sup>. Through these experiences, religious understanding moves beyond theoretical knowledge to lived awareness.

The thematic Islamic study sessions also have a substantial impact on students' religious comprehension. These sessions present theological, ethical, and jurisprudential topics in ways that encourage critical engagement and contextual application. Students gain clarity on issues related to worship jurisprudence, moral conduct, and prophetic traditions. Exposure to diverse scholarly perspectives enriches their intellectual framework and fosters a more nuanced understanding of Islamic principles. The consistent integration of discussion-based learning strengthens their capacity to apply religious knowledge thoughtfully.

Sanggar participation influences students' internalization of Islamic values by encouraging them to embody attitudes such as sincerity, humility, patience, and responsibility. Values are reinforced through repeated practice and interaction with peers who share similar commitments. Students observe exemplary behavior from senior members and mentors, which serves as implicit guidance in shaping ethical conduct. This modeling process strengthens the moral dimension of their religious practice. Over time, these values become integrated into their daily decision-making.

The consistent spiritual mentoring provided in the sanggar further facilitates internalization of religious values. Mentors guide mentees through personal challenges related to worship discipline, ethical struggles, and spiritual motivation. Such individualized support helps students reflect on their intentions and develop stronger self-regulation. Mentoring also provides emotional reinforcement, making students more confident in managing their religious responsibilities. This continuous guidance fosters an environment conducive to moral and spiritual growth<sup>28</sup>.

Student testimonies indicate a significant shift in worship consistency after joining the sanggar. Many report improved regularity in performing sunnah prayers, increased voluntary fasting, and greater engagement in communal religious activities. The encouragement received from peers and mentors helps sustain these practices even during demanding academic periods. Students perceive the sanggar as a source of stability that

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<sup>27</sup> Siti Khamim et al., "Optimalisasi Pendidikan Agama Islam Untuk Mendorong Internalisasi Nilai Moderasi Di Perguruan Tinggi Umum (Studi Pada Institut Administrasi Dan Kesehatan Setih Setio Muara Bungo)," *NUR EL-ISLAM: Jurnal Pendidikan Dan Sosial Keagamaan* 10, no. 2 (2023): 376–404.

<sup>28</sup> Hidayat and Kuswanto, "Relevansi Pengembangan Kurikulum Pendidikan Islam Menurut Imam Al-Ghazali Dan Ibnu Sina."

anchors their spiritual life amidst various pressures. This shift suggests that participation influences not only obligatory practices but also voluntary acts of devotion.

The sanggar's communal structure also plays a central role in strengthening worship discipline. Group activities such as collective prayer and dhikr create a sense of belonging that motivates students to maintain active participation. The shared spiritual commitment among members promotes mutual accountability, making students less likely to neglect religious duties. These communal dynamics ensure that worship becomes a collective experience rather than an isolated personal task. The resulting sense of solidarity enhances long-term adherence to religious routines<sup>29</sup>.

Participation also strengthens students' understanding of the relationship between worship and character development. Through regular study sessions and guided reflection, students begin to perceive worship not merely as ritual performance but as a tool for ethical refinement. They learn how prayer influences emotional stability, decision-making, and interpersonal behavior. This awareness helps them integrate spiritual principles into academic responsibilities and social interactions. Consequently, religious understanding becomes holistic rather than fragmented.

Sanggar activities encourage students to engage in self-evaluation of their worship habits. Reflection exercises during mentoring sessions prompt students to assess their spiritual progress and identify areas requiring improvement. This reflective process nurtures personal accountability and intentional growth<sup>30</sup>. Students become more conscious of the importance of sincerity and consistency in performing religious duties. Reflection thus becomes a mechanism that reinforces the internalization of Islamic values<sup>31</sup>.

The influence of the sanggar is further observed in how students articulate their religious identity. As they deepen their understanding of Islamic teachings and experience spiritual discipline, they develop more confidence in expressing religious commitments. This confidence manifests in their willingness to lead prayers, teach Qur'anic recitation, and participate in religious discussions<sup>32</sup>. The sanggar provides an enabling environment for these expressions to develop naturally. Such experiences contribute to strengthening their identity as future Islamic educators.

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<sup>29</sup> Nasrudin, Anwar, and Islamy, "Penguatan Moderasi Beragama Mahasiswa Melalui Kegiatan Tutorial Keagamaan Di Perguruan Tinggi Umum."

<sup>30</sup> Ikhwan Ikhwan, "Pendidikan Karakter Dalam Perspektif Al-Qur'an," *Mumtaz: Jurnal Studi Al-Qur'an Dan Keislaman* 2, no. 1 (2019): 1–26, <https://doi.org/10.36671/mumtaz.v2i1.17>.

<sup>31</sup> Khamim et al., "Optimalisasi Pendidikan Agama Islam Untuk Mendorong Internalisasi Nilai Moderasi Di Perguruan Tinggi Umum (Studi Pada Institut Administrasi Dan Kesehatan Setio Muara Bungo)."

<sup>32</sup> Titi Kadi, "Literasi Agama Dalam Memperkuat Pendidikan Multikulturalisme Di Perguruan Tinggi," *Jurnal Islam Nusantara* 4, no. 1 (2020): 81–91.

Finally, the long-term impact of participation is reflected in students' ability to maintain religious discipline outside the sanggar setting. The habits and values developed through regular involvement become embedded routines that continue in personal life. Students often report that the structure provided by the sanggar serves as a template for organizing their worship practices independently. The internalization of discipline and understanding ensures that religious commitment is not limited to formal activities. This continuity highlights the transformative influence of the sanggar in shaping sustained religious engagement.

### ***3. Students' Perceptions and Experiences in Developing Religious Practices through Sanggar Activities***

Students perceive Sanggar Asy-Syauqi as a supportive environment that helps them develop stronger religious practices. Many express that the sanggar provides a space where they feel welcomed, guided, and motivated to practice worship consistently. The presence of structured activities contributes to their perception of the sanggar as an effective platform for spiritual growth. Students also appreciate the clarity and organization of the programs, which make participation easier and more meaningful. These perceptions form the foundation for students' positive engagement with sanggar activities.

Experiences shared by students indicate that participation in sanggar activities provides them with practical skills to improve worship quality. They describe learning correct prayer movements, tajwid precision, and appropriate adab during spiritual practices. These experiences help them correct long-standing mistakes and deepen their understanding of the technical aspects of worship. Students often mention that hands-on guidance from mentors accelerates their learning. Practical exposure becomes a key component in enhancing their confidence during worship.

Students also report increased spiritual motivation as a result of joining the sanggar. Regular exposure to Qur'an recitation, mentoring sessions, and collective worship fosters a heightened sense of spiritual responsibility<sup>33</sup>. Their motivation is strengthened by seeing peers who demonstrate commitment and sincerity in practicing Islamic values. This peer influence becomes a strong driver for improving their own spiritual habits. Many students consider the sanggar a source of emotional encouragement during times of spiritual decline.

Experiences involving spiritual mentoring reveal a significant impact on students' emotional and moral development. Mentors guide students through personal challenges related to worship consistency, self-discipline, and moral concerns. These mentoring

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<sup>33</sup> Ghufron, "Peran Kecerdasan Emosi Dalam Meningkatkan Toleransi Beragama."

relationships provide students with a sense of accountability while offering a safe space for discussion. Students feel supported in navigating difficulties that affect their worship routines, such as academic stress or personal distractions. Mentoring becomes an essential component of their spiritual journey<sup>34</sup>.

Students' perceptions also highlight the importance of community in sustaining their religious practices. They describe the sanggar as a community where mutual support and shared commitment reinforce spiritual behaviors. Collective participation in prayer and Qur'an study helps them maintain consistency even when personal motivation fluctuates. The sense of belonging reduces feelings of isolation often experienced in individual worship efforts. This community dimension strengthens students' engagement with spiritual activities.

Students also experience a transformation in their understanding of religious values through their involvement in the sanggar. They gain insight into concepts such as sincerity, humility, and perseverance based on discussions and lived examples within the group. These values become more tangible as students observe how peers and mentors embody them. Exposure to real-life demonstrations of Islamic character enhances the internalization of these values. Students begin to translate religious knowledge into daily behavior with greater awareness.

Another important experience reported by students is the strengthening of their time management skills in balancing academic and worship commitments. Sanggar activities, which operate on a structured schedule, encourage students to plan their routines effectively. Students describe learning to prioritize worship without compromising academic responsibilities<sup>35</sup>. This discipline helps them maintain both academic performance and spiritual stability. Time management becomes an unexpected yet valuable outcome of their involvement.

Perceptions of spiritual satisfaction also emerge strongly in students' accounts. Many express feeling more at peace, focused, and emotionally balanced after participating in sanggar activities. Regular engagement in dhikr, recitation, and prayer gatherings contributes to their sense of inner calm. This emotional stability helps them handle academic pressure and personal challenges with greater resilience. The spiritual satisfaction reinforces their commitment to continuing participation.

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<sup>34</sup> Sulton Auli, Ahmad Asrof Fitri, and Meity Suryandari, "Analisis Peranan Perguruan Tinggi Dalam Mengembangkan Potensi Dakwah Mahasiswa," *Journal of Islamic Studies* 2, no. 4 (2025): 394–402.

<sup>35</sup> Huda et al., "Peran Pendidikan Agama Islam Di Lingkup Lingkungan Perkuliahan Dalam Memperkuat Moderasi Beragama Di Indonesia."

Despite these positive experiences, students also identify several challenges in maintaining consistent participation. Some find it difficult to balance academic workloads with regular attendance at sanggar programs. Others struggle with fluctuations in personal motivation, especially during exam seasons or busy periods. A number of students express self-doubt when comparing their progress with more advanced peers. These challenges create moments of tension that must be managed through conscious effort and support from mentors<sup>36</sup>.

Students also identify environmental factors that influence their engagement in religious activities. Supportive peers, encouraging mentors, and a conducive campus atmosphere act as strong positive factors. Facilities such as prayer spaces, study rooms, and access to religious materials contribute to their engagement. Conversely, external distractions such as social activities, digital media, and time constraints sometimes hinder their consistency. Students learn to navigate these environmental influences as part of their spiritual development.

Another important perception is students' increased awareness of their identity as future Islamic educators. Participation in sanggar activities helps them see the importance of modeling good religious practices for others<sup>37</sup>. This awareness motivates them to strengthen their personal worship habits and religious understanding. Students report feeling a greater sense of responsibility to embody Islamic values in teaching contexts. Their growing professional identity becomes intertwined with their spiritual development<sup>38</sup>.

Overall, students' experiences reveal that participation in Sanggar Asy-Syauqi provides a transformative environment for developing religious practices. Their perceptions highlight the sanggar as a space that cultivates discipline, motivation, community engagement, and spiritual insight. These experiences demonstrate how structured religious activities shape both personal growth and professional readiness. Students consistently describe meaningful changes in their worship routines, religious understanding, and internalization of Islamic values as a result of sustained participation. The sanggar becomes not merely a program but a formative spiritual ecosystem.

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<sup>36</sup> Saputra et al., "Peran Mahasiswa Muslim Dalam Mengembangkan Edukasi Agama."

<sup>37</sup> Haris, *Pendidikan Agama Islam Untuk Mahasiswa (Berbasis Pendekatan Teori Dan Praktik)*.

<sup>38</sup> Murdianto, "Analisis Strategi Dosen Dalam Membentuk Karakter Keagamaan Mahasiswa Di Institut Agama Islam Qomarul Huda Bagu."

#### D. Conclusion

The findings of this study demonstrate that Sanggar Asy-Syauqi plays a significant role in reinforcing the religious practices of Islamic Education students by providing structured spiritual activities, consistent mentoring, and a supportive community environment that enhances worship discipline, deepens religious understanding, and strengthens the internalization of Islamic values. Students' experiences indicate meaningful improvements in prayer consistency, Qur'anic engagement, ethical awareness, and spiritual motivation, supported by the sanggar's comprehensive programs that integrate practical worship training, thematic studies, and communal worship. These outcomes highlight the importance of campus-based religious studios as effective platforms for nurturing students' spiritual development and preparing them for their roles as future Islamic educators. The researcher acknowledges the invaluable contributions of the sanggar mentors, faculty members of the Faculty of Tarbiyah and Tadris, and the active participation of students whose dedication made this study possible. Future research may expand the scope by comparing the effectiveness of similar religious studios across different Islamic universities to strengthen institutional strategies for student spiritual formation.

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