



Andragogy and Edutainment Approach: A Cross-Generational Solution for Improved Worship Practices

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Abstract

This research is a Participatory Action Research (PAR) that aims to improve the understanding and practice of ibadah in the Kampung Batu Dalam, Solok district community. Research is carried out through several cycles of planning, action, observation, and reflection. In Cycle 1, diagnosis of problems is carried out through initial observation, identification of problems, analysis of root problems, and consultation with stakeholders. The lecture and learning methods were chosen as the initial action. Cycle 2 focuses on religious learning activities such as worship, sanctification, and sacrament and is taught to the community and children. The methods used include routine learning, competition, and active involvement of the community and children. Evaluations at Cycle 3 show success in raising children's spirits, but the main challenge is the difficulty of reaching older people who are still tied to the old tradition. The main findings of this study were the importance of combining an andragogic approach for the elderly and innovative game-based learning methods for children. Combining these two approaches is a creative and replicable solution to address similar problems in other societies with different characteristics.

Keywords: Participatory Action Research, Kampung Batu Dalam, Andragogy

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Introduction

Worship (*ibadah*) is the pinnacle of the relationship between humans and their Creator in various religions and spiritual practices. This concept not only encompasses formal rituals but also includes any actions carried out with the intention of drawing closer to the Almighty. According to functionalist theory, *ibadah* plays a crucial role in maintaining social cohesion and moral values within a society¹. Worship (*ibadah*) strengthens religious identity and offers a broader perspective on life's purpose and the meaning of human existence. Particularly from the Islamic perspective, *ibadah* is a fundamental obligation that fortifies the relationship between a servant and Allah. Every form of *ibadah*, from *salah* to fasting, is regarded as an expression of reverence and devotion to the Creator, serving as a path toward spiritual perfection and eternal happiness. Therefore, in Islam, *ibadah* is not merely a routine action but the core of a life filled with meaning and purpose.

Ibadah salah in Islam represents the most significant vertical communication between a servant and Allah. Every movement, recitation, and prayer within *salah* carries profound meaning. In several literatures, it is stated that *salah* serves as a direct channel for humans to speak with their Lord². Each *ruku'*, *sujud*, and *tahiyat* is an expression of obedience, humility, and the human need for guidance and mercy from Allah³. In this context, a deep understanding of the meanings behind the recitations in *salah* becomes crucial. A Muslim does not merely recite the words but must fully comprehend their significance. This allows for a deeper spiritual connection in their *ibadah*. With the right understanding, every word in *salah* becomes a meaningful prayer, intended to draw them closer to Allah. Therefore, from the Islamic perspective, *ibadah salah* is not just a series of mechanical movements but a direct and meaningful relationship between the servant and their Lord, grounded in a profound understanding of the messages and meanings contained in each prayer and praise.

Nagari Kampuang Dalam Air Tawar is located in Danau Kembar Subdistrict, Solok Regency, West Sumatra, surrounded by stunning natural scenery. This village lies at the foot of Mount Talang, with the captivating Danau Kembar (Twin Lakes) in the distance. Expansive green rice fields and clear streams enhance the natural charm of Nagari Kampuang Dalam Air Tawar. The peaceful and pristine rural atmosphere is a hallmark of this village. The friendly and welcoming community greets visitors warmly. The road access to Nagari Kampuang Dalam Air Tawar is quite easy, accessible by private vehicle or public transport from the city of Solok.

It is approximately 807 kilometers from the city of Medan, with a travel time of around 19 hours and 58 minutes. The village boasts great potential for nature tourism, with Danau Kembar offering various water activities such as fishing, swimming, and boating. Additionally, Nagari Kampuang Dalam Air Tawar is well known for its agricultural products, including rice, vegetables, and fruits.

¹ Martin Mahner and Mario Bunge, "Function and Functionalism: A Synthetic Perspective," *Philosophy of Science* 68, no. 1 (2001): 75–94, <https://doi.org/10.1086/392867>.

² Wahidah Suryani, "Komunikasi Transendental Manusia-Tuhan," *Farabi* 12, no. 1 (2015): 150–63.

³ ZIKRI FACHRUL NURHADI, "KOMUNIKASI DALAM PENDEKATAN ISLAM (Telaah Teoretis Tentang Kajian Komunikasi Dengan Allah Melalui Shalat Dan Membaca Al-Qur'an)," *Communication* 6, no. 1 (2015), <https://doi.org/10.36080/comm.v6i1.7>.



Picture 1. Danau Kembar, Kabupaten Solok

The community of Nagari Kampuang Dalam Air Tawar, Danau Kembar Subdistrict, Solok Regency, is rich in tradition and religious values. However, the understanding of *ibadah salah* among the community members may require further attention. As part of the Community Service Program from Sekolah Tinggi Agama Islam As-Sunnah, we aim to enhance the community's understanding of *ibadah salah*. Through this program, we will organize various educational activities such as lectures and discussions that focus on deepening the meaning and practice of *ibadah salah* in accordance with authentic Islamic teachings. In addition, we will conduct Q&A sessions and individual mentoring to provide a more personal and in-depth understanding to each community member. Thus, we hope this program will not only increase their understanding of *ibadah salah* but also strengthen their relationship with their faith and improve the overall quality of their worship. Research on religious outreach to communities has been extensively conducted by academics and practitioners across various fields. Among them is “Action-Based Community Development by STAI As-Sunnah,”⁴ which discusses community service activities carried out by lecturers and students to raise awareness of worship practices. Additionally, “Building a Qurani Society: A Collaborative Community-Based Research”⁵ implemented a similar program, encouraging communities to collaborate in building a Qurani society through positive activities, including worship practices. Most community service programs conducted by lecturers and students, especially from Islamic universities, aim to improve the community’s understanding of religious practices⁶ This is also the case for the program implemented in Nagari Kampuang Dalam Air Tawar.

Action research in the Solok area of West Sumatra is a systematic effort to apply knowledge to solve problems faced by the community, while also serving as a medium for the diffusion of Islamic

⁴ Slamet Riyadi et al., “Action Based Community Development by STAI As-Sunnah,” *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 3, no. 2 (2023): 15–27, https://doi.org/10.51590/jpm_assunnah.v3i2.503.

⁵ Slamet Riyadi et al., “Building a Qurani Society: A Collaborative Community Base Research,” *Al-ArkhabiiL: Jurnal Pengabdian Masyarakat* 2, no. 3 (2022): 39–49, https://doi.org/10.51590/jpm_assunnah.v2i3.272.

⁶ Slamet Riyadi, Arifdo Putra, and Salsa Ikhlasiyah, “Program Evaluation on Qafilah Dakwah Zulhijah: A Review of Evaluation Studies Using CIPP Model Approach,” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 7, no. 2 (2022): 193–207.

knowledge from academics to the community, particularly regarding *fiqh ibadah*. Action research is a form of reflective research conducted by practitioners to enhance the rationality of their actions in carrying out tasks, deepen their understanding of those actions, and improve the conditions in which these educational practices are implemented.⁷

In this context, action research is conducted with the aim of helping the community understand and properly practice *fiqh ibadah* in accordance with the guidance of the Qur'an and Hadith. As explained in the Qur'an, Surah At-Taubah, verse 122, which means: "It is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious." (QS. At-Taubah: 122).

In carrying out this action research and the diffusion of Islamic knowledge, STAI As-Sunnah emphasizes the approach of *Islam washatiyyah*, or religious moderation. As Allah SWT says in Surah Al-Baqarah, verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

"And thus We have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you." (QS. Al-Baqarah: 143)

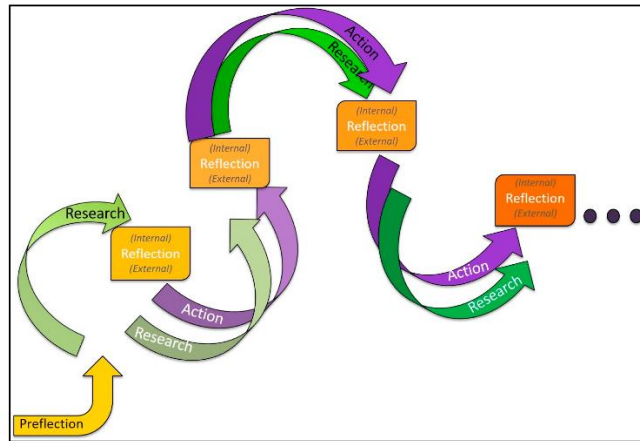
This verse emphasizes the importance for Muslims to be a moderate, just, and balanced community in all matters, including in *da'wah* and spreading the message of Islam to society. The *washtiyyah* approach is reflected in the methods and approaches used, characterized by wisdom, persuasion, and avoidance of force or violence.

In line with the previous verse, the dissemination of knowledge must be carried out in a moderate and balanced manner, in accordance with the principle of *washtiyyah* in Islam. In this way, the diffusion of Islamic knowledge can be well-received by the community and benefit their spiritual and social lives.

The research methodology used in this project is the Action Research model, specifically PAR or Participatory Action Research. This project is part of a community service initiative conducted by a group of students from STAI As-Sunnah in Solok, West Sumatra. The main focus of this research is to enhance the community's understanding of proper worship practices, particularly regarding *salah* and its recitations. In the process of data collection, observation, interviews, and documentation methods are used simultaneously. Observations are conducted to understand the current worship practices in the community, while interviews are used to gather direct insights and understandings from the participants. Documentation is also crucial for recording the progress and implementation process of the project. To ensure data validity, triangulation⁸ is carried out by comparing and aligning data from various sources and methods.

⁷ Herbert Altrichter et al., "The Concept of Action Research," *The Learning Organization* 9, no. 3 (2002): 125–31, <https://doi.org/10.1108/09696470210428840>.

⁸ Moh. Zamili, "MENGHINDAR DARI BIAS: Praktik Triangulasi Dan Kesahihan Riset Kualitatif," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 9, no. 2 (2015): 283–304, <https://doi.org/10.35316/lisanalhal.v9i2.97>.



Picture 2. Participatory Action Research

Participatory Action Research (PAR) is a research approach in which researchers work collaboratively with the community or group being studied⁹. This approach emphasizes the active participation of community members throughout the research process, from planning to implementation and evaluation.¹⁰ The primary goal of PAR is to create sustainable change within society by improving understanding, empowerment, and social conditions.¹¹ By involving all stakeholders in addressing an issue, PAR enables more holistic and relevant solutions. Furthermore, through its participatory process, PAR strengthens relationships between researchers and the community, builds trust, and enhances collective capacity to overcome challenges.¹² Thus, PAR is not just a research method but also a powerful tool for community empowerment and positive social change.

Results and Discussion

This research involves the active participation of the community in addressing issues and enhancing their understanding of *fiqh ibadab*. The PAR process is carried out through several cycles, consisting of planning, action, observation, and reflection stages. Each cycle is designed to address shortcomings from the previous cycle until the desired objectives are achieved.

Cycle 1 begins with problem diagnosis through initial observations, which revealed a lack of community concern for children's worship practices, particularly the five daily prayers in the mosque. Additionally, there was a shortage of teachers for *Qur'an* recitation or *tahsin* instruction for children. After identifying the problems, it was found that the mosque was inactive during the day because the local residents were farming, many did not understand *fiqh ibadab*, the community was unaware of the correct recitations in *salah*, and most of the children lacked knowledge of *tajwid*. Based on these observations and problem identification, the researchers set the scope of activities to include providing religious education on worship practices to the community, from children to

⁹ S. Kindon, R. Pain, and M. Kesby, "Participatory Action Research," *International Encyclopedia of Human Geography: Volume 1-12* 1–12 (2009): V8-90-V8-95, <https://doi.org/10.1016/B978-008044910-4.00490-9>.

¹⁰ Nico Bortoletto, "Ricerca-Azione Partecipativa Nello Sviluppo Locale: Una Opportunità per Il Servizio Sociale," *European Journal of Social Work* 20, no. 4 (2017): 484–96, <https://doi.org/10.1080/13691457.2016.1188770>.

¹¹ Bortoletto.

¹² Vishalache Balakrishnan and Lise Claiborne, "Participatory Action Research in Culturally Complex Societies: Opportunities and Challenges," *Educational Action Research* 25, no. 2 (2017): 185–202, <https://doi.org/10.1080/09650792.2016.1206480>.

adults, with a focus on proper *fiqh ibadah*. The activities conducted included dawn *tausiyah* and post-*tarawih* lectures, or directly practicing proper worship.

After defining the scope, the researchers analyzed the root causes of the identified problems, noting that the community was too focused on the worship traditions taught by their ancestors, rather than learning directly from *ustadz* or *alim ulama* who are well-versed in *fiqh*. The prioritized issue identified was the lack of knowledge within the community about the importance of religious education, which had an impact on children's interest in pursuing religious studies. Based on this analysis, the researchers developed research questions to be answered through the action research process, such as how the community can foster children's interest in worship, the factors influencing children's interest in worship, and the effect of the environment on children's reluctance to engage in worship.

Next, the researchers consulted with community stakeholders, including village heads (*lorong*), community leaders (*ninik mamak*), and religious figures. The goal was to implement activities addressing the issues within the Kampung Batu Dalam community, such as evening and dawn *kultum* for the general public, dawn and afternoon sessions for children, as well as personal and group consultations. The researchers also reviewed feedback that could support the KKN-T activities in Kampung Batu Dalam.

In selecting actions, the researchers used lectures as a tool to educate the community about *fiqh ibadah*. For the learning methods, the researchers chose materials that were relevant to children, aligning with their daily practices of performing *salah*. The researchers also utilized the method of *murojaah* (repetition) to assess the children's progress in learning religious knowledge.

Cycle 2, The religious education activities in Solok Regency, Danau Kembar District, Nagari Kampung Batu Dalam Air Tawar, include teaching *fiqh ibadah* to the community and children, specifically focusing on learning purification methods and studying *Qur'an* sciences such as *tahsin* and *tajwid*. The goal of these activities is to revitalize the religious atmosphere in the surrounding village. *Tahsin* or *tajwid* lessons are conducted daily at 4:00 PM, while lessons on purification, such as *wudhu* and *salah*, are held on specific days only. This activity is attended by 20 children.



Picture 3. Practice of Wudhu (Ablution)

In addition, a competition for *tahsin*, *tahfidz*, and *adzhan* was held at Surau Al Ikhlas on March 28-29, 2024, taking place in the evening. The purpose of the competition was to ignite the enthusiasm of the children in the surau to be more diligent in their studies. This event was attended by children from all backgrounds residing in Kampung Batu Dalam Air Tawar.



Picture 4. Practice of *Shalat* (Prayer)

In this cycle, the religious education activities focused on educating the community and children about *fiqh ibadah*, purification methods, *tahsin*, and *tajwid*. The methods used included daily routine lessons for *tahsin* and *tajwid*, as well as lessons on specific days for purification and worship practices. Additionally, competitions for *tahsin*, *tahfidz*, and *adzhan* were held as efforts to motivate the children in the surau to be more diligent in their studies.

These activities involved active participation from the community and local children, aiming to revitalize the religious atmosphere in the village. The activities took place at Surau Al Ikhlas and were attended by around 20 children. The competitions were intended to inspire enthusiasm for learning among the children of the surau and included participants from all backgrounds residing in Kampung Batu Dalam Air Tawar.

Cycle 3, Based on the implementation of activities in Cycle 1 and Cycle 2, the majority of the activities proceeded well and received significant attention from the community. All objectives that were planned in the pre-cycle, Cycle 1, and Cycle 2 were achieved in accordance with the established targets.

In Cycle 1, the diagnosis and identification of problems were effectively carried out. Consultations with community stakeholders, such as the head of the *lorong*, *ninik mamak*, and religious leaders, went smoothly. The lecture method and the chosen teaching strategies were implemented effectively, involving active participation from the community and children.

Meanwhile, in Cycle 2, the religious education activities covering *fiqh ibadah*, purification methods, *tahsin*, and *tajwid* were executed as planned. The daily routine lessons for *tahsin* and *tajwid*, as well as lessons on specific days for purification and worship practices, were successfully conducted. The competitions for *tahsin*, *tahfidz*, and *adzhan* at Surau Al Ikhlas also garnered enthusiasm from the children in the surau and proceeded smoothly.



Picture 5. Distributing the Qur'an to the Community

The achievement of targets in Cycle 1 and Cycle 2 indicates that the efforts to enhance the community's and children's understanding of *fiqh ibadah*, as well as to revive the religious atmosphere in the village, have been successfully accomplished. The active participation of the community and children, along with support from stakeholders, has been a contributing factor to the success of these activities. However, further evaluation is needed to identify aspects that still require improvement or enhancement in the next cycle. For instance, expanding the scope of activities to other areas, improving the quality of learning materials, or developing more innovative and engaging teaching methods for children. Thus, in Cycle 3, the researchers can formulate a more comprehensive follow-up plan based on the evaluation of the achievements in Cycle 1 and Cycle 2. The goal is to sustain and enhance the successes achieved, as well as to address aspects that still need improvement in efforts to increase understanding and practice of *fiqh ibadah* in the community.

One significant evaluation from this research is the difficulty in discussing proper and correct *fiqh ibadah* with the community, particularly the older generation. This is due to their longstanding habits of practicing worship as taught by previous generations, even if it does not align with *shari'ah*. However, a small fraction of them has been brave enough to directly inquire about the laws of the prayers they have been performing. This challenge needs to be addressed with a more persuasive approach and adjustments to the methods to ensure acceptance by the community.

On the other hand, reflections on the activities conducted show positive changes in the characteristics of the children. In the competition held at Surau Al Ikhlas on Thursday and Friday, March 28-29, 2024, from 14:00 until completion, there was a noticeable increase in the children's enthusiasm and their sharpness in understanding religious *shari'ah*. This activity was the realization of strategic planning, specific steps, resource allocation, and commitments previously established. Through this evaluation and reflection, researchers can identify aspects that need improvement and development in the next cycle. For instance, finding a more effective approach to reach the older generation, as well as developing more innovative and engaging teaching methods for children. One example of a more effective approach to reaching the older generation is to use adult learning methods (andragogy) developed by Malcolm Knowles.¹³ Several andragogy principles that can be applied include: (1) Involving adults' life experiences in the learning process. For instance,

¹³ Malcolm S Knowles, "THE MODERN PRACTICE OF ADULT EDUCATION , From Pedagogy to Andragogy What Is Andragogy ?," *Business*, 1980, 400, <http://www.amazon.co.uk/dp/0695814729>.

linking *fiqh ibadah* materials to the worship experiences they have practiced. (2) Respecting the need for independence and self-decision-making. Persuasive approaches and discussions can be used to open perspectives without being forceful. (3) Emphasizing direct application in daily life. The *fiqh ibadah* materials taught must be relevant and immediately applicable in their worship practices. (4) Using diverse learning resources, such as group discussions, case studies, or learning from peers who have a good understanding of *fiqh ibadah*.

Meanwhile, to develop innovative and engaging teaching methods for children, active learning and play-based approaches can be utilized.¹⁴ Some examples of methods that can be applied include: (1) Interactive games, such as guessing games, quizzes, or role-playing related to *fiqh ibadah* materials. (2) Storytelling with engaging illustrations and animations to explain concepts of *fiqh ibadah*. (3) Utilizing digital media and technology, such as videos, applications, or interactive educational games that are appealing to children. (4) Direct practical activities, such as practicing wudhu, performing prayers, or reading the *Al-Qur'an* in a fun way that actively involves the participation of children. By implementing approaches and methods that align with the characteristics and needs of each target group, it is hoped that efforts to enhance understanding and practice of *fiqh ibadah* in the community can be more effective and sustainable.

Conclusion

This Participatory Action Research (PAR) study yields a key finding: the importance of combining andragogical approaches to reach the older generation and innovative, play-based learning methods for children in efforts to enhance understanding and practice of *fiqh ibadah* in the community. The andragogical approach, which involves adult life experiences, respects independence, emphasizes direct application in daily life, and employs diverse learning resources, has proven effective in reaching the older generation, who tend to be resistant to new understandings. Meanwhile, active learning methods such as interactive games, storytelling with illustrations/animations, the use of digital media, and enjoyable hands-on activities have significantly increased children's interest and enthusiasm for studying religious knowledge. The combination of these two approaches presents an innovative solution that can be replicated to address similar issues in other communities with diverse characteristics.

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¹⁴ Kathy Hirsh-Pasek et al., "Putting Education in 'Educational' Apps: Lessons From the Science of Learning," *Psychological Science in the Public Interest, Supplement* 16, no. 1 (2015): 3–34, <https://doi.org/10.1177/1529100615569721>.

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