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THE PROCESS OF INTERNALIZING THE VALUES OF TAZKIYATUN NUFUS THROUGH THE *BIDAYATUL HIDAYAH BOOK*: A Case Study at the Raudatul Ulum Islamic Boarding School Jember

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Abstract: *This study aims to analyze the process of internalization, implementation, and habituation of the values of Tazkiyatun Nufus (purification of the soul) in the book Bidayatul Hidayah by Imam al-Ghazali at the Raudlatul Ulum Islamic Boarding School, Sumber Wringin Sukowono Jember. This study uses a qualitative approach with a case study design to deeply understand the practice of spiritual education and character formation of students in the context of Islamic boarding schools. Data were collected through in-depth interviews with kyai and ustaz, participatory observation of students' activities, and documentation of learning activities and Islamic boarding school culture. Data were analyzed thematically through the process of reduction, categorization, and drawing conclusions. The results of the study indicate that the internalization of the values of Tazkiyatun Nufus is carried out through learning classical books, spiritual guidance, and the exemplary behavior of kyai and ustaz. Its implementation is reflected in the daily practices of students such as congregational prayer, dhikr, muhasabah, and training in patience and self-control. The habituation process is formed through the pesantren culture, which emphasizes steadfastness in worship, simplicity of life, discipline, and collective responsibility. Theoretically, this research contributes to the development of an Islamic character education model based on Tazkiyatun Nufus (the practice of self-discipline) within the pesantren tradition. Pedagogically, these findings demonstrate that integrating classical textual teaching, spiritual practices, and religious habituation can be an effective strategy for strengthening character education in pesantren and other Islamic educational institutions.*

Keywords: *Tazkiyatun Nufus; Internalization of Values; Islamic Boarding School; Qualitative Study.*

INTRODUCTION

Advances in digital technology over the past few decades have brought about significant changes in various aspects of human life. Technology has facilitated communication, expanded access to information, and increased efficiency in various areas of life (Sinulingga, 2024). However, these developments also pose serious challenges to the moral development of the younger generation. Ease of access to information and the dominance of social media are often accompanied by the spread of values that do not always align with local religious and cultural norms. Phenomena such as hedonism, materialistic mindsets, and permissive behavior are increasingly found in the lives of adolescents and are reinforced by lifestyle representations in digital media (Pasaribu, 2024).

Various cases of juvenile delinquency, bullying, drug abuse, and other deviant behavior demonstrate that the moral crisis is becoming an increasingly complex issue. Even in academic and professional settings, this phenomenon persists. One example that has garnered public attention is the alleged bullying of an anesthesia resident at the Faculty of Medicine, Diponegoro University, which was linked to mental health issues within the professional educational environment (Zahra, 2025). This phenomenon demonstrates that moral issues are not only related to social aspects but also touch on the spiritual dimension of human beings, such as arrogance, the desire for praise, and ego dominance.

From an Islamic perspective, these moral problems are often associated with mental illnesses such as riya' (showing off), hasad (envy), and ujub (infatuation). These spiritual illnesses are seen as factors that can damage a person's moral integrity and weaken the quality of their deeds. The Quran reminds that good deeds can be wasted if accompanied by an attitude of showing off or hurting others (Ridla, 2023). In the context of modern society heavily influenced by social media, the tendency to over-display one's self-image further increases the potential for developing these mental illnesses (Farid, 2025). In facing these conditions, Islamic moral education plays a crucial role in fostering spiritual awareness and character formation. One important concept in the Islamic educational tradition is *Tazkiyatun Nufus*, the process of purifying the soul from despicable traits and strengthening spiritual values. This concept has long been developed by classical scholars, one of whom is Imam Al-Ghazali. According to Al-Ghazali, moral formation is not simply achieved through the cognitive transfer of religious knowledge, but requires spiritual training, behavioral habits, and ongoing moral supervision. This thinking is reflected in one of his important works, *Bidayatul Hidayah*, which discusses not only technical worship procedures but also etiquette, spiritual awareness, and self-control in daily life. This book has long been a reference in Islamic boarding school education in Indonesia as a means of developing the religious character of students (Siregar, 2024).

Several previous studies have shown that Islamic boarding schools (pesantren) play a crucial role in the formation of moral character through the study of classical holy book, the practice of worship, and the exemplary behavior of religious leaders (kyai) and

teachers (Alamin, 2025). Other studies have also shown that a pesantren environment rich in spiritual practices can strengthen the formation of students' religious identities. However, most of this research still emphasizes the normative role of pesantren as moral educational institutions, while studies specifically analyzing how the internalization of spiritual values occurs in students' daily practices are relatively limited.

Furthermore, the effectiveness of moral education in Islamic boarding schools cannot be simply understood as an automatic process. Students studying in Islamic boarding schools come from diverse social, cultural, and religious backgrounds, so the process of accepting and applying spiritual values can exhibit varying dynamics. External challenges such as globalization, popular culture, and the influence of social media also have the potential to impact the continued practice of these values in the students' lives. Thus, a more in-depth empirical study is needed to understand how the mechanism of internalization of *Tazkiyatun Nufus* values occurs in the context of Islamic boarding school education. Such research is important not only to confirm normative claims regarding the role of Islamic boarding schools in character formation, but also to identify the processes, dynamics, and potential limitations that arise in the practice of such moral education.

The Raudlatul Ulum Islamic Boarding School in Sumber Wringin, Sukowono, Jember, is one of the Islamic boarding schools that makes the study of the *Bidayatul Hidayah* a vital part of its students' spiritual development. In practice, learning this holy book is not only delivered through formal instruction but also integrated with worship practices, the cultivation of religious behavior, and social interactions in daily life within the boarding school environment (Observation, 2025). However, the process by which these values are understood, internalized, and realized in the students' lives still requires more systematic study.

Base on the background, this study aims to analyze internalization process, implementation, and cultivation of *the Tazkiyatun Nufus* values originated from the *Bidayatul Hidayah holy book* in the lives of students at the Raudlatul Ulum Islamic Boarding School. Using a qualitative approach through a case study design, this study seeks to understand in-depth the mechanisms of moral education that take place at the Islamic boarding school. This research is expected to contribute to the development of Islamic education studies, particularly in understanding the practice of spirituality-based character education in the Islamic boarding school tradition. Furthermore, the findings are also expected to provide pedagogical implications for the development of moral education models in Islamic educational institutions more broadly, particularly in addressing the moral challenges of the modern era.

RESEARCH METHOD

This research uses a qualitative approach with a case study design to deeply understand the process of internalizing the values *of Tazkiyatun Nufus* in the learning of the *Bidayatul Hidayah holy book* at the Raudlatul Ulum Islamic Boarding School, Sumber

Wringin, Sukowono, Jember. This approach was chosen because it allows researchers to examine the phenomenon of moral education in the social and cultural context of the Islamic boarding school holistically (Ramdhan, 2021). The research subjects were selected by purposive sampling , namely individuals who have direct involvement in the learning process and spiritual guidance at the Islamic boarding school. The research participants consisted of 10 people including the Islamic boarding school caretaker, ustaz who supervised the book, Islamic boarding school administrators, and senior students who actively participated in learning activities. Field research was conducted for approximately three months to gain a deep understanding of the practice of moral education in the Islamic boarding school environment.

Data collection was conducted through participatory observation, in-depth interviews, and documentation studies (Ardyan, 2023). Observations were conducted by following the students' daily activities such as studying the holy book, congregational worship, and social activities at the Islamic boarding school. Semi-structured interviews were conducted with caregivers, ustaz, and students to explore their experiences, understanding, and practices of internalizing *the Tazkiyatun Nufus values* . Documentation was used to supplement the data through Islamic boarding school activity records, learning schedules, institutional archives, and activity photos. Data analysis was conducted thematically using an interactive analysis model that includes data reduction, data organization, and drawing conclusions. The analysis process was carried out by identifying meaningful units from the raw data, grouping similar categories, and then developing themes that explain the patterns of internalization of spiritual values in the lives of students.

To ensure the research's accuracy, source and method triangulation was conducted , comparing information from various participants and integrating the results of observations, interviews, and documentation. Furthermore, this study employed researcher reflexivity, member checking, and an audit trail to enhance data credibility and confirmability. Reflexivity was achieved by recording the researcher's positions and assumptions throughout the research process, while member checking was conducted by asking participants to re-verify the interview summary. With these procedures, the research findings are expected to have a stronger level of trustworthiness and methodological transparency.

RESULTS AND DISCUSSION

Instilling the Values of Tazkiyatun Nufus in the Bidayatul Hidayah Book at the Raudlatul Ulum Islamic Boarding School

The research result shows that the understanding of *tazkiyatun nufus* values in the learning of the *Bidayatul Hidayah holy book* at the Raudlatul Ulum Islamic Boarding School focuses not only on the transfer of religious knowledge, but also on the development of the students' spiritual and moral awareness. The Islamic boarding school places the purification of the soul as the main foundation in the educational process. From an

Islamic perspective, beneficial knowledge can only develop from a heart that is clean from spiritual ailments. This principle is in line with the hadith of the Prophet Muhammad SAW which states that within humans there is a lump of flesh, namely the heart; if the heart is good, then all of one's behavior will be good.

Bidayatul Hidayah holy book by Imam al-Ghazali is an important reference in the coaching process because it not only teaches the procedures for worship, but also emphasizes etiquette, self-introspection, and controlling the heart from spiritual illnesses such as riya', hasad, ujub, and takabbur (Marhani, 2021). In educational practice at this Islamic boarding school, the holy book functions as an ethical guideline that guides students to translate religious teachings into daily behavior. The ustaz emphasized that understanding of the book must not stop at the textual dimension, but must be realized in the practice of santri life.

The findings of this study indicate that the internalization of the value of *tazkiyatun nufus* occurs through three main mechanisms: teaching the text, role modeling, and habituation. Teaching the *Bidayatul Hidayah* emphasizes not only understanding the text but also practical interpretation of the moral teachings contained therein. This process aligns with Thomas Lickona's character education theory, which emphasizes the integration of moral knowing, moral feeling, and moral action in character formation. In addition to teaching the scriptures, the exemplary behavior of kyai (Islamic clerics) and ustaz (Islamic teachers) is a crucial factor in strengthening the internalization of moral values in Islamic boarding schools. Students learn not only through formal instruction but also through observing the behavior of the pesantren leaders in their daily lives. This demonstrates that character education in Islamic boarding schools takes place through a direct and contextual social learning process.

This finding aligns with Albert Bandura's *social learning theory* , which explains that individual behavior can be learned through observation and imitation of authoritative or respected figures. In the context of Islamic boarding schools, kyai and ustaz serve not only as teachers but also as moral and spiritual figures who serve as behavioral models for students (Tullah, 2020). Therefore, role models are a key factor in successfully internalizing the values of *tazkiyatun nufus*. The third mechanism in the internalization of values is habituation through religious practices and social life in Islamic boarding schools. Routines such as congregational prayer, dhikr (remembrance of God), self-reflection (introspection), and social activities among students serve as a means to repeatedly instill spiritual values, thus shaping character. This habituation process aligns with Nurcholish Madjid's state that habituation is an effective method in Islamic education because it allows moral values to become deeply embedded in an individual's consciousness.

In addition to religious practices, the character of students is also shaped through social experiences within the pesantren. Students are given the opportunity to fulfill various roles, such as organizational administrators, activity coordinators, and administrators of pesantren activities. These experiences provide opportunities for students to practice the values of patience, responsibility, and humility in real life. This

finding aligns with John Dewey's *experiential learning theory* , which states that meaningful learning occurs when individuals not only passively receive knowledge but also experience and reflect on the values learned in real life. Therefore, Islamic boarding school education emphasizes not only the cognitive dimension but also provides hands-on experiences that enable students to internalize moral values more deeply.

Although the process of internalizing the values of *tazkiyatun nufus* in Islamic boarding schools (pesantren) is systematic, this study also identified several challenges in its implementation. One of the main challenges is the difference in social environments between the pesantren and the students' lives outside the school. Several students stated that the values practiced in the pesantren do not always receive the same support from their families or communities. This phenomenon can be explained through Bronfenbrenner's ecological theory of education, which emphasizes that individual development is influenced by interactions between various social environments, such as family, school, and community. In this context, the success of internalizing moral values is determined not only by the Islamic boarding school educational environment but also by support from the broader social environment.

The findings of this study indicate that *the tazkiyatun nufus -based character education model* at the Raudlatul Ulum Islamic Boarding School has the potential to be developed in other Islamic educational institutions. The integration of classical text teaching, teacher role models, and the instilling of spiritual practices has proven to be an effective strategy in shaping the character of students. However, the success of this model is heavily influenced by several institutional and cultural conditions. First, the presence of a kyai or guardian with strong moral authority is a crucial factor in the successful internalization of values. Second, a relatively controlled educational environment like a pesantren (Islamic boarding school) allows for consistent habituation. Third, a collective culture that emphasizes discipline, simplicity, and communal worship practices also strengthens the character-building process.

Conversely, the application of this model may face limitations when applied to educational institutions that lack a social structure similar to Islamic boarding schools, such as formal non-boarding schools. In educational contexts lacking an intensive collective life system, the process of instilling spiritual values may not be optimal. Furthermore, the influence of popular culture and digital media in modern society can also pose challenges to maintaining the consistent practice of spiritual values. Theoretically, the findings of this study indicate that moral education in the Islamic boarding school tradition can be understood as an integrative educational model that combines cognitive, affective, and spiritual dimensions. This model demonstrates the intersection of the concept of spiritual education in Imam al-Ghazali's thought with several modern educational theories such as *social learning* , *behaviorism* , and *experiential learning* .

However, this study also shows that moral habituation in Islamic boarding schools cannot be fully explained by a behaviorist approach that emphasizes the reinforcement of external behavior. In the Islamic educational tradition, moral habituation is also based on

the dimensions of spiritual awareness and religious intention, which serve as the foundation for an individual's inner transformation. Thus, Islamic boarding school education not only maintains the tradition of classical Islamic scholarship but also offers an alternative perspective in developing a spirituality-based character education theory .

Skills in Carrying Out Tazkiyatun Nufus in the Bidayatul Hidayah Holy Book at the Raudlatul Ulum Islamic Boarding School

The application of the values of *tazkiyatun nufus* in the *Bidayatul Hidayah holu book* at the Raudlatul Ulum Islamic Boarding School, Sumber Wringin, Sukowono, Jember, shows that moral education in Islamic boarding schools takes place through a systematic and layered process. This holy book by Imam al-Ghazali not only presents the concept of Islamic spirituality theoretically, but also provides practical guidance on how to cleanse the heart from inner ailments such as riya', hasad, ujub, and takabbur, while simultaneously cultivating commendable qualities such as sincerity, patience, humility, and husnuzhan. In the context of Islamic boarding schools, these teachings do not stop at intellectual understanding, but are realized through the daily practices of students structured in the collective life of the Islamic boarding school.

The research results show that the implementation of *tazkiyatun nufus* occurs through three main mechanisms: book learning, spiritual habituation, and moral role modeling. Through studying the *Bidayatul Hidayah book* , students acquire a conceptual framework regarding soul purification. However, this understanding is then deepened through routine practices such as congregational prayer, dhikr, Quran recitation, and other religious activities carried out collectively. These routines form a pattern of spiritual habituation that gradually strengthens students' religious awareness and self-control.

From an educational theory perspective, this practice can be understood through the concept of habituation proposed by John Dewey. Dewey stated that character is formed through habits that are continuously practiced in everyday life. The findings of this study confirm this view, as the habituation of collective worship in Islamic boarding schools has been shown to shape spiritual discipline and moral habits in students. However, the results of this study also show that habituation in the context of Islamic boarding schools is not only behavioristic as explained in Dewey's habit theory, but also contains a dimension of spiritual intentionality. In the Islamic educational tradition, worship practices are not only carried out due to repetition of behavior, but are also driven by religious intentions (*niyyah*) that form the basis of inner transformation. Thus, these findings add nuance to the habituation theory by showing that in the context of Islamic boarding school education, moral habituation not only results in changes in external behavior but also forms an internal spiritual awareness.

This spiritual dimension aligns with al-Ghazali's concept of moral education. In his thinking, the formation of morals requires a continuous process of spiritual training (*riyadhah al-nafs*). Al-Ghazali explained that moral education must go through the stages of learning *(ta'allum)*, habituation (*takhalluq*), and realization of values in life (*tahaqquq*). Educational practices at Raudlatul Ulum demonstrate alignment with these stages. Students first learn the concept of purifying the soul through scriptures, then practice it

in routine worship and social interactions, until these values are finally reflected in their character and daily behavior.

In addition to spiritual habituation, research findings also emphasize the importance of role models as a mechanism for internalizing values. Kyai and ustaz act as moral figures who serve as behavioral references for students. This aligns with Albert Bandura's *social learning theory* , which emphasizes that individuals learn through observing models who possess authority or social influence. However, in the context of Islamic boarding schools, the role of role models is not only pedagogical but also spiritual, as kyai are viewed as figures with moral and religious authority. Thus, the relationship between students and teachers in Islamic boarding schools demonstrates the integration of social learning processes and Islamic educational traditions that emphasize the concept of *uswah hasanah* .

Although behaviorist theory, as proposed by Skinner, can explain habit formation through behavioral reinforcement, the findings of this study indicate an important difference between the behaviorist approach and the concept of *tazkiyatun nufus* . In behaviorism, behavioral change is primarily influenced by external stimuli and reinforcement systems. In contrast, in Islamic boarding school education, moral habituation relies not only on external reinforcement but also on spiritual awareness and orientation to God. Thus, the interaction between behavioral habituation and spiritual intentionality is a distinctive characteristic of Islamic boarding school education. These findings suggest that the behaviorist approach needs to be understood more contextually when applied to spirituality-based education.

From an academic perspective contribution, this study not only describes educational practices in one Islamic boarding school (pesantren), but also offers a conceptual model for integrating textual learning, spiritual conditioning, and moral role models into Islamic character education. This model has the potential to be applied to other Islamic boarding schools with similar social and cultural structures, particularly boarding-based Islamic boarding schools with an intensive collective lifestyle. However, the model's applicability may face limitations when applied to educational institutions lacking a strong habituation environment, such as formal non-boarding schools or institutions with looser social controls. Furthermore, moral leadership is also crucial for the success of this model. The presence of a kyai (leader) with strong spiritual authority plays a significant role in maintaining the consistency of the pesantren's values and culture. Without a respected authority figure, the internalization of values may not be effective. Therefore, the success of *the tazkiyatun nufus -based education model* is strongly influenced by the institutional and cultural context that supports the practice of spiritual habituation.

This research also shows that the collective life of Islamic boarding schools serves as a social laboratory for character formation. Interactions between students, the division of social tasks, and organizational responsibilities provide students with real-life experiences in practicing the values of patience, responsibility, and humility. This experience aligns with the concept of *experiential learning,* which emphasizes the

importance of direct experience in the moral learning process. However, the success of instilling values within the Islamic boarding school environment does not automatically guarantee the sustainability of those values after students return to society. Social environments outside of Islamic boarding schools often have different dynamics, including the influence of popular culture and digital technology, which can undermine spiritual discipline. Therefore, the sustainability of *tazkiyatun nufus (religious devotion) values* after students leave the Islamic boarding school depends on their ability to independently maintain spiritual practices amidst changing social environments.

These findings suggest that the Islamic boarding school education process needs to be balanced with character-building strategies oriented toward long-term sustainability, for example through alumni development, religious community networks, or strengthening students' reflective awareness of the spiritual values they have learned. This approach can help ensure that moral habituation practices are not only effective within the Islamic boarding school environment but also sustainable in broader social life. While this study provides an in-depth overview of moral education practices at the Raudlatul Ulum Islamic Boarding School, it has several limitations. First, it used a case study design within a single Islamic boarding school, making the results not directly generalizable to all Islamic boarding schools in Indonesia, which have varying social and cultural characteristics. Second, this study focused on the students' experiences during their time at the Islamic boarding school and did not explore longitudinally how these values are maintained after they return to society.

Therefore, further research can develop comparative studies between Islamic boarding schools to see variations in character education models based on *tazkiyatun nufus.* across various cultural contexts. Furthermore, longitudinal research on Islamic boarding school alumni is also important to understand the extent to which the spiritual values instilled in Islamic boarding schools persist and influence their social lives in the long term. Overall, this study shows that *tazkiyatun nufus -based education* in Islamic boarding schools not only produces religious knowledge but also forms spiritual character oriented toward self-control, moral awareness, and social responsibility. The integration of classical text learning, spiritual habits, and moral role models demonstrates that Islamic boarding schools have a significant contribution to developing an Islamic character education model relevant to the challenges of contemporary society .

The Skill of Habituating Tazkiyatun Nufus in the Book of Bidayatul Hidayah at the Raudlatul Ulum Islamic Boarding School

The instillation of the values *of tazkiyatun nufus (religious guidance)* in the *Bidayatul Hidayah book* at the Raudlatul Ulum Islamic Boarding School in Sumber Wringin, Sukowono, Jember, is a crucial step in the character formation of students. Initially, students are introduced to the concept of soul purification through studying the book, then guided to practice it in various daily activities at the boarding school. Over time, this practice develops into an internalized habit, so that spiritual values are no longer perceived as external obligations but rather as part of the students' personal character.

The *Bidayatul Hidayah* holy book by Imam al-Ghazali provides a strong conceptual foundation for this process. Al-Ghazali emphasized that purification of the soul can only be achieved through continuous spiritual practice, namely by avoiding despicable traits such as riya' (showing off), hasad (envy), ujub (indulgence), and arrogance, and cultivating praiseworthy traits such as sincerity, patience, and humility. In the context of Islamic boarding schools, this principle is implemented through structured routines of worship and spiritual practice, such as waking up at night, praying Dhuha (the Dhuha prayer), dhikr (remembrance), self-reflection, and practicing a simple life. These routines not only train discipline but also shape spiritual awareness oriented toward self-control and closeness to God.

In an interview with one of the ustadz, it was explained that *Bidayatul Hidayah* teaches the importance of continuous self-reflection to maintain a pure and calm heart. This statement demonstrates that spiritual practice in Islamic boarding schools is not simply a repetition of ritual activities, but also involves inner awareness to refine intentions and life orientation. Thus, practice in Islamic boarding school education has an internal dimension that relates not only to behavior but also to an individual's spiritual transformation. From a behaviorist psychology perspective, this habituation process can be understood through B.F. Skinner's operant conditioning theory. In this theory, human behavior can be shaped through a system of reinforcement that encourages individuals to repeat certain behaviors. In an Islamic boarding school environment, this reinforcement can take the form of praise from teachers, social rewards, or the inner satisfaction that arises from successfully performing religious duties. The disciplines of Islamic boarding school life, such as the obligation to pray in congregation, maintain cleanliness, or adhere to dormitory rules, serve as environmental structures that reinforce the formation of consistent religious behavior.

However, the findings of this study indicate that moral conditioning in the context of Islamic boarding schools cannot be fully explained through a behaviorist approach. In Islamic spiritual traditions, acts of worship are judged not only by outward behavior, but also by the intentions behind them. Thus, there is a fundamental difference between behavioral conditioning in behaviorism and the concept of *tazkiyatun nufus* in Sufism. Behaviorism emphasizes external reinforcement as the primary factor in behavioral change, whereas in the concept of *tazkiyatun nufus* , behavioral change must be accompanied by spiritual awareness and an orientation toward God.

In Islamic boarding school educational practice, these two dimensions are not completely contradictory, but rather complementary. The disciplinary structure of Islamic boarding schools can be understood as a form of external reinforcement that helps build habits of religious behavior, while the spiritual dimension taught through the *Bidayatul Hidayah (Hidayah) texts* serves to build inner awareness that serves as an internal motivation for such behavior. Thus, moral habituation in Islamic boarding schools is the result of the interaction between the formation of behavioral habits and the transformation of spiritual awareness. In addition to behaviorism theory, the concept of habituation in Islamic boarding schools is also in line with Ibn Miskawaih's view in

Tahdzib al-Akhlaq , which states that morality is formed through repeated habits until they become a permanent character trait (Fitouchi et al., 2023; Pawl, 2022). This perspective is clearly visible in the practice of Islamic boarding school life, where students are not only taught moral values theoretically but also continuously trained to practice them in their daily lives. Through a process of consistent repetition, values such as patience, honesty, and simplicity gradually become part of the students' character.

The role of teachers as role models is also a crucial factor in strengthening the internalization of these values. Ustadz (Islamic teachers) not only convey the teachings of the scriptures but also serve as concrete examples in their daily behavior. This aligns with Albert Bandura's social learning theory, which states that individuals tend to imitate the behavior of models they perceive as possessing moral or social authority. In the context of Islamic boarding schools, kyai (Islamic clerics) and ustadz (Islamic teachers) possess strong religious authority, making their behavior an important reference for students in character formation. Although spiritual practices in Islamic boarding schools have proven effective in shaping the religious character of students, the sustainability of these values after students leave the pesantren environment is a crucial question. Pesantren environments have a relatively controlled social structure, with strict activity schedules and a collective culture that supports religious practices. When students return to a society with more complex and less structured social dynamics (Kalmar et al., 2022; Ouyang et al., 2023; Wyatt et al., 2022), they may face challenges in maintaining the spiritual habits they developed in the pesantren.

In this context, the sustainability of the values *of tazkiyatun nufus (religious obedience)* depends heavily on the students' ability to transform the habits previously fostered by institutional structures into personal moral awareness. Students who successfully internalize these values are more likely to maintain their spiritual practices independently, even in different environments. Conversely, if these habits rely solely on external control from the pesantren, these practices can potentially weaken when the students are no longer within the same disciplinary system.

The findings of this study provide a theoretical contribution to the study of Islamic character education by demonstrating that the process of moral habituation in Islamic boarding schools cannot be explained solely through a single educational theoretical framework. The practice of *tazkiyatun nufus* demonstrates the interaction between the formation of behavior through external reinforcement as explained in B.F. Skinner's behaviorism theory and the transformation of inner consciousness stemming from intention, self-reflection, and spiritual orientation to God. In this context, habituation not only produces behavioral discipline but also encourages the formation of a deeper moral awareness through the practice of muhasabah as taught by Imam al-Ghazali. In addition to enriching Ibn Miskawaih's theory of moral habituation, this study demonstrates that character formation in Islamic boarding schools is the result of an integration of behavioral habituation, social role models, and the internalization of spiritual values. Practically, *the tazkiyatun nufus -based educational model* has the potential to be developed in other Islamic educational institutions, although its implementation

requires strong institutional support. The sustainability of these values also depends on the individual's ability to maintain spiritual awareness independently after leaving the Islamic boarding school environment .

CONCLUSION

The conclusion of this study shows that instilling values of *Tazkiyatun Nufus* in the *Bidayatul Hidayah book* at the Raudlatul Ulum Islamic Boarding School takes place through a gradual and integrated educational process. First, the ability to instill *the Tazkiyatun Nufus values* is achieved through a systematic process that includes studying the book, religious guidance, and spiritual strengthening. At this stage, students are introduced to the concepts of soul purification, controlling lust, and the importance of noble morals as a foundation for life. This process provides a conceptual foundation for students before they implement these values in their daily lives. Second, the skill of implementing *Tazkiyatun Nufus* is reflected in the daily practices of students within the Islamic boarding school environment. Students are trained to be consistent in their religious practices, maintain a simple lifestyle, and emulate the morals of the ustaz and kyai (Islamic teachers) in patience, sincerity, and obedience. This practice demonstrates that *Tazkiyatun Nufus* is not merely understood as a theoretical concept but also embodied in concrete behavior that integrates religious knowledge with practical life. Third, the ability to internalize the values of *Tazkiyatun Nufus* is formed through repeated spiritual practices within the Islamic boarding school culture, which emphasizes time discipline, collective living, and shared religious activities. Habits such as congregational prayer, dhikr (remembrance of God), self-reflection, and a simple lifestyle gradually shape the students' character, becoming disciplined, patient, and spiritually oriented. This habituation process strengthens the internalization of values, thus becoming part of the students' personalities.

However, this research has several limitations. It used a case study approach in a single Islamic boarding school, so the results cannot be broadly generalized to all Islamic boarding schools, which have different social and cultural contexts. Furthermore, this research focused on the educational process during the students' stay at the Islamic boarding school and did not explore in depth how these *Tazkiyatun Nufus values* are maintained after the students return to society. Therefore, further research can develop comparative studies between various Islamic boarding schools to examine variations in *Tazkiyatun Nufus -based character education models* in different contexts. Furthermore, longitudinal research on alumni of Islamic boarding schools is also important to analyze the extent to which the spiritual values instilled in these schools persist and influence their social lives in the long term. This approach is expected to enrich understanding of the effectiveness of spiritual-based character education in addressing the dynamics of modern society.

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