

RESEARCH

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Constructing a Tazkiyatun Nafs-Based Model for Developing Students' Spiritual Intelligence through Riyadhoh Amaliah Practices in an Islamic Boarding School

Azzah Zumrud^{1*}, Sururin², Abudin Nata³, and Septian Arief Budiman⁴

***Correspondence:**

Azzah Zumrud
azzahzumrud18@gmail.com

^{1,2,3} Doctoral Program of Islamic Religious Education, Faculty of Teacher Training and Education, Universitas Islam Negeri Syarif Hidayatulloh Jakarta, Indonesia

⁴ Islamic Education Management Study Program, Faculty Of Islamic Religious, Universitas Pamulang, Tangerang Selatan, Indonesia

Abstract

Spiritual education in Islamic boarding schools often draws on established devotional practices, yet their relationship to students' spiritual development is not always articulated in an educational model. This study developed and refined a tazkiyatun nafs-based model grounded in the local tradition of performing 100 rak'ahs of voluntary prayer at Al-Lathifiyah 1 Female Pesantren, Tambakberas Jombang. A qualitative Design-Based Research approach involved contextual investigation, model design, expert validation, limited field implementation, and refinement. Participants included three pesantren caregivers, six teachers, and 15 female students. Data were collected through interviews, observation, document analysis, and focus group discussions, and examined through thematic analysis and triangulation. The resulting model relates riyadhoh amaliah to three interconnected processes: takhalli (purification of negative traits), tahalli (cultivation of virtues), and tajalli (deepening of spiritual awareness), supported by sustained habituation and educator mentoring. Expert validation yielded a mean rating of 4.40 out of 5 and informed revisions to the stage boundaries and supporting mechanisms. Field observations and participant accounts indicated the model's contextual relevance for organizing devotional education and understanding reported changes in self-discipline, emotional regulation, and moral behavior. These findings do not establish causal effectiveness. The model offers a context-specific framework for planning, mentoring, and evaluating spiritual education; further evaluation in other settings is required.

Keywords: Design-Based Research; Islamic Boarding School; Riyadhoh Amaliah; Spiritual Intelligence; Tazkiyatun Nafs

Introduction

Contemporary education must respond to technological change while attending to students' moral, emotional, and spiritual development. Discussions of Indonesia's readiness for digital transformation have underscored the need to adapt educational practice to changing social conditions (Nastiti & Abdu, 2020; Hidayat et al., 2021). At the same time, the World Health Organization (2025) estimates that approximately one in seven adolescents aged 10–19 experiences a mental disorder. This public-health concern provides a broader context for



supporting young people's well-being; it does not, by itself, demonstrate that spiritual education prevents or treats mental disorders. Within Islamic education, the related but distinct concern of this study is how sustained educational practice may foster self-awareness, moral responsibility, and spiritual discipline.

Spiritual intelligence is considered here as a capacity to find meaning, reflect on one's actions, regulate conduct in relation to ethical commitments, and respond thoughtfully to personal and social challenges. Studies in Islamic educational contexts have explored the relationship between religious culture and students' spiritual intelligence (Zahrudin et al., 2021), and between Islamic religious education and spiritual intelligence (Hasanah et al., 2021). These perspectives support treating spiritual formation as an educational concern rather than equating it with the completion of religious rituals. However, identifying desirable qualities is different from describing how a particular educational environment deliberately cultivates them over time.

Islamic educational thought locates spiritual cultivation within the purification and refinement of the self, commonly discussed as *tazkiyatun nafs*. The Qur'anic reference to purifying the soul (Qur'an 91:9–10) establishes a religious orientation toward moral self-improvement. Contemporary discussions likewise consider the role of Islamic educational values in character formation (Badri & Malik, 2024) and the application of *tazkiyatun nafs* to spiritual character education (Kurnianingsih et al., 2025). In this study, spiritual intelligence is not reduced to religious knowledge or devotional frequency; it is explored through participants' accounts and observed expressions of self-discipline, reflection, ethical conduct, and spiritual awareness.

Pesantren provide a particularly relevant setting for studying these processes because teaching, communal life, guidance by caregivers and teachers, and routine worship are intertwined. Such an environment permits examination of spiritual development as a situated educational experience rather than as an isolated classroom outcome. Scholarship on *tazkiyatun nafs* in Islamic educational institutions, including its use in strengthening teachers' personal formation (Subaidi & Jahari, 2023), highlights the value of exploring the institutional conditions under which spiritual practices acquire educational meaning. The present research focuses on Al-Lathifiyah 1 Female Pesantren in Tambakberas Jombang, where *riyadhoh amaliah* forms part of the institution's spiritual culture.

A distinctive local practice at this pesantren is the performance of 100 rak'ahs of voluntary prayer. The practice is examined as an institutionally transmitted form of *riyadhoh amaliah*, not as a universal Islamic obligation or a fixed numerical prescription for all Muslims. Its broader devotional context includes voluntary worship and traditions of disciplined self-cultivation, while its precise form and educational interpretation belong to the pesantren setting examined. Distinguishing this local tradition from a general rule of worship is essential for a theologically responsible description of the case.

The educational significance of a demanding devotional practice also depends on how it is implemented. The study therefore attends to guidance, appropriate scheduling, supervision, opportunities for rest, and differences in students' physical and psychological capacities, as described in the institutional context. Participation is not taken as a measure of a student's religious worth, and the number of rak'ahs is not assumed to predict spiritual intelligence. Instead, the study considers how participants understand the practice and how educators relate it to self-discipline, sincerity, patience, reflection, and ethical behavior.

The conceptual framework for investigating that experience draws on three interrelated

dimensions of tazkiyatun nafs: takhalli, the effort to relinquish undesirable traits; tahalli, the cultivation of virtuous dispositions; and tajalli, the deepening of spiritual awareness. These concepts provide interpretive categories, not independently proven causal stages. The model additionally considers continuous habituation and educators' mentoring as conditions that may support spiritual learning across those dimensions. This formulation allows the study to examine the relationship between devotional activity, pedagogical guidance, and students' accounts of moral and spiritual development without presuming that all students progress in an identical sequence.

Existing scholarship approaches related questions from different angles. Hasanah et al. (2021) examine Islamic religious education in relation to students' spiritual intelligence, while Zahrudin et al. (2021) address religious culture as a means of strengthening that intelligence. Ibrahim et al. (2025) consider the implementation of tazkiyah al-nafs in student character development, and Kurnianingsih et al. (2025) address spiritual character formation through tazkiyatun nafs within an Islamic religious education curriculum. These studies are relevant to the present inquiry, but they address different educational emphases and settings. Their presence in the literature does not, on its own, establish a tested model for the specific 100-rak'ah practice investigated here.

Related conceptual work has also connected tazkiyatun nafs with character education and psychological perspectives (Yusron Masduki, 2024), while studies of spiritual development have considered its relationship with psychological growth in Islamic learners (Syafii & Azhari, 2025). Such work broadens the theoretical conversation but should not be treated as evidence that a locally specific devotional practice has a uniform educational effect. For the present study, the unresolved question is narrower: how can observations, participant experiences, and scholarly concepts be brought together into a coherent and context-sensitive educational model that educators can examine and refine?

The research gap addressed is thus both contextual and methodological. Within the literature cited in this article, limited attention has been given to an explicitly documented model-development process linking the specific 100-rak'ah tradition, the interpretive dimensions of tazkiyatun nafs, sustained habituation, and mentoring within one pesantren. Merely identifying religious activities and desirable character traits does not specify the relationships among these elements or show how a proposed model can be assessed for conceptual clarity and practical relevance. This claim identifies the gap motivating the case study; it does not assert that no comparable model exists elsewhere.

To address this gap, the study employs qualitative Design-Based Research, proceeding from contextual investigation and model construction to expert review, limited field implementation, and refinement (McKenney & Reeves, 2018). The model is intended as a research-informed representation of how spiritual education is organized and interpreted in the studied institution, not as a demonstration that performing 100 rak'ahs causes measurable improvements in intelligence or character. The design makes it possible to compare preliminary conceptual propositions with field accounts and practitioners' feedback while retaining the cultural and theological specificity of the case.

The study therefore aims to (1) document the educational implementation and meaning of the 100-rak'ah practice at Al-Lathifiyah 1 Female Pesantren; (2) construct and refine a tazkiyatun nafs-based model connecting riyadhoh amaliah, takhalli, tahalli, tajalli, continuous habituation, and mentoring; and (3) assess the model's conceptual coherence and contextual practicality through expert evaluation and limited implementation. Its anticipated contribution

is a transparent, context-bound framework that pesantren educators can use to organize, discuss, and evaluate spiritual learning. Transferability and effectiveness beyond this institutional setting require further investigation.

Method

This study employed a qualitative Design-Based Research (DBR) approach to construct and refine a tazkiyatun nafs-based model of spiritual development through the 100-rak'ah prayer practice at Al-Lathifiyah 1 Female Pesantren, Tambakberas Jombang. DBR was selected because the study aimed not only to describe an existing spiritual practice but also to develop a theoretically grounded model through an iterative process of analysis, design, refinement, and validation in the authentic pesantren context. The research was conducted through three interconnected iterations: (1) a preliminary analysis of the pesantren context, students' spiritual practices, and the implementation of riyadhoh amaliah; (2) construction of the initial model based on empirical findings and relevant theoretical perspectives on tazkiyatun nafs, spiritual intelligence, and pesantren education; and (3) iterative refinement of the model through consultation with caregivers, teachers, and relevant experts, followed by comparison with field evidence to assess its conceptual coherence and contextual relevance. Each iteration informed the subsequent stage, enabling the model to be progressively refined rather than developed solely through theoretical integration. Data from interviews, observations, documents, and expert feedback were analyzed thematically and continuously compared across iterations. Thus, DBR served as the overarching development framework, while qualitative methods provided the empirical basis for constructing, testing, and refining the proposed model.

The study was conducted at Al-Lathifiyah 1 Female Pesantren, located in the Tambakberas Islamic boarding school complex, Jombang, East Java, Indonesia. The institution was identified by name because the pesantren's identity is central to the case context and the study examines an established devotional practice that forms part of its distinctive educational and spiritual culture; no participant-identifying information is disclosed in this study. Al-Lathifiyah 1 is a female pesantren whose educational environment combines formal learning with intensive religious habituation, including riyadhoh amaliah, mentoring, communal religious activities, and daily discipline. The 100-rak'ah voluntary prayer practice is examined within this institutional setting as a specific form of riyadhoh through which spiritual discipline and tazkiyatun nafs are cultivated. The case was selected because the practice is institutionally embedded and sustained through the involvement of caregivers, teachers, and students, thereby providing a relevant context for examining how repeated devotional practice is transformed into spiritual and behavioral dispositions..

Participants consisted of 3 pesantren caregivers, 6 teachers or ustadzah, and 15 female students at Al-Lathifiyah 1 Female Pesantren, Tambakberas Jombang. The caregivers ranged in age from 45 to 65 years, the teachers from 28 to 50 years, and the students from 15 to 21 years. Caregivers were included because they were directly responsible for pesantren leadership, spiritual guidance, and the implementation of riyadhoh amaliah. Teachers were included if they had direct experience supervising or guiding students in religious activities, while students were included if they had participated in the 100-rak'ah prayer practice for at least six months and were willing to describe their experiences. Participants without direct experience of the practice were excluded. Purposive sampling was used to obtain participants with direct knowledge of the phenomenon, while maximum variation was applied to capture differences in institutional roles, length of experience, and students' levels of participation. Data collection continued until

thematic saturation was achieved. Saturation was considered reached when successive interviews no longer generated substantially new themes or explanations concerning the implementation, experience, and educational meaning of the practice. To ensure that the findings did not reflect only supportive perspectives, the researchers deliberately included participants who reported physical difficulties, emotional challenges, differing levels of commitment, or reservations concerning the intensity of the practice. These divergent accounts were compared with the dominant narratives through negative-case analysis and cross-group comparison.

The development procedure followed five interconnected stages adapted educational development model and refined according to Design-Based Research principles proposed by (McKenney & Reeves, 2018). The first stage involved a preliminary investigation, consisting of a comprehensive literature review on tazkiyatun nafs, spiritual intelligence, Islamic character education, and riyadhoh amaliah, followed by field observations and exploratory interviews to identify educational needs and contextual challenges. The second stage focused on model design, during which an initial conceptual framework was developed by integrating classical concepts of tazkiyatun nafs namely takhalli (purification from negative traits), tahalli (cultivation of virtuous character), and tajalli (spiritual realization) with systematic riyadhoh amaliah activities. The third stage consisted of expert validation, involving Islamic education scholars, curriculum specialists, and experienced pesantren practitioners who evaluated the theoretical consistency, educational feasibility, practical relevance, and conceptual clarity of the proposed model. Their recommendations were incorporated into subsequent revisions. The fourth stage involved a limited field trial, during which the revised model was implemented within the pesantren to evaluate its practicality and relevance. Finally, the fifth stage focused on model refinement, whereby empirical findings obtained from the field implementation were analyzed to produce a final educational model that is theoretically sound, contextually relevant, and practically applicable.

Data were collected through multiple qualitative techniques to enhance methodological rigor and ensure triangulation. Semi-structured interviews constituted the primary data collection method, allowing participants to describe their experiences, perceptions, and reflections concerning riyadhoh amaliah, spiritual transformation, and character formation. Interviews were conducted with school leaders, teachers, spiritual mentors, and students to obtain diverse perspectives regarding the implementation of spiritual education. In addition, participant observation was carried out during daily educational activities, including congregational worship, Qur'anic recitation, dhikr assemblies, qiyam al-lail, voluntary fasting, and other forms of spiritual discipline. These observations enabled the researcher to document naturally occurring behaviors, interactions, and educational processes associated with students' spiritual development. To complement interview and observational data, document analysis was conducted using institutional documents such as curriculum guidelines, boarding school regulations, students' activity schedules, character education manuals, and institutional policy documents. Furthermore, Focus Group Discussions (FGDs) involving teachers, spiritual mentors, and Islamic education experts were organized to obtain collective reflections and validate the preliminary model before its refinement. The combination of these techniques provided comprehensive insights into both conceptual and practical dimensions of tazkiyatun nafs-based education.

In qualitative inquiry, the researcher serves as the primary instrument responsible for collecting, interpreting, and synthesizing data. Nevertheless, several supporting research

instruments were developed to ensure consistency during data collection, including interview protocols, observation checklists, document analysis guides, expert validation sheets, field notes, reflective journals, and digital audio recorders. These instruments were developed based on theoretical indicators derived from literature concerning tazkiyatun nafs, spiritual intelligence, Islamic character education, and pesantren pedagogy, thereby ensuring alignment between the conceptual framework and empirical investigation.

To ensure the trustworthiness of the findings, this study adopted the quality criteria proposed by (Nowell dkk., 2017), comprising credibility, transferability, dependability, and confirmability. Credibility was established through prolonged engagement in the research field, persistent observation, triangulation of data sources and collection methods, member checking, and peer debriefing with fellow researchers. Transferability was achieved by providing detailed descriptions of the research setting, participant characteristics, educational activities, and institutional context, allowing readers to assess the applicability of findings in similar educational environments. Dependability was maintained through comprehensive documentation of research procedures, coding decisions, model revisions, and methodological reflections, thereby creating a transparent audit trail. Confirmability was strengthened by preserving raw data, maintaining reflective journals, and involving external experts throughout the validation process to minimize researcher bias and enhance analytical objectivity.

Data analysis followed the interactive model developed by (Braun & Clarke, 2021), which consists of four interconnected analytical processes: data collection, data condensation, data display, and conclusion drawing and verification. Initially, all interview transcripts, observation notes, institutional documents, and FGD records were systematically organized. Subsequently, the researcher conducted open coding to identify meaningful units of information related to tazkiyatun nafs, riyadhoh amaliah, and students' spiritual intelligence. Similar codes were then grouped into broader categories through constant comparative analysis, ultimately generating major themes that explained the mechanisms through which spiritual disciplines contribute to students' spiritual development. The identified themes were subsequently presented through thematic matrices and conceptual diagrams to facilitate interpretation of relationships among educational components. Finally, conclusions were continuously verified through triangulation, member checking, and expert discussions until a coherent Tazkiyatun Nafs-Based Model for Developing Students' Spiritual Intelligence emerged from the empirical data. Throughout the analysis, special attention was devoted to explaining how the sequential processes of takhalli, tahalli, and tajalli were manifested within students' participation in riyadhoh amaliah, thereby providing the theoretical foundation for the final educational model proposed in this study.

Results

Preliminary Findings on the Implementation of Riyadhoh Amaliah

The preliminary investigation revealed that the Islamic boarding school had systematically implemented riyadhoh amaliah as an integral component of students' spiritual development. Daily activities included congregational prayers, Qur'anic recitation, dhikr, qiyam al-lail, voluntary fasting, muraqabah, muhasabah, and religious mentoring conducted under the supervision of *kiai* and Islamic teachers. These activities were embedded within the boarding school's educational culture rather than functioning as supplementary religious programs.

Interviews with school leaders and teachers indicated that the primary objective of *riyadhoh amaliah* was to cultivate students' spiritual awareness, strengthen self-discipline, and develop Islamic character through continuous habituation. Students similarly reported that regular participation in spiritual activities contributed to greater emotional control, increased awareness of personal behavior, and stronger motivation to perform religious obligations consistently.

Although these spiritual activities had been implemented consistently, document analysis and interviews revealed that the pesantren did not yet possess a comprehensive educational model explaining the relationship between *tazkiyatun nafs*, *riyadhoh amaliah*, and the development of students' spiritual intelligence. Existing programs were implemented based primarily on institutional traditions and the experience of spiritual mentors rather than through an explicit conceptual framework.

Development of the Initial Model

The traceability analysis demonstrates that the proposed model represents more than a descriptive integration of *riyadhoh*, *tazkiyatun nafs*, and spiritual intelligence. Its theoretical contribution lies in specifying the transformational mechanism connecting repeated devotional practice with the development of spiritual dispositions. The model proposes that *riyadhoh amaliah* initiates a process of self-regulation (*takhalli*), followed by internalization of virtues (*tahalli*) and deepening spiritual awareness (*tajalli*), while continuous habituation and the pesantren's pedagogical environment sustain the process. Thus, the model explains not only what spiritual practices are performed and what outcomes are associated with them, but also how repeated practice is transformed into internalized values, relatively stable dispositions, and observable behavioral expressions.

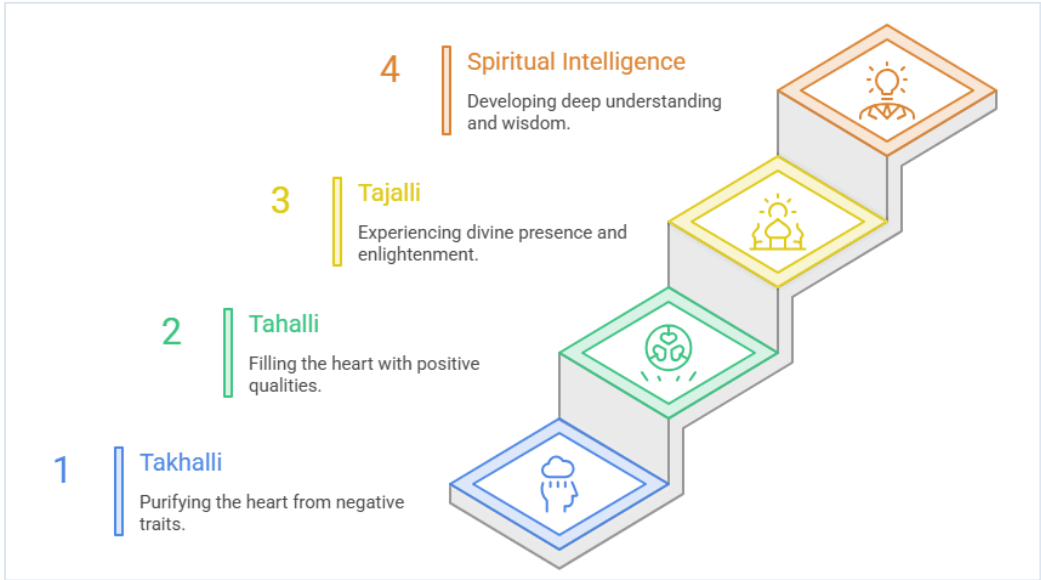


Fig. 1 The Preliminary *Tazkiyatun Nafs* Based Model.

The initial model identified sequential relationships among spiritual purification, character formation, and spiritual realization. Practices such as voluntary fasting, *dhikr*, and *muhasabah* were categorized within the *takhalli* stage because they primarily facilitated self-control and purification from undesirable behaviors. Collective worship, Qur'anic recitation, religious study circles, and community service represented the *tahalli* stage by strengthening positive character traits and religious commitment. Finally, sustained participation in these activities contributed to *tajalli*, reflected in increased spiritual awareness, emotional stability, wisdom, and stronger relationships with Allah and other people.

Table 1. Components of the Preliminary *Tazkiyatun Nafs*-Based Model

Stage	Educational Focus	Riyadhoh Amaliah Practices	Observed Outcomes
Takhalli	Spiritual purification	Dhikr, fasting, muhasabah, repentance	Self-control, awareness of personal weaknesses
Tahalli	Character development	Qur'anic recitation, congregational worship, religious learning, community empathy	Discipline, sincerity, honesty, community empathy

		service	
Tajalli	Spiritual realization	Continuous worship, muraqabah, spiritual mentoring	Spiritual awareness, inner peace, moral maturity

Expert Validation Results

The initial model received a mean score of 4.40/5 across five validation criteria. Qualitative feedback identified three conceptual ambiguities, which resulted in revisions to the boundaries of the three transformational stages, the position of continuous *riyadhoh*, and the role of institutional support. Following expert feedback, the model was revised by incorporating mentoring as a supporting component that operates across all stages of spiritual development rather than functioning as an independent activity. The revised model also clarified the progression from spiritual purification to character formation and ultimately to spiritual intelligence.

Limited Field Implementation

The revised model was implemented within the *pesantren* through a limited field trial involving students participating in the regular *riyadhoh amaliah* program. Observational data indicated that the implementation process followed the proposed sequence of *takhalli*, *tahalli*, and *tajalli*. Teachers and spiritual mentors reported that the model provided clearer guidance for organizing spiritual activities and monitoring students' development.

Students participating in the implementation demonstrated observable improvements in self-discipline, consistency in worship, emotional regulation, responsibility, and interpersonal relationships. Interviews further indicated increased awareness of the meaning underlying religious practices, suggesting that students gradually internalized Islamic values rather than merely performing religious rituals.

Final Model

Based on the findings obtained during the limited implementation and expert evaluation, the final Tazkiyatun Nafs-Based Model for Developing Students' Spiritual Intelligence was constructed. The model comprises four interconnected components: (1) foundational principles of *tazkiyatun nafs*; (2) structured *riyadhoh amaliah* practices; (3) continuous educational guidance provided by *kiai* and teachers; and (4) progressive development of students' spiritual intelligence through the sequential stages of *takhalli*, *tahalli*, and *tajalli*.

The findings indicate that spiritual intelligence developed progressively through sustained engagement in structured spiritual practices supported by institutional culture and educational mentoring. The resulting model provides a systematic framework describing the educational process through which *riyadhoh amaliah* contributes to students' spiritual development within the Islamic boarding school context.

Discussion

The findings of this study demonstrate that the development of students' spiritual intelligence in the Islamic boarding school is not achieved through the transmission of religious knowledge alone but emerges from a systematic educational process grounded in the principles of *tazkiyatun nafs* and implemented through structured *riyadhoh amaliah*. The constructed model consists of three interconnected stages *takhalli*, *tahalli*, and *tajalli* which collectively represent a gradual process of spiritual transformation. Rather than functioning as isolated religious rituals, the practices of *riyadhoh amaliah* serve as educational instruments that facilitate the internalization of Islamic values, emotional regulation, character formation, and spiritual consciousness. These findings indicate that spiritual intelligence develops through continuous interaction between religious practice, educational guidance, institutional culture, and personal

reflection.

The first stage, takhalli, represents the process of purifying the soul by eliminating undesirable moral and psychological characteristics such as arrogance, envy, excessive attachment to worldly desires, anger, and selfishness. Field observations revealed that this stage was facilitated through intensive riyadhoh amaliah, including voluntary fasting, daily dhikr, self-reflection (muhasabah), repentance (taubah), and close supervision by kiai and spiritual mentors. Students reported that these practices gradually strengthened their self-control, increased awareness of personal shortcomings, and encouraged sincere repentance. This finding confirms that spiritual purification is not merely an internal psychological experience but also an educational process supported by systematic spiritual discipline and continuous mentoring. Such evidence supports Al-Ghazali's perspective that tazkiyatun nafs begins with cleansing the heart from destructive tendencies before virtues can be cultivated. Likewise, Ibn Qayyim al-Jawziyyah emphasized that purification of the soul requires continuous spiritual struggle (mujahadah) through consistent worship and self-discipline, rather than relying solely on intellectual understanding of religious teachings. The present findings extend these classical perspectives by demonstrating that takhalli can be operationalized within an institutional educational framework through structured riyadhoh amaliah supervised by educators.

The second stage, tahalli, refers to the cultivation of virtuous character after negative traits have gradually been reduced. The findings indicate that students progressively developed sincerity (ikhlas), patience (sabr), gratitude (syukur), humility (tawadhu'), discipline, honesty, empathy, and social responsibility through repeated participation in collective worship, Qur'anic recitation, religious study circles, community service, and collaborative learning activities. (Syafii & Azhari, 2025) These practices transformed religious values into habitual behaviors embedded in students' daily lives. Unlike conventional religious instruction that often emphasizes cognitive understanding, the educational process observed in this study enabled students to internalize Islamic values through repeated practice, social interaction, and moral exemplification provided by teachers and kiai. This finding is consistent with Al-Ghazali's educational philosophy, which argues that noble character develops through continuous habituation and repeated virtuous actions rather than theoretical instruction alone. Similarly, Ibn Qayyim viewed righteous deeds as practical manifestations of purified faith that gradually shape one's moral disposition. Therefore, the findings suggest that tahalli constitutes a pedagogical process in which spiritual intelligence develops through the integration of religious knowledge, spiritual discipline, and moral practice.

The final stage, tajalli, represents the emergence of mature spiritual consciousness characterized by deep awareness of Allah, inner tranquility, emotional stability, wisdom, and meaningful engagement with others. Participants described experiencing increased spiritual awareness, greater emotional resilience, stronger motivation for worship, and improved interpersonal relationships after consistently participating in riyadhoh amaliah. These experiences indicate that spiritual intelligence extends beyond religious observance to include the ability to interpret life events through transcendental awareness and Islamic ethical values. From an Islamic educational perspective, tajalli reflects the culmination of the spiritual purification process, in which religious values become integrated into personal identity and daily decision-making. This finding complements contemporary theories of spiritual intelligence proposed by (Asman dkk., 2021), who define spiritual intelligence as the capacity to construct meaning, integrate values, and respond wisely to life's challenges. Likewise, (King dkk., 2009) argues that spiritual intelligence involves the ability to transcend egocentric perspectives, attain

heightened states of consciousness, and utilize spiritual resources in solving life's problems. However, this study extends these theories by demonstrating that spiritual intelligence can be systematically cultivated through Islamic educational practices grounded in tazkiyatun nafs, rather than being viewed solely as an individual psychological capacity. (Ibrahim dkk., 2025)

The integration of riyadhoh amaliah across the three developmental stages constitutes the principal contribution of the proposed model. Rather than functioning as separate devotional activities, practices such as dhikr, qiyam al-lail, voluntary fasting, Qur'anic recitation, muraqabah, and muhasabah operate as interconnected pedagogical mechanisms facilitating the sequential processes of takhalli, tahalli, and tajalli. (Mu'ti dkk., 2025) The findings indicate that the effectiveness of these practices lies not only in their frequency but also in their integration within the pesantren culture, continuous supervision by kiai, exemplary behavior of teachers, peer interaction, and reflective learning. Consequently, students experienced gradual transformation from merely performing religious rituals to internalizing Islamic values as guiding principles for everyday behavior. This finding supports socio-constructivist perspectives suggesting that learning occurs through meaningful participation in social and cultural practices while simultaneously demonstrating that Islamic spirituality can provide a comprehensive pedagogical framework for character and spiritual education. (Budiman dkk., 2024)

Recent studies on pesantren education consistently report that religious habituation contributes significantly to strengthening students' religious character, discipline, and moral behavior. Research on tazkiyatun nafs further emphasizes its role in cultivating self-control, emotional maturity, and ethical awareness among students. Similarly, studies on riyadhoh amaliah indicate positive influences on students' religious commitment, emotional resilience, and spiritual well-being. (Yusron Masduki, 2024) Nevertheless, most previous investigations primarily describe the implementation of spiritual activities or examine their relationship with character formation without explaining the educational mechanisms through which spiritual practices transform students' spiritual intelligence. In contrast, the present study develops a comprehensive conceptual model explaining how structured riyadhoh amaliah functions as an educational process facilitating the sequential stages of takhalli, tahalli, and tajalli, ultimately leading to the development of students' spiritual intelligence.

From a theoretical perspective, this study contributes to the advancement of Islamic educational theory by positioning tazkiyatun nafs as a comprehensive pedagogical framework rather than merely a spiritual doctrine. Existing literature generally discusses tazkiyatun nafs, spiritual intelligence, and Islamic character education as separate constructs. The proposed model demonstrates that these concepts are intrinsically interconnected through structured educational practices within the pesantren environment. Therefore, the findings extend both classical Islamic educational thought and contemporary theories of spiritual intelligence by providing an empirically grounded explanation of how spiritual purification can be systematically translated into educational strategies for developing spiritually intelligent learners. This contribution addresses an important gap in previous research and offers a practical framework that can be adapted by Islamic boarding schools, madrasahs, and other Islamic educational institutions seeking to strengthen students' spiritual development through structured and sustainable educational programs.

Conclusion

This study aimed to construct a Tazkiyatun Nafs-Based Model for Developing Students' Spiritual

Intelligence through Riyadhoh Amaliah Practices in an Islamic Boarding School and demonstrates that the development of students' spiritual intelligence is achieved through a systematic educational process integrating the principles of tazkiyatun nafs with structured riyadhoh amaliah within the pesantren environment. The findings reveal that the proposed model is composed of three interconnected stages takhalli, tahalli, and tajalli which function sequentially to facilitate students' transformation from the purification of negative traits, the cultivation of virtuous character, and ultimately the attainment of mature spiritual consciousness reflected in stronger self-awareness, emotional regulation, moral integrity, and closeness to Allah. The implementation of spiritual disciplines, including dhikr, Qur'anic recitation, qiyam al-lail, voluntary fasting, muraqabah, and muhasabah, supported by continuous guidance from kiai, teachers, and the pesantren culture, enables students to internalize Islamic values as an integral part of their daily attitudes and behaviors rather than merely performing religious rituals.

This study contributes to the advancement of Islamic educational theory by positioning tazkiyatun nafs not only as a classical concept of spiritual purification but also as a comprehensive pedagogical framework for systematically developing students' spiritual intelligence through educational practice. Unlike previous studies that generally examined tazkiyatun nafs, riyadhoh amaliah, or spiritual intelligence as separate constructs, this research integrates these concepts into a coherent and empirically grounded educational model that explains the transformational mechanism linking spiritual purification, religious practice, and the development of spiritual intelligence within the pesantren context. From a practical perspective, the model offers a structured framework that can guide Islamic boarding schools, madrasahs, and other Islamic educational institutions in designing, implementing, and evaluating sustainable spiritual development programs as part of holistic character education. Therefore, this study reinforces the strategic role of Islamic boarding schools in cultivating spiritually intelligent, morally responsible, and emotionally resilient graduates capable of responding to the ethical and social challenges of the contemporary era. Nevertheless, because the model was developed within a single institutional context, future studies are encouraged to validate and refine it across different types of Islamic educational institutions and geographical settings using mixed-methods, longitudinal, or experimental research designs to further examine its effectiveness and generalizability.

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