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## Spiritual Mental Strengthening of *Santri* Through the Concept of Tazkiyatun Nufus at Daarun Nahl Cilegon, Banten, Indonesia.

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### Abstract

*Strengthening the spiritual and mental aspects of students in Islamic educational institutions is crucial in the face of contemporary challenges. This study examines the implementation of the concept of tazkiyatun nufus (soul purification) in strengthening the mental and spiritual well-being of students at Rumah Tahfidz Daarun Nahl Cilegon, Banten, Indonesia. Using a qualitative case study approach with in-depth interviews, participatory observation, and documentation, this research explores how soul purification practices-including dzikr (remembrance of God), muraja'ah (Qur'anic review), character mentoring, and daily worship-contribute to emotional stability, inner peace, patience, and harmonious social relationships among students. The findings indicate that the implementation of tazkiyatun nufus-based spiritual formation significantly strengthens students' mental resilience while creating a positive educational environment free from bullying. Supporting factors include conducive educational environment, teacher exemplarity as murabbis (spiritual guides), and institutional commitment to embedding tazkiyah values in daily activities. This study contributes to the development of Islamic education theory and provides practical recommendations for educational institutions seeking to integrate soul purification concepts into student character development.*

**Keywords:** tazkiyatun nufus, mental-spiritual strengthening, Qur'anic education Islamic character formation, tahfidz

### 1. INTRODUCTION

Contemporary Islamic education faces various serious challenges in maintaining the quality of students' (*santri*) spiritual development, particularly amidst the complexities of modern life. The ideals of *pesantren* (Islamic boarding school) educational

goals are often not realized in practice, given that many students experience spiritual fatigue, academic stress, and emotional instability due to the burden of memorization and environmental pressures (Mustamik, 2025). Research by Nabillah & Febriani

(2024) and Budiyo & Adin, (2024) indicates the presence of these symptoms, highlighting the urgent need for a more directed and comprehensive model of spiritual guidance based on the values of *tazkiyatun nufus* as taught by the ulama salaf.

In this context, the concept of *tazkiyatun nufus* (purification of the soul) offers a comprehensive framework for enhancing the spiritual and mental aspects of students. *Tazkiyah* is a fundamental concept in the tradition of *salafus shalih* (righteous predecessors) that encompasses the process of cleansing the heart from negative traits and filling oneself with virtues. (Mutholingah, 2021). This concept is not merely abstract and spiritual in nature, but can be operationalized through structured and sustainable educational programs.

Previous studies show that spiritual balance can foster inner calm, reduce anxiety, and enhance students' ability to manage stress (Mutholingah, 2021). However, in-depth research on the implementation of *tazkiyatun nufus* in strengthening the mental and spiritual well-being of students, particularly in *tahfidz* institutions, remains very limited. This study seeks to fill this scholarly gap by examining in depth how the concept of *tazkiyatun nufus* is implemented and how it impacts students' lives.

Rumah Tahfidz Daarun Nahl Cilegon was selected as the research site because it demonstrates strong indicators of students' mental and spiritual development. Preliminary observations revealed that students at this institution exhibit good emotional stability, patience in facing the challenges of memorization, inner calm, and harmonious social relationships free from bullying. These findings indicate that the implementation of *tazkiyah* values contributes significantly to creating a healthy and civilized educational environment.

This study aims to: (1) describe the implementation of the concept of *tazkiyatun nufus* in the development of students at Rumah Tahfidz Daarun Nahl Cilegon; (2) analyze the mental and spiritual condition of students as a result of the application of *tazkiyah* values; and (3) identify the supporting factors that contribute to the successful strengthening of mental and spiritual well-being based on *tazkiyatun nufus*.

## 2. METHODOLOGY

This study employs a qualitative approach with a case study design to understand the phenomenon of students' mental and spiritual development through the concept of *tazkiyatun nufus* within a natural context. The qualitative method is highly appropriate because it is non-statistical in nature and places greater emphasis on exploring meaning, subjective experiences, and the spiritual practices of both students and educators.

The case study design was chosen because the focus of this research relates to understanding a specific social system—namely, the implementation of student development based on *tazkiyatun nufus* at Rumah Tahfidz Daarun Nahl Cilegon. A case study is considered the most effective approach for providing rich and in-depth descriptions (*thick description*) of the application of *tazkiyah* concepts and their impact on students (Younas et al., 2023).

The study was conducted at Rumah Tahfidz Daarun Nahl, Cilegon, Banten. The selection of this site was based on its strong characteristics in spiritual development, supported by structured activities such as *dhikr*, *murāja'ah*, Qur'anic memorization, congregational prayers, moral mentoring, and the habituation of voluntary worship practices. Preliminary observations revealed

significant indicators related to the strengthening of students' mental and spiritual well-being.

### Research Subjects Consist of:

1. The head of the institution, who has a comprehensive understanding of the institution's vision, developmental direction, and policies.
2. *Ustadzah* mentors who are directly involved in *tazkiyah* programs, moral mentoring, Qur'anic memorization, and *murāja'ah*.
3. Students, particularly those who have undergone the developmental process for at least one year and demonstrate observable mental and spiritual growth.

The research data were derived from the following sources:

1. **Primary Data:** The results of in-depth interviews with the head of the institution, *ustadzah* mentors, and students regarding the implementation of *tazkiyah* activities, spiritual values, and their impact on mental stability.
2. **Secondary Data:** Supporting literature in the form of books, scholarly articles, works of classical scholars (*salaf*) such as Ibn Taymiyyah, Ibn Qayyim, and Ibn Rajab, as well as modern studies related to *tazkiyah* and Islamic education.

The selection of informants in this study was conducted using a purposive sampling method, meaning that the researcher intentionally selected individuals who were considered to have the most knowledge and insight regarding the student development programs. This approach is consistent with the research conducted by (Rinwanto et al., 2025), which shows that the research subjects were selected using a purposive sampling methodology, encompassing boarding school caregivers, teachers, and active students (Rinwanto et al., 2025). In this context, the main informants consisted of the head of Daarun Nahl, two *ustadzah* mentors, and four students from different levels of memorization, providing diverse and in-depth perspectives on the developmental processes implemented.

The data collection techniques employed in this study are described as follows: El-Islamy et al., (2023), namely three main techniques: in-depth interviews, participatory observation, and documentation study.

1. **Participatory Observation**, namely direct observation of daily activities at Daarun Nahl such as Qur'anic memorization, *dhikr*, congregational prayers, and moral mentoring. Through observation, the researcher is able to directly witness how *tazkiyah* values are applied in the students' daily routines.
2. **Interviews**, namely direct question-and-answer sessions with the head of the institution, *ustadzah*, and students. The interviews were conducted in a relaxed yet focused manner to explore their understanding of the meaning of *tazkiyah*, its modes of implementation, and the mental and spiritual changes they experienced after participating in the boarding school's programs.
3. **Documentation**, namely the collection of data from various documents such as activity photographs, developmental schedules, and records of students'

activities. Documentation serves to strengthen the findings from observation and interviews, ensuring the research is more comprehensive.

These three methods were employed simultaneously to enhance the validity of the findings and to provide an accurate representation of the actual conditions in the field.

The data analysis process also follows the interactive framework developed by Miles, Huberman, dan Saldana (2014), which includes the stages of data reduction, data display, and conclusion drawing.

(Ricky, 2025). The analysis process was carried out as follows:

1. Collecting data from observations, interviews, and documentation.
2. Categorizing the data according to themes, such as *tazkiyah* practices, moral development, and their impact on students.
3. Interpreting the data by identifying meanings and relationships between the developmental activities and the strengthening of mental and spiritual well-being.
4. Drawing conclusions by formulating the research findings in a concise and clear manner.

### 3. RESULTS AND DISCUSSION

#### A. Implementation of *Tazkiyatun Nufus* at Rumah Tahfidz Daarun Nahl

The findings indicate that Rumah Tahfidz Daarun Nahl implements the concept of *tazkiyatun nufus* through structured and continuous developmental programs. This implementation encompasses practical dimensions that are integrated into daily activities, as outlined below:

##### 1. *Tazkiyatun Nufus* Study Sessions

The implementation of *tazkiyatun nufus* at Rumah Tahfidz Daarun Nahl is carried out systematically through learning activities based on the book *Tazkiyatun Nafs*, which presents the concept of soul purification as articulated by the *salaf al-ṣāliḥ*. The book studied at Rumah Tahfidz Daarun Nahl is entitled *Tazkiyatun Nufus wa Tarbiyatuhā Kamā Yuqarrirruhu ‘Ulamā’ al-Salaf*. It elaborates the concept of soul purification according to classical scholars such as Ibn Qayyim al-Jawziyyah, Ibn Rajab al-Ḥanbalī, and Imam al-Ghazālī, as translated by Kyai Imtihan Asy-Syafi’i.

During the learning sessions, students attend the study circles by listening attentively to the explanation of the material, taking notes on key points, and memorizing the textual evidences (*dalīl*) contained in the book. These memorized passages are then presented to the mentors and collectively reviewed every evening after the Maghrib prayer. This process not only strengthens understanding but also fosters spiritual discipline among the students.

The material emphasizes the meaning of *tazkiyatun nufus* as the core of faith-based education, aiming to cultivate sincerity, submission to Allah, and inner tranquility. The *salaf al-ṣāliḥ* understood that the purification of the soul is a fundamental prerequisite for the success of a servant in worship. Therefore, they rejected all forms of soul-purification practices that are not grounded in revelation or guided by Islamic law, as such practices are considered deviations from the straight path. Consequently,

*tazkiyah* must be firmly based on the Qur’an and the Sunnah as the primary sources of wisdom and divine guidance.

These principles are implemented concretely in the daily life of Rumah Tahfidz Daarun Nahl. The female students are encouraged to actualize *tazkiyah* values through the performance of acts of worship in accordance with the prescriptions of Islamic law, such as obligatory and voluntary prayers (*rawātib*, *ḡuḡā*, *tahajjud*, and *witr*), voluntary fasting (Mondays and Thursdays, *Ayyām al-Bīd*, and the fast of Prophet Dāwūd), morning and evening *dhikr*, *murāja’ah*, and various learning activities. All of these practices form part of the students’ daily routines, which conclude with *muḡḡasabah*, conducted both collectively and individually, as a means of spiritual reflection and self-evaluation.

Based on the research findings, the concept of *tazkiyatun nufus* implemented at Rumah Tahfidz Daarun Nahl is in line with the views of the *salaf al-ṣāliḥ* scholars, as explained by Ibn Qayyim al-Jawziyyah, Ibn Rajab al-Ḥanbalī, and Shaykh al-Islām Ibn Taymiyyah.

Ibn Qayyim al-Jawziyyah (751 H), in his monumental work *Madārīj al-Sālikīn*, explains that *tazkiyatun nufus* is the key to attaining happiness in both this world and the Hereafter, as well as to drawing closer to Allah the Exalted (Anwar & Murtadho, 2025). *Tazkiyah* means “cleansing the heart from the impurities of sin so that it becomes worthy of receiving the light of guidance.” He emphasizes that the human heart is the vessel of faith; therefore, if the heart is polluted, the light of guidance cannot enter it. According to him, sins and acts of disobedience are like dust covering the mirror of the heart. Thus, the process of *tazkiyah* is essentially the process of cleaning that mirror so that the reflection of the light of faith becomes clear. Ibn Qayyim asserts that the purification of the heart is not sufficient through *dhikr* and supplication alone, but must be accompanied by repentance, righteous deeds, and commitment to the Sharī’ah (Mustamik, 2025). He rejects the concept of soul purification that is detached from the practice of Allah’s law, because in his view, a vertical relationship with Allah cannot be perfected without moral integrity in horizontal relationships with fellow human beings. Based on observational findings, the researcher found that the female students at Rumah Tahfidz Daarun Nahl strive to purify their hearts through repentance, supplication, rectifying their intentions, and adhering to the regulations of the Rumah Tahfidz.

Meanwhile, Ibn Rajab al-Ḥanbalī (795 H) emphasizes that the heart is the source of all actions. If the heart is sound, then all human behavior will also be sound. He interprets the Prophet’s ﷺ hadith which states, “Indeed, in the human body there is a piece of flesh; if it is sound, the entire body is sound, and if it is corrupted, the entire body is corrupted. Truly, it is the heart.” According to Ibn Rajab, this hadith constitutes the primary foundation of spiritual education.

He argues that the pinnacle of a Muslim’s righteousness does not lie in the abundance of outward deeds, but in the purity of intention and the cleansing of the heart from ostentation (*riyā’*), envy (*ḡasad*), arrogance (*takabbur*), and other blameworthy traits. Therefore, the main objective of *tazkiyah* is to subdue the lower self (*hawā al-nafs*) so that it aligns with the will of Allah. He views diseases of the heart as the root of social and moral corruption, making their treatment a spiritual obligation for every believer.

Shaykh al-Islām Ibn Taymiyyah (728 H) also made significant contributions to the understanding of *tazkiyatun nufus*. In his

various works, such as *Majmū' al-Fatāwā*, he emphasizes that true *tazkiyah* can only be achieved through two main elements: sound knowledge and sincere action. According to him, knowledge without sincerity is of no benefit, while action without knowledge leads to misguidance. Therefore, maintaining a balance between the two is the key to success in spiritual education.

Ibn Taymiyyah views *tazkiyah* not merely as a process of introspection, but also as an active struggle to uphold the truth. In a social context, he rejects forms of asceticism that withdraw from worldly life; rather, true *tazkiyah* demands active engagement in da'wah, justice, and the enjoining of good and forbidding of evil (*amr ma'rūf nahy munkar*).

In practice, the *salaf* scholars taught three main stages in the process of *tazkiyatun nufus*: *murāqabah*, *muḥāsabah*, and *mujāhadah* (Mustamik, 2025). *Muraqabah* refers to a constant awareness that Allah is always observing every thought, word, and action of a person. This awareness nurtures a sense of modesty and fear that prevents one from committing sins. *Muḥasabah* is self-evaluation, in which a servant reviews their deeds daily, corrects mistakes, and resolves to improve. Meanwhile, *mujahadah* is the struggle against the lower self that hinders obedience to Allah (Mustamik, 2025).

These three practices are not merely ritual acts, but constitute a comprehensive system of spiritual education that shapes character, self-discipline, and emotional stability. In the context of Islamic education, this method fosters a balanced character that integrates spirituality and rationality, as observed among the female students of Rumah Tahfidz Daarun Nahl Cilegon. Their spirituality is well maintained, and their psychological state remains balanced.

This can be evidenced by the fact that the students continue to carry out their activities even in the absence of mentors or *ustadzah* at the Rumah Tahfidz. They consistently observe the established rules and fulfill assigned responsibilities due to their conviction that Allah is always watching over them (*murāqabah*). The students also engage in *muḥāsabah* to renew their spiritual motivation in facing ongoing or future trials, and they practice *mujāhadah* by striving earnestly to carry out Allah's commands and to avoid His prohibitions.

The views of the *salaf* scholars regarding *tazkiyah* also affirm that purification of the soul cannot be achieved without the guidance of a knowledgeable and morally upright teacher or *murshid*. In the *salaf* tradition, a teacher is not merely an instructor, but also a moral exemplar and a spiritual guide. They believed that the human heart is vulnerable to the whispers of Satan and the inclinations of the lower self, and therefore requires external guidance in the process of self-purification.

However, unlike certain *ṭarīqah* traditions that elevate the *murshid* to an almost sanctified status, the *salaf* scholars positioned the teacher as a *wasilah* (means), not an ultimate goal. Their guidance must always be grounded in textual evidence and *naṣṣ shar'i*, rather than personal authority. This principle safeguards *tazkiyah* by keeping it firmly upon the straight path of truth and preventing spiritual deviation.

This principle is also applied at Rumah Tahfidz Daarun Nahl, where teachers serve as role models for their students in practicing *tazkiyatun nafs*. They offer counsel when students make mistakes or experience weakness in worship, pray for their students during night prayers and at times of accepted supplication, keep their

tongues moist with remembrance and repentance, avoid sin and wrongdoing, and convey sound knowledge while striving to cultivate sincere intentions that seek only the pleasure of Allah the Exalted.

In the context of modern life, the teachings of *tazkiyatun nufus* inherited from the *salaf* scholars remain relevant and applicable. Fernando (2025) in his article entitled "*Integration of a Psychosufistic Approach in School Counseling: A Holistic Approach to Student Character Development*," shows that the use of a *tazkiyah*-based psychosocial approach, such as *muḥāsabah* (self-introspection), can serve as an effective strategy for shaping students' character. The article discusses how the integration of spiritual values into education can enhance students' well-being (Fernando et al., 2025). The concept of *tazkiyah* also supports modern character-building approaches that emphasize the integration of emotional, spiritual, and moral intelligence. Thus, classical Islamic values can offer a solution to the ethical and mental crises affecting the contemporary educational world.

Beyond the spiritual aspect, *tazkiyatun nufus* also has an impact on the social dimension. The *salaf* scholars maintained that a society inhabited by individuals who have purified their souls will foster an environment characterized by compassion, justice, and harmony. They viewed oppression, corruption, and hostility as manifestations of a corrupted soul. Therefore, self-purification is not merely a personal responsibility, but also a contribution to the creation of a better social order. Ibn Qayyim states that "corruption on earth originates from two diseases of the heart: love of the world and fear of death." By instilling the values of *zuhd* and *qanā'ah* through *tazkiyah*, a Muslim becomes a resilient, honest, and beneficial individual for others.

In line with this, the researcher found that there is no bullying at Rumah Tahfidz Daarun Nahl Cilegon. Mistakes do occur; however, the students strive to forgive and to apologize when they make errors. They also make efforts to share food fairly, even when their portions are limited, and to remain patient with whatever Allah decrees, such as staying overnight without electricity or continuing their duties despite not feeling well. These attitudes contribute to the creation of a highly harmonious social environment at Rumah Tahfidz Daarun Nahl.

*Tazkiyah*-based education within the *salaf* methodology also cultivates emotional resilience, which is crucial for confronting the challenges of the modern era. A purified and well-trained soul is able to endure trials with patience, address conflicts wisely, and live life with optimism. This principle aligns with contemporary positive psychology theories that emphasize the importance of self-awareness and self-regulation. However, *tazkiyah* goes beyond the boundaries of modern psychology, as it connects the purification of the soul to ultimate, Hereafter-oriented goals. Thus, *tazkiyah* is not merely a form of psychological therapy, but a path toward true and everlasting happiness in the presence of Allah.

Based on the researcher's interviews, it was found that students often experience fatigue in worship, feelings of boredom, and emotional exhaustion, which create an urge to seek recreation such as traveling, going out, or watching activities together. However, further observation shows that such activities do not address the root of the problem. The natural disposition (*fiṭrah*) of the human soul, which inclines toward worldly matters, makes individuals eager, diligent, and enthusiastic in pursuing them. In contrast, matters related to the Hereafter require greater effort and struggle.

Therefore, training the soul to exercise self-control and to resist the impulses of the lower self which generate pressure and fatigue is essential. *Tazkiyah*-based education serves to clarify life's purpose, reshape ways of thinking, and provide a life methodology oriented toward the Hereafter. It enhances awareness of the eternal life and strengthens self-regulation, thereby fostering inner tranquility and optimism in carrying out daily activities at Rumah Tahfidz Daarun Nahl, Cilegon.

Thus, the *tazkiyatun nufus* study program at Rumah Tahfidz Daarun Nahl is not merely a religious ritual, but a comprehensive educational system that trains the intellect, the heart, and behavior in a balanced manner in devotion to Allah. Its fundamental principles are grounded in knowledge, righteous action, and sincerity, with the aim of shaping individuals who are faithful, honest, and of noble character. Within the framework of modern Islamic education, *tazkiyah* serves as an integral paradigm for sustainable character formation, as well as the core of authentic Islamic spirituality.

## 2. Guided *Dhikr* Program

The *dhikr* activities are conducted in the morning and evening under the guidance of the *musyriifah*. *Dhikr* is not merely a verbal recitation, but a practice intentionally designed to enhance self-awareness (*murāqabah*) and the presence of the heart (*ḥudūr al-qalb*) before Allah, as observed in the findings (Hariastuti et al., 2025) which demonstrates that structured *dhikr* strengthens spiritual resilience and emotional regulation (Hariastuti et al., 2025). The students are also taught to internalize the meanings of *dhikr* while controlling their concentration and emotions. This program contributes to the development of deep spiritual awareness and inner tranquility.

## 3. High-Quality *Muroja'ah* (Memorization Review)

*Murāja'ah* is not merely a mechanical repetition, but an activity that integrates memorization with an understanding of meaning. Students recite and submit one *juz'* of the Qur'an daily, ensuring that their daily lives are consistently filled with closeness to the Qur'an. They are also encouraged to reflect upon the verses they have memorized and to relate them to their everyday experiences. This process develops the dimension of *tahliyah* (adorning the self with virtuous qualities) within *tazkiyah*. Through this approach, *tazkiyah* functions not only as a spiritual concept, but as a sustainable and practical method of spiritual development in the students' daily lives.

## 4. Structured Moral Mentoring

Mentoring is conducted both individually and in groups, with a focus on self-evaluation (*muḥāsabah*) and behavioral improvement. The *ustadzah* guide students in identifying personal weaknesses, planning corrective actions, and offering advice. This process represents a direct application of the *takhliyah* dimension (purifying the heart from negative traits). In this context, the practices of *mujāhadah*, *murāqabah*, and *muḥāsabah* play a crucial role (Nabillah & Febriani, 2024); (Shalihah & Tohet, 2020). Through these processes, individuals are taught to recognize their personal weaknesses, control negative impulses, and strengthen their intention to do good, which in turn facilitates a balance between the intellect, the heart, and the lower self.

## 5. Habituation of Voluntary Worship

Voluntary acts of worship such as *tahajjud*, voluntary fasting, *rawātib* prayers, *duḥā* prayer, and charity are integrated into the students' daily routines. These practices train students in

*mujāhadah* (striving against the lower self) and strengthen self-discipline. This finding is consistent with the study by Shulukhiyah, (2021).

## 6. Conducive Educational Environment

The environment at Daarun Nahl is deliberately designed to support *tazkiyah*. The educational process is directed toward two essential aspects: *tahsīn al-akhlāq* (the refinement of moral character) and *tahdhīb al-nafs* (the purification of the soul). Daily activities such as *dhikr*, *tilāwah*, memorization, *murāja'ah* (review of memorization), voluntary worship, and moral mentoring function as integrated instruments of character development. Night prayers and the repeated recitation of the Qur'an instill moral values such as patience, exemplary conduct, and discipline.

The educational approach at Rumah Tahfidz Daarun Nahl reflects a strong synergy between Qur'anic memorization and the formation of Islamic character. The memorization undertaken by the students is not merely intended to preserve the textual integrity of the Qur'an, but also to instill its moral and spiritual messages. Through a method that balances cognitive and affective aspects, students are trained to understand the meanings of the verses they memorize, apply them in daily life, and embody Qur'anic character in their behavior. Regular moral mentoring serves as a medium for reflection and personal guidance, enabling students to improve their attitudes and cultivate a sense of social responsibility. Thus, Daarun Nahl has successfully implemented a holistic vision of *tarbiyah Qur'aniyyah*, positioning the Qur'an as a comprehensive guide that nurtures the heart, shapes character, and leads students toward both personal and social piety.

Interactions among students are conducted politely and with empathy. No forms of bullying, either verbal or physical, were found. This creates a safe ecosystem for spiritual growth. These findings are reinforced by the study of (Afkarina & M Jadid Khadavi, 2025) which shows that holistic *tahfidz* programs integrating classical text studies, guided *dhikr*, meaningful *murāja'ah*, moral mentoring, voluntary worship, and a supportive environment are proven to be significant in shaping students with high emotional intelligence, noble character, and strong spiritual resilience.

### B. The Impact of *Tazkiyatun Nufus* on Students'

#### Mental and Spiritual Well-Being.

The study identifies several significant impacts of the implementation of *tazkiyatun nufus*, namely:

- 1. Emotional Stability and Inner Tranquility**  
Students demonstrate strong self-control and remain calm when responding to stressful situations. This inner tranquility emerges from the regular practice of *dhikr*, *muḥāsabah*, supplication, and an understanding that life is a test to be lived with closeness to Allah the Exalted.
- 2. Patience in Facing Challenges**  
Observations indicate that students exhibit strong patience in dealing with the difficulties of memorization, the demands of dormitory life, and various issues that arise within the environment of Rumah Tahfidz Daarun Nahl. The religious understanding that trials are a process of soul purification encourages a patient and positive attitude.
- 3. Noble Character and Behavioral Discipline**  
Students display a high level of behavioral awareness, as

reflected in their adherence to institutional regulations, maintenance of proper social etiquette, and performance of acts of worship without the need for external enforcement. Based on interviews with students and *ustadzah* mentors, these behaviors are not the result of coercion, but rather the internalization of *tazkiyah* values. This finding is in line with previous research (Heri santoso, Zulhanan, 2022) which states that students regard the Qur'an as a way of life guiding their thinking, attitudes, and actions.

#### 4. Harmonious Social Relationships

Interactions among students are characterized by mutual respect and empathy. Interviews with the students indicate the absence of prolonged conflicts or forms of social violence, demonstrating the success of cultivating civilized character. A bullying-free environment supports the process of *tazkiyah*, consistent with previous findings (Habibi & Sholikhah, 2025) which shows that the pesantren ecosystem-fosters a habitus of positive character through supportive interactions (Habibi & Sholikhah, 2025).

#### 5. Enthusiasm for Worship and Seeking Knowledge.

Based on observations and interviews with the *musyriifah*, it was found that the students actively participate in congregational prayers, *dhikr*, study sessions, and memorization activities in a calm and steady manner. This condition stems from a deep understanding that worship and knowledge are means of drawing closer to Allah.

### C. Factors Supporting the Strengthening of Mental and Spiritual Well-Being

The study identifies key factors that support the successful implementation of *tazkiyatun nufus*:

Problem	Solution	Program at Daarun Nahl Tahfidz House	Process in the Santri's Self	Result
Santri (students) feel mentally exhausted, stressed, emotionally unstable	Concept of <b>Tazkiyatun Nufus</b> (Purification of the soul according to Al-Qur'an, Sunnah, and the scholars of Salaf)	 • Tazkiyah study • Morning and evening dhikr (remembrance of Allah) • Meaningful memorization review	• Muraqabah (feeling observed by Allah) • Muhasabah (self-reflection) • Mujahadah (striving against desires) • Good deeds habit formation	• Emotionally stable • Calm in spirit • Noble character • Harmonious social relationships (without the need for guardianship)
• Santri (students) feel mentally exhausted, stressed, emotionally unstable	• Tazkiyah study • Morning and evening dhikr (remembrance of Allah) • Meaningful memorization review	• Morality mentoring • Sunnah worship practices	Supporting Factors • Committed leaders • Role model teachers (Murabbi) • Islamic institutional culture • Integrated curriculum • Peer support network	

#### 1. Commitment of Institutional Leadership

The leaders of Daarun Nahl demonstrate a strong commitment to a mental-spiritual development vision grounded in *tazkiyah*. This commitment is manifested in program planning, resource allocation, and policies that support the spiritual growth of the students.

#### 2. Teachers as Exemplary Murabbi

The *ustadzah* are not merely instructors, but moral exemplars who demonstrate *tazkiyah* values in their own lives. Their honesty, generosity, patience, and devotion serve as reflections for the

students. Such exemplary behavior is far more effective than verbal advice. The righteousness of the teachers also invites Allah's mercy and blessings, creating a mutually supportive and calming environment between teachers and students.

#### 3. Consistent Institutional Culture

*Tazkiyah* values are instilled consistently through multiple channels: structured programs, daily communication, the physical environment, and habituation. This consistency creates a deeply ingrained and internalized institutional culture.

#### 4. Integrated Curriculum

Qur'anic memorization is integrated with comprehension of meaning, spiritual practices, and character development. This holistic approach ensures that students do not merely memorize the Qur'an, but also implement its moral messages in daily life.

#### 5. Spiritual Learning Community

Students learn within a community that mutually supports spiritual growth. The positive peer effect strengthens the internalization of *tazkiyah* values. (Ichwanudin et al., 2025) in their study on the internalization of Islamic leadership values in OSIM (Madrasah Islamic Student Organization), found that the five factors above work synergistically: leadership commitment (*visi syura*), teacher exemplarity (*uswah hasanah*), consistent institutional culture (*habituation*), integrated curriculum (*sidq-amanah-fa'atana-tabligh*), and a peer-supportive community. Together, these factors produce students with high moral integrity, effective communication, and value-based Islamic leadership, demonstrating an 85% effectiveness in shaping a character-driven generation.

## 4. CONCLUSION

This study demonstrates that *tazkiyatun nufus* is a highly relevant and practical concept for strengthening the mental and spiritual well-being of students in the modern era. Its implementation through study programs, guided *dhikr*, high-quality *muraja'ah*, moral mentoring, and the habituation of voluntary worship results in significant enhancement of students' emotional stability, inner tranquility, patience, noble character, and social relationships.

The successful implementation of *tazkiyatun nufus* at Rumah Tahfidz Daarun Nahl is supported by strong leadership commitment, exemplary teachers, a consistent institutional culture, an integrated curriculum, and a solid spiritual learning community.

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