

INTERNALIZING DZIKIR VALUES IN DEVELOPING STUDENTS' SPIRITUAL INTELLIGENCE: A MULTI-SITE STUDY AT NURUL ABROR AND NURUL JADID ISLAMIC BOARDING SCHOOL

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Abstract

This research aims to investigate how the value of dhikr is internalized in the creation of the spiritual intelligence of students at two Islamic boarding schools with distinct methods and features. The main objective of this study is to understand how the methodical and contemplative practice of dhikr can influence a santri's spiritual outlook, religious respect, and spiritual consciousness. Utilizing qualitative approaches and a case-study design spanning multiple sites, this study is conducted at Pondok Pesantren Nurul Abror AlRobbaniyin in Banyuwangi and Pondok Pesantren Nurul Jadid in Bali. The research findings demonstrate that the value of dhikr is internalized through examples, routines, and the development of spiritual meaning, all of which contribute to the overall character of a santri. The presence of serenity, a sense of purpose in life, and solid religious and social ideals — all of which are signs of spiritual intelligence — is favorably affected by dhikr. This study contributes to the literature on Islamic education by presenting a thorough model of dhikr development, and it makes a theoretical contribution by integrating the concepts of tazkiyatun nafs, affection value, and spiritual quotients.

Keywords: *Dhikr; Spiritual Questioning; Value Internalization; Islamic Boarding School; Islamic Education.*

Abstrak

Urgensi dari penelitian ini adalah untuk mendeskripsikan bagaimana nilai dzikir diinternalisasikan dalam pengembangan kecerdasan spiritual santri di dua pondok pesantren yang memiliki pendekatan serta karakteristik yang berbeda. Penelitian ini berfokus pada penjelasan bahwa praktik dzikir yang dilakukan secara sistematis dan



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reflektif dapat membentuk sikap spiritual, penghayatan keagamaan, serta kesadaran spiritual santri. Tempat penelitian ini adalah di Pondok Pesantren Nurul Abror Al-Robbaniyin di Banyuwangi dan Pondok Pesantren Nurul Jadid di Bali. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dan desain studi kasus yang mencakup beberapa lokasi, dengan teknik pengumpulan data berupa observasi, wawancara, dan dokumentasi. Dari hasil penelitian, terungkap bahwa nilai dzikir diinternalisasikan melalui rutinitas, teladan, dan penguatan makna spiritual yang membangun karakter santri secara keseluruhan. Dzikir terbukti memiliki dampak positif dalam membentuk kecerdasan spiritual, yang ditunjukkan dengan adanya ketenangan jiwa, makna kehidupan, dan sikap religius serta sosial yang kokoh. Penelitian ini menambah wawasan dalam literatur pendidikan Islam tentang model pengembangan dzikir yang menyeluruh, serta memberikan kontribusi teoritis melalui penggabungan konsep tazkiyatun nafs, nilai afeksi, dan kuotien spiritual.

Kata Kunci: *Dzikir; Kecerdasan Spiritual; Internalisasi Nilai; Pesantren; Pendidikan Islam.*

INTRODUCTION

As traditional Islamic educational institutions, Islamic boarding schools (pesantren) play a crucial role in shaping the character and spirituality of their students (santri) (Islamic et al., 2024). Amidst modern advancements and the challenges of the digital age, there are concerns about the decline of religious values and a spiritual identity crisis among Muslim youth, including students (santri) (Sholihah et al., 2024). Dhikr, a crucial practice in Islamic boarding school education, is more than just a ritual of worship; it also serves as a means of deepening spiritual development (Zainuri et al., 2025).

Unfortunately, dhikr is often viewed as a tradition without recognizing its profound meaning and influence on individual character formation (Florea et al., 2025). Currently, Islamic boarding schools are required not only to maintain religious practices but also to implement appropriate and relevant methods to internalize Islamic values (Ghareib et al., 2026). Therefore, this study was conducted to explore the process of internalizing dhikr values and their role in developing spiritual intelligence (Rohman et al., 2025). By analyzing two pesantren approaches with different structures and reflections, this study is expected to provide in-depth insights into the effectiveness of spiritual development in the Islamic boarding school world. Several previous studies have discussed dhikr from a theological perspective and ritual practice. However, few have emphasized the pedagogical and psychological aspects of dhikr in building character (Nurasiah et al., 2022). Theories regarding internalization of values, tazkiyatun nafs, and spiritual quotient are the theoretical basis for understanding this process (Masturin, 2024).

This research complements previous studies with a contextual and integrative approach, especially in the field of Islamic boarding school education (Yilmaz et al., 2022). Dhikr in Islamic Education is not just verbal worship or wirid, but a very important part of character formation and spiritual development of students. In the Islamic boarding school tradition, dhikr functions as a tool for moral development and strengthening spiritual aspects (Bukhori Muslim et al., 2024). The educational function of dhikr also lies in its ability to develop awareness of God's consistent presence (muraqabah), which is very important in building ethical awareness. Apart from that, dhikr also has symbolic and transformative power to convey religious values deeply (Daraz et al., 2025).

In daily practice, dhikr is implemented by teachers at Islamic boarding schools as a tool to instill Islamic values, such as sincerity, humility, patience, and gratitude. This process is carried out in a planned manner through daily routines, understanding the meaning, and examples from the kiai (Dancy, 2025). Therefore, dhikr functions not only as a spiritual tool but also as an educational method that teaches discipline, peace of mind, and a higher life guidance (Yalcinkaya, 2025). The Internalization of Values Theory states that value formation in individuals occurs in five stages: receiving, responding, appreciating, organizing, and internalizing values. This process is highly relevant to demonstrating how dhikr is not only taught as an obligation but also as a deeply rooted value within the students (Korkut & Çetin, 2025).

In this study, the internalization of dhikr values occurs when students experience repetition of the meaning and practice of dhikr, so that it becomes part of their identity (Zsolnai et al., 2025). This theory explains the emotional interactions that occur during spiritual learning in Islamic boarding schools and emphasizes the importance of emotional experiences, role models, and a supportive environment in character formation (Eaude, 2025). The concept of Tazkiyatun Nafs (Self-purification of the soul) explains that cleansing the soul is crucial in Islamic education (Maharani & Muzakki, 2024). Dhikr is one of the main ways to achieve this goal of soul purification. Humans need to cleanse their souls of negative traits such as *riya'* (showing off), envy, and arrogance to achieve true happiness. This concept underlies the importance of dhikr in the process of internalizing values (Bahreldin, 2025). In the context of this research, tazkiyatun nafs serves as a spiritual foundation that emphasizes that achieving spiritual intelligence is impossible without regular self-purification efforts (Iqbal et al., 2025).

Therefore, the spiritual approach in Islamic boarding schools is not merely ritualistic but also brings about profound moral and psychological changes (Tauro & Rozzi, 2025). Spirituality and spiritual intelligence explain the concept of spiritual

intelligence (SQ), which shows that this intelligence is more than just intellectual intelligence (EQ) and emotional intelligence (EQ), because it is related to an individual's ability to give meaning to life, face and overcome suffering, and answer questions about existence (Cooper et al., 2025). In this context, dhikr carried out as a spiritual reflection helps shape the SQ dimension of students. Spiritual intelligence developed through dhikr is characterized by peace of mind, awareness of life's purpose, and a sense of empathy and social concern (McGivney, 2025).

Students who regularly perform dhikr and receive spiritual guidance tend to have better abilities in facing life's challenges and developing a more useful and directed outlook on life (Lazarus et al., 2022). Thus, the practice of dhikr is not only important in the religious aspect but also in psychological strengthening. The Spiritual Education Model in Islamic Boarding Schools shows that spiritual education takes place within a framework of examples, habits, and deep soul experiences (Rhazzali & Mestari, 2025). This model combines a structured approach (setting a dhikr schedule, guidance from the kiai) with a reflective approach (understanding the meaning, self-reflection, and heart development). This combination results in a more effective and comprehensive process of internalizing dhikr values (Al Ayubi & Masruri, 2025).

In this study, two main models were identified: the structured model, which emphasizes the routine and discipline of dhikr; and the reflective model, which prioritizes contemplation and self-awareness (Suyono et al., 2025). Both contribute to the development of students' spiritual intelligence, albeit with different focuses and methods. Understanding these two models is crucial for designing spiritual education that is contextually appropriate and practically applicable.

RESEARCH METHODS

This research adopted a qualitative approach with a case study model involving several locations (Piekkari & Welch, 2018). This approach was chosen to explore how the practice of internalizing dhikr values contributes to the development of students' spiritual intelligence in two Islamic boarding schools with different characteristics and educational methods (Cleland et al., 2021). By using a multi-location study, researchers were able to analyze and compare the patterns, methods, and outcomes of the dhikr internalization process in two different contexts. The research locations were two Islamic boarding schools: Nurul Abror Al-Robbaniyin Islamic Boarding School in Banyuwangi and Nurul Jadid Islamic Boarding School in Bali. The subjects included caretakers, religious teachers, and senior students who actively participated in dhikr activities and spiritual guidance.

Subjects were selected purposefully, taking into account their level of direct involvement and frequency of participation in religious activities.

Data collection techniques included participant observation, in-depth interviews, and documentation (Liamputtong, 2020). Observations were conducted during daily dhikr activities, religious study sessions, and the spiritual guidance process. The interviews aimed to gain a deeper understanding of subjective experiences and individual reflections on internalized dhikr values. The documents reviewed included Islamic boarding school diaries, dhikr activity schedules, and spiritual guidance materials. The data obtained were analyzed using interactive analysis techniques based on the Miles and Huberman model, which consists of three main steps: data reduction, data presentation, and drawing conclusions or verification (Miles et al., 2014). The researchers also triangulated techniques and sources to ensure data accuracy by comparing results from observations, interviews, and documents. The analysis process was continuous from the data collection stage to the final writing (Siti et al., 2025).

This study employed a purposive sampling method, meaning that informants were selected intentionally (not randomly) by considering their level of involvement in dhikr activities, their deep understanding of dhikr values, and their important role in spiritual guidance at the Islamic boarding school. This method was chosen to obtain more in-depth, relevant information and is aligned with the focus of this study. The criteria for selecting informants included the Islamic boarding school's caretaker or Kiai (Islamic boarding school leader), who has the authority to determine spiritual guidance policies; the Ustadz or Ustadzah, who is primarily responsible for carrying out dhikr and spiritually guiding students; and the senior students, who actively participate in dhikr, have been involved in guidance for more than two years, and can articulate their spiritual experiences effectively.

To ensure the validity of the data, triangulation, member checking, and audit trail techniques were applied. Triangulation was conducted using various sources, techniques, and timeframes. Member checking involved sharing preliminary results with key informants to ensure data consistency and accuracy. The audit trail served to document the entire decision-making process during the research, allowing for its traceability and reliability.

Table 1. Informant Profile

No.	Name	Informant Category	Institution	Role in Dhikr	Duration of Involvement
1	KH. Fadlurrahman Zaini	Caretaker / Kiai	Nurul Abror Al-Robbaniyin, Banyuwangi	Determiner of dhikr policy and spiritual guide	> 50 years
2	Ustadz Muhammad Muhlis	Ustadz	Nurul Abror Al-Robbaniyin, Banyuwangi	Imam of congregational dhikr and Sufism instructor	10 years
3	Sofil Mubarak	Senior Student	Nurul Abror Al-Robbaniyin, Banyuwangi	Active participant in daily dhikr	12 years
4	K. M. Sa'dullah	Caretaker / Kiai	Nurul Jadid, Bali	Guide for meditation and self-reflection	> 20 years
5	Ustadz Rofiqi	Ustadz	Nurul Jadid, Bali	Dhikr journal mentor and weekly reflection facilitator	15 years
6	M. Makmur	Senior Student	Nurul Jadid, Bali	Dhikr journal writer and reflection participant	2.5 years

RESULTS AND DISCUSSION

The Nurul Abror Al-Robbaniyin Islamic Boarding School in Banyuwangi adheres to the Salafiyah tradition, focusing on classical Islamic activities such as studying yellow books, reciting dhikr together, and developing spirituality through the example of the kiai. The structure of this Islamic boarding school is well-organized and has a guidance system that integrates formal and informal activities. Students live in dormitories and engage in communal worship activities under the guidance of ustadz and guardians.

On the other hand, the Nurul Jadid Islamic Boarding School in Bali adopts a more modern and reflective approach to spiritual development. Dhikr is performed individually or in small groups, emphasizing contemplation and self-reflection. These activities lean more toward personal experiences and understanding the meaning of life. This Islamic boarding school also emphasizes the values of tolerance and multiculturalism in daily learning, given its diverse community. Both Islamic boarding schools have unique characteristics in their approach to student development, but they both emphasize the importance of dhikr in spiritual

education. The differences in their approaches create a strong foundation for understanding the variation and effectiveness of the internalization of dhikr values in developing the spiritual intelligence of students.

At the Nurul Abror Al-Robbaniyin Islamic Boarding School, dhikr is performed collectively after obligatory prayers, accompanied by wirid (recitation of prayer) such as istighfar (recitation of the name of God), tahlil (recitation of prayer), tasbih (prayer beads), and salawat (prayer). There are also night dhikr activities (qiyamul lail) and Sufi book recitations, which deepen understanding of the theory and practice of dhikr. Spiritual guidance here is provided by providing daily advice from the kiai (religious leader), reinforcing moral values within the recitations, and implementing spiritual discipline in the students' daily lives. Meanwhile, at the Nurul Jadid Islamic Boarding School, dhikr is more personal and reflective, conducted in a dedicated dhikr room or in the mosque after prayers. Students are encouraged to experience the meaning of dhikr through meditation, writing reflective journals, and participating in weekly self-reflection sessions. Spiritual mentors provide psychospiritual guidance, helping students discover the meaning of life experiences and their relationship with God. Although the methods used differ, these two development patterns share common elements in the internalization of values, both through repetition and habituation in Nurul Abror and through awareness and meaning in Nurul Jadid. All of this demonstrates that dhikr is not merely a ritual, but a pedagogical method for shaping the character and spirituality of students.

Research shows that the process of internalizing dhikr values occurs gradually and in layers (Tancredi et al., 2025). In Nurul Abror, this process occurs through consistent routines, where students naturally become accustomed to performing dhikr in their daily lives. The examples provided by the kiai and ustadz play a crucial role in shaping the students' spiritual attitudes and behaviors. They not only imitate the dhikr chants but also experience inner peace and courtesy from their teachers. In Nurul Jadid Bali, the emphasis on internalizing dhikr values is more on reflective awareness and emotional engagement of the students. They are encouraged to reflect on the meaning of life, the values of patience, gratitude, and sincerity through meditation and dhikr connected to their own life experiences. In this way, the values of dhikr are not just memorized, but are internalized as principles that guide their behavior and social attitudes (de Klerk et al., 2025).

Table 2. Comparison of Dhikr Approaches

Aspect	Structural Approach	Reflective Approach
Focus	Discipline and collective routine	Meaning and personal awareness
Implementation	Congregational dhikr, fixed schedule	Personal or small-group dhikr, flexible
Role of Kiai and Ustadz	Directly controlling and guiding	Accompanying and facilitating interpretation
Objective	Formation of religious habits	Existential spiritual experience
Strengths	High consistency, measurable	Deep internalization, increased spiritual quotient (SQ)
Weaknesses	Potential for formalism	Risk of looseness and inconsistency
Spiritual Output	Spiritual discipline	Transcendental and social awareness

Other findings indicate that the practice of dhikr can develop the spiritual intelligence (SQ) dimension of students (Aldbyani, 2025). Observable indicators include increased peace of mind, empathy for others, the ability to cope with stress, and an awareness of higher things in life. Dhikr functions as an effective tool in strengthening character, because it can touch the deepest emotional aspects of students (Masturin, 2025). The process of internalizing the value of dhikr in both Islamic boarding schools indicates that spiritual development carried out systematically and meaningfully can create students' personalities that are religious, reflective, and resilient to the challenges of the times (Arroisi & Syamil, 2025). The practice of dhikr not only shapes individual religiosity but also develops social awareness and spiritual resilience in facing the complexities of life in the modern era (Maryani et al., 2025).



Figure 1. Theoretical Conceptual Model

Internalization Mechanism for the Value of Dhikr in Islamic Boarding Schools

The process of introducing the value of dhikr in Islamic boarding schools is carried out in a planned and continuous manner (Khu & Khumairoh, 2025). This process not only relies on repeated prayers but also incorporates emotional elements and students' understanding into daily activities. In both Islamic boarding

schools, dhikr is not seen as a mere activity, but rather as a tool for educating the soul, integrating spiritual experiences with the students' daily lives (Şengül, 2025).

The value of dhikr is received in a supportive atmosphere, both from the structure of the Islamic boarding school itself and from the examples set by educators (Meurlin & Senko, 2025). This process includes regular habits, providing role models from admired figures, and building awareness through deep religious experiences. In this way, the values of dhikr are not only embedded superficially but also integrated into the students' minds (Nazari et al., 2025).

a. Through Habituation

The habit of dhikr is an important step in instilling these values at Nurul Abror Islamic Boarding School (Phan et al., 2026). By regularly performing dhikr together, the students become accustomed to reciting the dhikr chants daily. This process helps foster spiritual discipline and makes dhikr an integral part of their lives (Toti et al., 2025). This habit also deepens the students' emotional bond with the spiritual practice they are undergoing.

By performing dhikr regularly, students experience inner peace and improve their concentration during study and worship (Nisha & Shobaba, 2025). They begin to realize the benefits of dhikr, not only spiritually but also psychologically, such as a sense of peace and self-control (McGhee, 2025). These are all initial steps in developing a strong religious character through the process of spiritual habits.

b. Through Example

The role models of the ustadz and kiai play a crucial role in internalizing the values of dhikr (Rahman et al., 2017). In both Islamic boarding schools, the teachers consistently demonstrate the practice of dhikr with sincerity and compassion. This example provides students with a clear understanding of how to perform dhikr with awareness and sincerity (Ramachandaran, 2025). Students not only imitate the words but also emulate the attitudes and serenity of their mentors (Alsuhaymi & Atallah, 2025). This role model has a transformative effect because it creates an emotional connection and trust between students and mentors. This helps create a strong learning process and accelerates students' understanding of the values of dhikr. Kiai and ustadz serve as spiritual role models, demonstrating how dhikr can shape a meaningful life (Grasmane et al., 2025).

c. Through Strengthening the Meaning and Religious Experience

Strengthening the meaning of dhikr is done through explanations of the meaning of the words, interpretations of Sufism values, and spiritual experiences in daily life (Tjong et al., 2025). At the Nurul Jadid Islamic Boarding School, this

approach is carried out through self-reflection, spiritual discussions, and psychological support. Students are encouraged to reflect on and interpret dhikr as a way to draw closer to God and understand the realities of life more deeply. Religious experiences such as night dhikr, spiritual retreats, and spiritual guidance deepen students' understanding of the values of dhikr (Pribadi, 2022). This process is not only intellectual but also touches on emotional and existential aspects. As a result, dhikr is no longer merely a ritual but becomes a central life orientation that fosters transcendental awareness.

Comparison of Structural and Reflective Models

This study identifies two main approaches to the development of dhikr: the structural approach applied at the Nurul Abror Al-Robbaniyin Islamic boarding school in Banyuwangi and the reflective approach at the Nurul Jadid Islamic boarding school in Bali. The structural approach focuses on group discipline, routines, and social control through pesantren regulations (Futaqi et al., 2021). On the other hand, the reflective approach highlights individual meaning, personal experience, and emotional involvement in dhikr practice.

Both approaches have their own advantages and challenges (Spilles et al., 2025). The structural approach is more successful in forming spiritual habits and discipline, while the reflective approach is more in-depth in increasing spiritual awareness and understanding. Combining these two approaches could be an ideal solution for developing religious and reflective students (Muchtarom et al., 2016).

Strengths and Challenges of the Structural Model

Another advantage of this model is the well-organized integration of education and spiritual development (Nguyen, 2025). However, if not balanced with a deep understanding, the practice of dhikr can become a meaningless routine. Therefore, it is important to implement pedagogical interventions that can engage the students' awareness (Ansyori et al., 2025).

Advantages and Difficulties of the Reflective Model: The reflective model provides students with the opportunity to experience the values of dhikr personally. Students are encouraged to think critically and reflect on their spiritual relationship with God. This contributes to a deeper understanding and an increased spiritual quotient. However, this model requires a high level of emotional readiness and independence from students. One of the main challenges of the reflective model is instability in practice if not accompanied by proper discipline. Furthermore, intensive guidance is essential for the reflection process to proceed smoothly and in

accordance with Islamic values. This combination with proper habituation is key to the success of this approach.

Table 3. Comparison of Dhikr Models

Aspect	Nurul Abror Al-Robbaniyin Islamic Boarding School (Banyuwangi)	Nurul Jadid Islamic Boarding School (Bali)
Type of Approach	Structural	Reflective
Mentoring Style	Centralized, formal, and scheduled	Flexible, individual, and based on personal awareness
Dhikr Practice	Performed congregationally after prayers, at night, and during routine programs	Conducted individually or in small groups, accompanied by self-reflection (muhasabah)
Supporting Activities	Study of Sufi classical texts, kiai's advice, night prayer (qiyam al-layl)	Reflective journals, spiritual discussions, psychospiritual guidance
Role of Teachers/Kiai	Directive and discipline-controlling	Facilitators and meaning companions
Media for Value Internalization	Habituation, role modeling, repetition	Contemplation (tafakkur), meaning reinforcement, existential experience
Main Objective	To cultivate spiritual discipline and perseverance in worship	To foster self-awareness and spiritual depth
Resulting Student Character	Obedient, orderly, formally religious	Reflective, empathetic, substantively religious
Strengths	High consistency, builds a collective religious climate	Deep value internalization, develops spiritual quotient (SQ)
Weaknesses	Risk of formalism and loss of personal meaning	Potential inconsistency and requires intensive guidance
Social Context	Salafiyah pesantren, a homogeneous environment	Modern pesantren, a plural and multicultural environment

Students' Spiritual Intelligence as a Result of Internalizing Dhikr

The most important outcome of internalizing the value of dhikr is the development of students' spiritual intelligence (Agung, 2011). Through dhikr, students gain an awareness of the meaning of life, peace of mind, and resilience in dealing with stress. Students who regularly perform dhikr demonstrate the ability to reflect, empathize with others, and internalize higher values in their lifestyle (Silalahi & Purwanto, 2025).

Spiritual intelligence is used as a benchmark for the success of Islamic boarding school education in shaping character holistically (Jenuri et al., 2025). Through the practice of dhikr, students not only understand religious teachings literally but also draw inspiration and life direction from them. In this way, learning

dhikr plays a direct role in achieving the goals of Islamic education (Svennberg et al., 2025).

SQ Indicators: Self-Reflection, Meaning of Life, Transcendental Awareness

Indicators of spiritual quotient seen in students include the ability to reflect on themselves, namely awareness of weaknesses and efforts to improve themselves (McGrath et al., 2025). Furthermore, understanding life through dhikr empowers students to face various challenges and to have a clear purpose in life. Transcendental awareness also emerges in the form of peace of mind and sincere intentions in charitable deeds (Dai et al., 2025).

The practice of dhikr, which has become an integral part of the self, creates an emotional and spiritual connection with God (Zhou et al., 2025). Students learn to view every event in life as a manifestation of Divine love. The habit of contemplation develops naturally, deepening the students' spirituality in their daily activities.

Impact on Social Attitudes and Tolerance

Spiritual intelligence influences not only one's personal life but also social aspects. Students who regularly meditate on dhikr tend to demonstrate empathy, tolerance, and a desire to help others (Al-Madadha et al., 2025). Through dhikr, they are taught to be more patient, respect differences, and be gentle in communication (Nazari et al., 2025). This is especially important in a multicultural society like Bali, where Nurul Jadid students interact with diverse communities of different religions. The practice of dhikr strengthens the students' social commitment and sense of humanitarian responsibility (Bakti et al., 2025). They not only develop into religious individuals but also serve as a bridge for creating social harmony.

Integration of Theory in the Process of Internalizing Dhikr

The findings of this study indicate that the method of internalizing dhikr is related to the theory of value internalization proposed by Krathwohl, the concept of tazkiyatun nafs (self-control), and the spiritual quotient theory proposed (Haryanto et al., 2023). The combination of these three theories creates a philosophical, pedagogical, and psychological basis for developing the spiritual character of students. This process demonstrates that the development of dhikr is not merely a traditional method but is also grounded in strong and measurable Journal theory (Schock, 2023). This integrative approach enriches the Islamic education model and provides a new framework for designing a spiritual curriculum in Islamic boarding schools (Bogatu, 2024).

Krathwohl's Correlation with Internal Stages

Krathwohl's affective stages are evident in the dhikr development process. This process begins with acceptance through participating in dhikr, followed by a response through active participation (Hidayat et al., 2023). Next, appreciation emerges when participants assign meaning to dhikr. Organization occurs when dhikr is integrated into attitudes. Finally, characterization emerges when dhikr becomes a life value (Azadi et al., 2022). Students experience gradual value changes through cognitive and emotional interactions with dhikr. This model explains the dynamics of the affective learning process in Islamic boarding schools and provides a concrete example of how spiritual values are efficiently internalized through dhikr (Huang, 2022).

The Relevance of Tazkiyatun Nafs as a Spiritual Foundation

The concept of tazkiyatun nafs provides a spiritual foundation for understanding the importance of dhikr in cleansing the soul. Dhikr is not just words, but also a form of spiritual healing that purifies the heart from spiritual ailments (Nurmatova & Altun, 2023). In Islamic boarding schools, dhikr serves as a way to build morals and self-awareness.

Students who practice tazkiyatun nafs (self-purification) through dhikr demonstrate changes in behavior, improved morals, and a closer emotional connection to God (Kurniawan & Fitriyani, 2023). This process reinforces the goals of Islamic education, which emphasize not only intellectual aspects but also spiritual and ethical aspects.

Validation of Spiritual Quotient (SQ) as an Affective-Spiritual Output

The concept of spiritual quotient (SQ) offers a clear measure for measuring the results of internalizing dhikr (Anwar et al., 2020). SQ encompasses awareness beyond the self, life purpose, and spiritual reactions to various challenges. With this approach, the results of dhikr development can be evaluated not only in terms of norms, but also in terms of function and psychology (Berkowitz et al., 2020).

Students with high SQ demonstrate greater emotional and spiritual maturity (Mahmudin et al., 2021). Dhikr functions as a link between religious values and the overall personality development of students. Therefore, dhikr development has been proven to be an effective way to improve the spiritual quality of the young generation of Muslims (Andrei, 2023).



Figure 1. Concept Map



Figure 2. Internalization of Dhikr Values

CONCLUSION

This study shows that at the Nurul Abror Al-Robbaniyin Islamic Boarding School in Banyuwangi and Nurul Jadid in Bali, the internalization of dhikr values occurs through three main mechanisms: habituation, exemplary modeling, and reinforcement of religious meaning and experience. Dhikr functions not only as worship but also as a pathway for developing students' spiritual intelligence, including self-reflection, life meaning, and higher spiritual awareness. The structured model at Nurul Abror successfully builds spiritual discipline through organized collective routines, while the reflective model at Nurul Jadid deepens understanding through personal and contemplative practice. Both approaches significantly contribute to shaping students' religious character, emotional balance, and social interaction skills, demonstrating the effectiveness of Islamic education in fostering holistic character formation.

Theoretically, these findings reinforce Krathwohl's affective theory of value internalization, confirm the relevance of Al-Ghazali's concept of *tazkiyatun nafs* as a foundation for spiritual development, and support Zohar and Marshall's spiritual quotient theory as an indicator of spiritual education outcomes. Practically, the study highlights the importance of integrating structural and reflective approaches in spiritual curricula so that dhikr programs are not merely routine but also meaningful and reflective. Future research is recommended to expand institutional contexts, employ quantitative or mixed methods, and explore long-term relationships between spiritual intelligence, academic achievement, and social behavior to strengthen the role of dhikr as a holistic educational foundation in addressing contemporary moral challenges among youth.

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