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INTERNALIZATION OF SPIRITUAL VALUES IN DALĀ'IL AL-KHAYRĀT FOR THE MORAL DEVELOPMENT OF ISLAMIC BOARDING SCHOOL STUDENTS

***Fajriyatul Faizah Zahra[1], Aniqoh[2]**
[1,2] Sekolah Tinggi Agama Islam Nahdlatul Ulama Purworejo, Indonesia
Email: faizah.zahra.60@gmail.com

Abstract

Spiritual education in *pesantren* (Islamic boarding schools) is closely connected with the cultivation of character and moral conduct (*akhlak*). This study examines *Dalā'il al-Khayrāt* as a devotional practice through which spiritual values are interpreted and internalized by students at Darussalam Plaosan Islamic Boarding School, Purworejo. It addresses three questions: (1) which spiritual values are associated with *Dalā'il al-Khayrāt*, (2) how students internalize these values in daily life, and (3) how participants relate the practice to their moral development. Using a qualitative case study design, data were collected through observation, semi-structured interviews with the *pengasuh* (caretaker and religious leader), one administrator, and five students, as well as documentation. The data were analyzed using the interactive model of Miles, Huberman, and Saldaña through data condensation, data display, and conclusion drawing and verification. The findings show that *mahabbah* (love for the Prophet Muhammad, peace be upon him) is the value most directly associated with the devotional content of *Dalā'il al-Khayrāt*, while *istiqāmah* (steadfastness), responsibility, discipline, humility (*tawāḍu'*), and related moral dispositions were reported primarily in connection with repeated practice, guidance, and the wider religious environment of the *pesantren*. Internalization was described through the granting of *ijazah* (authorization to practice a religious tradition), habituation through regular recitation and *mujāhadah* (spiritual striving), and reinforcement through exemplary leadership and institutional religious culture. Participants associated these processes with greater discipline, responsibility, respectful conduct, self-control, consistency in worship, and inner tranquility. Given the single-site design and short field period, these findings indicate perceived associations rather than independent causal effects.

Keywords: *Spiritual Value Internalization, Dalā'il Al-Khayrāt, Spiritual Education, Moral Development, Pesantren*

Abstrak

Pendidikan spiritual di pesantren berkaitan erat dengan pembentukan karakter dan akhlak santri. Penelitian ini mengkaji Dalā'il al-Khayrāt sebagai praktik devosional yang menjadi ruang pemaknaan dan internalisasi nilai spiritual bagi santri di Pondok Pesantren Darussalam Plaosan, Purworejo. Penelitian menjawab tiga pertanyaan: (1) nilai spiritual apa yang diasosiasikan dengan Dalā'il al-Khayrāt, (2) bagaimana nilai tersebut diinternalisasikan dalam kehidupan sehari-hari santri, dan (3) bagaimana para partisipan mengaitkan praktik tersebut dengan pembinaan akhlak. Penelitian menggunakan desain studi kasus kualitatif. Data diperoleh melalui observasi, wawancara semi-terstruktur dengan pengasuh, satu pengurus, dan lima santri, serta dokumentasi. Analisis data menggunakan model interaktif Miles, Huberman, dan Saldaña melalui kondensasi data,

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penyajian data, serta penarikan dan verifikasi kesimpulan. Temuan menunjukkan bahwa mahabbah kepada Rasulullah SAW merupakan nilai yang paling langsung dikaitkan dengan kandungan devosional Dalā'il al-Khayrāt, sedangkan istiqamah, tanggung jawab, kedisiplinan, ketawadhuan, dan disposisi moral lainnya terutama dilaporkan dalam kaitannya dengan pembiasaan, bimbingan, dan lingkungan religius pesantren. Proses internalisasi dijelaskan melalui pemberian ijazah, pembiasaan melalui pembacaan rutin dan mujahadah, serta penguatan melalui keteladanan dan budaya religius pesantren. Para partisipan mengaitkan proses tersebut dengan kedisiplinan, tanggung jawab, kesopanan, pengendalian diri, konsistensi beribadah, dan ketenangan batin. Karena penelitian dilakukan pada satu lokasi dengan periode lapangan yang singkat, temuan ini menunjukkan asosiasi yang dipersepsikan, bukan efek kausal yang berdiri sendiri.
Kata Kunci: *Internalisasi Nilai Spiritual, Dalā'il Al-Khayrāt, Pendidikan Spiritual, Pembinaan Akhlak, Pesantren*

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A. Introduction

Spiritual education is an important dimension of holistic education because religious meaning, spiritual orientation, and moral practice can shape how individuals understand themselves and respond to everyday challenges. Research has linked religious meaning-making with psychological well-being and a stronger sense of meaning in life (Krok, 2015). In Islamic educational settings, recent studies also show that the internalization of Sufi and religious values is closely connected with spiritual development and character formation in *pesantren* (Abidin & Sirojuddin, 2024; Astuti & Winarti, 2026). These findings provide a relevant basis for examining how specific devotional traditions are experienced as part of moral and spiritual education.

Within Islamic education, *pesantren* (Islamic boarding schools) cultivate spirituality through structured worship, the study of religious texts, *dhikr*, collective devotional activities, and everyday moral discipline. Jamilah and Baiquni (2023), for example, documented a range of spiritual-education practices in two *pesantren*, including congregational worship, religious-text study, *dhikr*-related activities, maulid and burdah recitation, and other collective devotional practices. Annisya and Resty (2025) likewise emphasized the role of *pesantren* educational management and habitual religious practice in supporting the formation of Islamic character among young people. Taken together, this literature shows that spiritual formation in *pesantren* is embedded not only in formal instruction but also in repeated practice, institutional culture, and relationships of guidance.

Among the devotional traditions practiced in some *pesantren* is *Dalā'il al-Khayrāt*, the well-known collection of prayers and blessings upon the Prophet Muhammad compiled by al-Jazuli. Historical scholarship describes the work as an important text of prophetic piety and devotional authority (Chih, 2022), while Indonesian research has documented its continuing practice in *pesantren* settings (Abror & Romdonny, 2023; Monica, 2022). At Darussalam Plaosan Islamic Boarding School,

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Purworejo, preliminary observation showed that *Dalā'il al-Khayrāt* is practiced through individual recitation, collective recitation, and scheduled *mujāhadah* (spiritual striving). Initial interviews also suggested that participants associated the practice with love for the Prophet, discipline in worship, inner tranquility, and respectful conduct. These observations warranted a closer examination of how such meanings are formed and how they relate to students' daily moral lives.

Previous studies point to three relevant strands of scholarship. First, research on *pesantren* spiritual education has highlighted habituation, religious culture, leadership, and collective practice as important contexts for value formation (Hariyono et al., 2023; Ihsan et al., 2021; Jamilah & Baiquni, 2023). Second, studies of *Dalā'il al-Khayrāt* in Indonesia have examined religious internalization, ritual practice, meaning, and the preservation of devotional traditions (Abror & Romdonny, 2023; Monica, 2022). Third, Chih (2022) situates *Dalā'il al-Khayrāt* historically within traditions of prophetic piety, mysticism, and religious authority. Together, these studies establish the importance of the tradition while also showing that ritual participation, textual meaning, and moral formation should not automatically be treated as the same phenomenon.

A more specific gap therefore remains. Existing studies provide valuable descriptions of the practice and meaning of *Dalā'il al-Khayrāt*, but fewer studies distinguish between values that participants associate directly with the devotional text and values that may arise from habituation, supervision, peer interaction, or the broader religious culture of the *pesantren*. This distinction is important because discipline, responsibility, and respectful behavior may be reinforced by several features of *pesantren* life at the same time. The present study addresses this issue by examining the participants' interpretations of *Dalā'il al-Khayrāt* while explicitly separating textual-devotional meanings from values reported in connection with repeated practice and the institutional environment.

Conceptually, the study treats internalization as a process rather than as an automatic outcome of ritual participation. A student may regularly participate in recitation because of obligation or supervision without necessarily describing the practice as personally meaningful. Likewise, a temporary sense of tranquility should not, by itself, be treated as evidence of durable moral change. For this reason, the analysis differentiates among devotional meaning, ritual compliance, reported psychological experience, habituation, and perceived moral development. This analytical caution is particularly necessary in a short-term qualitative case study that does not include a pre-practice baseline or a non-practicing comparison group.

Accordingly, this study aims to: (1) identify the spiritual values that participants and the devotional content of *Dalā'il al-Khayrāt* most clearly support; (2) describe how these values are interpreted and internalized in students' daily lives; and (3) analyze how participants relate the practice to moral conduct at Darussalam Plaosan Islamic Boarding School, Purworejo. The contribution of the study lies in this distinction between textual-devotional meaning, habituation within the practice, and the wider *pesantren*

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environment, rather than in claiming that a single devotional practice independently produces moral change.

For analytical purposes, a spiritual value is treated as textually grounded only when it can be linked to identifiable devotional content or when participants explicitly connect the value to the meaning and intention of *Dalā'il al-Khayrāt*. Regular participation motivated primarily by obligation, supervision, or institutional routine is treated as ritual compliance or habituation. Feelings such as tranquility are reported as psychological or spiritual experiences, whereas claims of moral development are presented only as participant-reported changes or researcher-observed conduct within the field period. This framework prevents different forms of evidence from being collapsed into a single narrative of transformation.

On this basis, the study examines *Dalā'il al-Khayrāt* as a devotional practice situated within a broader educational ecology. The analysis does not assume that all values reported by participants originate from the text itself; rather, it asks how textual meaning, regular practice, guidance from the *pengasuh*, and the religious culture of the *pesantren* interact in participants' accounts of spiritual and moral formation.

B. Method

This study used a qualitative case study design to examine how participants interpreted *Dalā'il al-Khayrāt*, how the practice was organized within the *pesantren*, and how participants related it to spiritual and moral life. A case study was appropriate because the research focused on a single bounded setting the practice of *Dalā'il al-Khayrāt* at Darussalam Plaosan Islamic Boarding School, Purworejo and sought to understand the phenomenon in its real-life context (Creswell & Poth, 2018; Yin, 2018). Fieldwork was conducted from June 19 to June 23, 2026. The site was purposively selected because *Dalā'il al-Khayrāt* was practiced through collective recitation, daily individual recitation, and *mujāhadah* (spiritual striving), providing a relevant context for examining participants' interpretations of spiritual values, habituation, and moral conduct.

The five-day field period was sufficient to observe the recitation practice itself, the interaction between the pengasuh and students, and informants' retrospective accounts of its perceived effects, but it does not constitute a longitudinal observation of behavioral change, nor does it include a pre-practice baseline against which later behavior could be compared. This constraint is treated as a methodological limitation throughout the analysis, and claims regarding moral development reported in this article are accordingly framed as informants' perceptions and researcher-observed indications at a single point in time, rather than as demonstrated, sustained outcomes.

Participants were selected purposively because they had direct experience with the practice under investigation (Patton, 2015). They consisted of one *pengasuh* (caretaker and religious leader), one administrator, and five students who actively practiced *Dalā'il al-Khayrāt*. The sample was intended to provide information from different roles within the same bounded case. The study does not claim statistical

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representativeness or theoretical saturation; rather, the interviews and observations were used to address the defined case-study questions within the available field period.

Research ethics procedures were followed throughout the study. Prior to data collection, all participants were informed of the research purpose, the voluntary nature of their participation, and their right to withdraw at any time. Each participant provided informed consent, including explicit consent to be identified by name and quoted directly in the reporting of findings; participants who did not wish to be identified were offered the option of a pseudonym, although in this study all quoted informants agreed to be named.

Data were collected through observation, semi-structured interviews, and documentation. Observation was conducted to examine the implementation of *Dalā'il al-Khayrāt* recitation, the interactions between the *pengasuh* and students, and various forms of behavior reflecting moral development within the *pesantren*. Semi-structured interviews were employed to explore participants' perspectives and experiences regarding the spiritual values contained in *Dalā'il al-Khayrāt*, the process of their internalization, and their influence on students' lives. Documentation was used to complement the observational and interview data through the examination of institutional documents, activity schedules, archival records, photographs, and other materials related to the practice of *Dalā'il al-Khayrāt*. The combination of these three data collection techniques enabled the researcher to obtain comprehensive and contextual data concerning the phenomenon under investigation.

In addition to observation, interviews, and documentation, the study included a contextual textual reading of *Dalā'il al-Khayrāt*, focusing on introductory material, *tawassul* formulas, and recurring invocations of blessing. This reading was used to compare participants' interpretations with identifiable devotional themes in the text. It was not treated as independent proof that every value reported by participants was explicitly contained in the text. Values that could not be directly linked to textual content were therefore analyzed as emerging from practice, habituation, guidance, or the broader *pesantren* environment.

The data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña (2014), consisting of data condensation, data display, and conclusion drawing and verification. Interview, observation, documentation, and contextual textual-reading materials were coded and grouped into themes corresponding to the research questions. Data displays and narrative comparisons were then used to examine patterns across participant accounts and observation notes. Interpretations were checked iteratively against the available evidence, with particular attention to distinguishing textual-devotional meanings, habituation, psychological experiences, and participant-reported moral change.

To ensure the trustworthiness of the findings, data credibility was established through source triangulation, methodological triangulation, and *member checking*. Source triangulation involved comparing information obtained from the *pengasuh*, administrator,

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and students, whereas methodological triangulation was conducted by cross-checking data collected through observations, interviews, and documentation. In addition, *member checking* was carried out by confirming the preliminary interpretations and findings with several participants to ensure consistency between the researcher's interpretations and the participants' intended meanings (Lincoln & Guba, 1985). These procedures were undertaken to enhance the credibility, dependability, and confirmability of the research findings.

C. Results and Discussion

1. Results

This section presents findings on three related issues: the spiritual meanings participants associated with *Dalā'il al-Khayrāt*, the process through which these meanings were internalized in daily practice, and the moral or psychological changes that participants themselves associated with the practice. Evidence came from interviews with the *pengasuh* (caretaker and religious leader), one *pesantren* administrator, and five students, together with field observations and documentation. Because the study was cross-sectional and short-term, reports of change are presented as participant perceptions and observed indications rather than as demonstrated causal effects.

a. Spiritual Values Associated with *Dalā'il al-Khayrāt* and Students' Moral Development

Across interviews, *mahabbah* (love for the Prophet Muhammad, peace be upon him) emerged as the value most consistently linked by participants to the devotional meaning of *Dalā'il al-Khayrāt*. Other values including *istiqāmah* (steadfastness), responsibility, humility (*tawāḍuʿ*), discipline in worship, and purification of the heart (*tazkiyat al-nafs*) also appeared in participants' accounts, although the evidence did not support treating all of them as equally explicit components of the text itself. The *pengasuh* explained that a central purpose of the practice is to cultivate love for the Prophet Muhammad (peace be upon him):

> "The main purpose is to instill *mahabbah li al-Nabī* love for the Prophet and to train students to develop deep affection (*tresno*) for the Prophet." (*Interview with the Pengasuh*)

The value of *mahabbah* was also consistently reflected in the students' responses. EAS stated:

> "*Dalā'il al-Khayrāt* is an expression of our love for the Prophet Muhammad (peace be upon him)."

Similarly, ISS remarked:

> "My love for the Prophet Muhammad has grown stronger and deeper because I practice *Dalā'il al-Khayrāt* every day."

In addition to *mahabbah*, *istiqāmah* and responsibility emerged as the values most frequently emphasized by the participants. The *pengasuh* explained that the continuous

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daily recitation encourages students to develop responsibility toward the devotional practice that they have received through *ijazah* (authorization to practice a religious tradition):

> "When students practice *istiqāmah*, it eventually cultivates orderliness and discipline... and trains them to become responsible." (*Interview with the Pengasuh*)

Field observations documented regular recitation of *Dalā'il al-Khayrāt*, participation in collective *mujāhadah* (spiritual striving), congregational worship, *dhikr*, and respectful conduct toward teachers during the observation period. These observations support the presence of a disciplined religious environment, but they do not establish that the observed conduct was caused by *Dalā'il al-Khayrāt* alone. Table 1 therefore summarizes values identified in participants' accounts and the sources of evidence used in the study.

Table 1: Spiritual Values Identified in the Practice of *Dalā'il al-Khayrāt*

No	Spiritual Value	Source of Evidence
1	*Mahabbah* (love for the Prophet Muhammad, peace be upon him)	Interviews with the *pengasuh*, administrator, and students
2	*Istiqāmah* (steadfastness)	Interviews with the *pengasuh*, administrator, and all student participants
3	Responsibility	Interviews with the *pengasuh* and administrator
4	Discipline in worship	Interviews with the administrator and students, and observational data
5	Humility (*tawāḍu'*) and proper etiquette (*adab*)	Observations of students' behavior
6	Purification of the heart (*tazkiyat al-nafs*)	Interview with the *pengasuh*
7	Spiritual devotion and closeness to God	Student interviews and observational data

The documentary evidence further showed that *Dalā'il al-Khayrāt mujāhadah* sessions were conducted regularly in a collective assembly and constituted an integral component of the *pesantren*'s spiritual education program.

b. Distinguishing Values Embedded in the Text from Values Emerging through Practice and Environment

The contextual textual reading most clearly supported *mahabbah* through the repeated invocations of blessing upon the Prophet Muhammad. Participants also interpreted the practice in terms of purification of the heart, but this theme was supported primarily through the *pengasuh*'s interpretation rather than through an explicit lexical statement in the passages examined. By contrast, *istiqāmah*, responsibility, discipline in worship, and humility (*tawāḍu'*) were mainly associated with maintaining a daily *wirid*, receiving guidance and supervision, and participating in the broader religious culture of

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the *pesantren*. These findings indicate that not all values reported by participants should be attributed directly to the textual content of *Dalā'il al-Khayrāt*. Some are more accurately understood as values reinforced through the practice and its institutional environment.

c. The Process of Internalizing the Spiritual Values of *Dalā'il al-Khayrāt* in Students' Daily Lives

The findings indicate that the internalization of spiritual values takes place through three main stages: the granting of *ijazah* (authorization to practice a religious tradition) accompanied by an explanation of the devotional practice, habituation through regular practice, and reinforcement through exemplary leadership and the *pesantren* environment. The first stage begins with the granting of *ijazah* by the *pengasuh* (caretaker and religious leader). The *pesantren* administrator explained that before practicing *Dalā'il al-Khayrāt*, students receive *ijazah* together with an explanation of the meanings and selected passages contained in the text.

> "The process begins with the *ijazah* granted directly by the *kyai*. At the same time, he also provides a brief explanation of the meanings of several passages in the book." (*Interview with the Administrator*)

The second stage occurs through habituation in daily *Dalā'il al-Khayrāt* recitation and regular participation in collective *mujāhadah* (spiritual striving). During the field period, students were observed performing individual recitation at their preferred times, while collective *mujāhadah* involved the distribution of *hizb* portions among participants. The *pengasuh* explained:

> "Some portions are recited individually every day, while others are practiced collectively through regular *Dalā'il al-Khayrāt* gatherings and *mujāhadah*." (*Interview with the Pengasuh*)

The third stage involves reinforcement through the exemplary conduct of the *pengasuh*, administrators, and the supportive religious culture of the *pesantren*. Observational findings revealed that the administrators and spiritual mentors actively reminded students to maintain the practice, led the *mujāhadah* sessions, distributed the daily *hizb* recitations, guided the *tawassul*, and concluded the gatherings with supplication. The *pesantren* environment further strengthened the internalization process through various religious activities, including compulsory congregational prayers, *tahajjud* and *duha* prayers, the daily practice of *dhikr*, and the cultivation of proper etiquette (*adab*) toward teachers.

d. Stages of Internalizing the Spiritual Values of *Dalā'il al-Khayrāt*

Table 2: Stages of Internalizing the Spiritual Values of *Dalā'il al-Khayrāt*

No	Stage	Activities
1	Value introduction	Granting of *ijazah*, explanation of the meanings and contents of *Dalā'il al-Khayrāt*

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2	Habituation	Daily recitation, regular *mujāhadah*, and *qaḍā'* (making up missed recitations)
3	Environmental reinforcement	Exemplary leadership of the *kyai* and administrators, the *pesantren*'s religious culture, supervision, and continuous guidance

Documentary evidence showed that *Dalā'il al-Khayrāt mujāhadah* sessions were conducted regularly with the participation of students who practiced *Dalā'il al-Khayrāt*, while *pesantren* administrators facilitated and supervised these activities.

e. Implications of the Practice of *Dalā'il al-Khayrāt* for Students' Moral Development

Interview data indicate that participants associated regular practice of *Dalā'il al-Khayrāt* with changes in discipline, responsibility, speech, respect for teachers, self-control, and inner tranquility. These are retrospective perceptions reported by participants; the observational data provide cross-sectional examples of conduct but cannot establish before-and-after change. The *pesantren* administrator stated:

> "Students who have received *ijazah* for *Dalā'il al-Khayrāt* become more disciplined. They gradually develop a stronger sense of discipline and responsibility." (*Interview with the Administrator*)

Similar findings emerged from the student interviews. EAS explained:

> "I have become more careful with my words whenever I speak to other people."

Likewise, WT remarked:

> "I pay more attention to my behavior, and I am more careful about the way I speak."

AM described changes in her relationship with her parents:

> "Now, if I speak to my parents even with a slightly raised voice, I immediately feel deeply guilty."

In addition to reported changes in conduct, several participants described a sense of inner peace that they associated with regular practice of *Dalā'il al-Khayrāt*. The *pesantren* administrator stated:

> "I feel a sense of tranquility in my heart. If I miss the practice, it feels as though something is missing." (*Interview with the Administrator*)

Other students described similar experiences of inner peace, contentment, and motivation to maintain the practice. During the field period, the researcher also observed respectful behavior toward teachers, including courteous speech and deferential conduct. These observations are consistent with participants' descriptions of *pesantren* etiquette, although they cannot determine whether such conduct resulted specifically from *Dalā'il al-Khayrāt* rather than from the wider educational environment.

Table 3: Reported and Observed Associations with Students' Moral Development

No	Reported/Observed Indicator	Source of Evidence

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1	Reported greater discipline	Interviews with the *pengasuh*, administrator, and students
2	Reported greater responsibility toward devotional practice	Interviews with the administrator and students
3	Reported more respectful speech	Student interviews
4	Observed respect toward teachers	Observational data
5	Reported improved emotional self-control	Student interviews
6	Reported greater consistency in worship (istiqāmah)	Interviews with the *pengasuh*, administrator, and students
7	Reported inner tranquility	Interviews with the administrator and students
8	Reported/observed spiritual awareness	Student interviews and observational data

Taken together, the results show a layered pattern of evidence. Mahabbah was the spiritual value most directly connected to the devotional orientation of *Dalā'il al-Khayrāt*. Istiqāmah, responsibility, discipline, humility, and respectful conduct were more strongly associated with repeated practice, supervision, exemplary leadership, and the wider *pesantren* culture. Participants further associated the practice with discipline, responsibility, self-control, respectful speech, respect for teachers, consistency in worship, and inner tranquility. These findings should therefore be understood as context-specific associations within this case, not as proof that *Dalā'il al-Khayrāt* independently caused the reported outcomes.

2. Discussion

The discussion addresses three principal findings: the devotional values associated with *Dalā'il al-Khayrāt*, the processes through which those values are interpreted and reinforced, and the moral or psychological changes that participants associated with the practice. The evidence suggests that *Dalā'il al-Khayrāt* operates within an educational ecology in which textual devotion, repeated recitation, guidance, and the broader religious culture of the *pesantren* interact. This interpretation is more consistent with the data than a claim that the devotional text alone produces moral development.

a. Spiritual Values Associated with *Dalā'il al-Khayrāt* and Moral Formation

Mahabbah toward the Prophet Muhammad (peace be upon him) was the value most directly connected to the devotional orientation of *Dalā'il al-Khayrāt*. Other values such as *istiqāmah*, responsibility, discipline, humility (*tawāḍu'*), and purification of the heart (*tazkiyat al-nafs*) were also important in participants' accounts, but several of these were linked more strongly to repeated practice and the *pesantren* environment than to

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explicit textual content. This distinction is consistent with the results and avoids treating all reported values as if they originated from the text in the same way.

The prominence of *mahabbah* is consistent with the devotional orientation of *Dalā'il al-Khayrāt* toward repeated blessings upon the Prophet Muhammad. Qur'an 33:21 presents the Prophet as an exemplary model for believers, while the participants in this study frequently connected recitation with love for the Prophet and a desire for more respectful conduct. The data therefore support interpreting prophetic emulation as one possible meaning participants attach to the practice, but they do not establish a direct causal pathway from recitation to behavioral change.

This interpretation is also consistent with Chih's (2022) historical analysis of *Dalā'il al-Khayrāt* as a major work of prophetic piety and devotional authority. In the Indonesian *pesantren* context, Abror and Romdonny (2023) documented religious internalization surrounding Dalail Khairat practice, while Monica (2022) found that students interpreted the *wirid* in relation to *mahabbah*, devotional continuity, and inner calm. The present findings add a case-specific account of how similar meanings are situated alongside discipline, supervision, and everyday *pesantren* culture.

The findings therefore extend earlier work in a limited but identifiable way: rather than treating religiosity, ritual participation, and moral development as interchangeable outcomes, this study distinguishes the devotional meaning of the text from values reinforced through habituation and the institutional environment. This distinction is particularly important because participants' reported discipline and respectful conduct may reflect several overlapping influences within *pesantren* life.

The emergence of *istiqāmah*, responsibility, and discipline is consistent with research showing that repeated religious practice and a structured educational environment can support character formation in *pesantren*. Jamilah and Baiquni (2023) documented spiritual-education practices organized through routine devotional activities, while Abidin and Sirojuddin (2024) identified value transformation, transaction, and transinternalization within a Sufi-oriented *pesantren* environment. Astuti and Winarti (2026) likewise reported the role of habituation and religious activities in moral and social character formation. These studies support interpreting the present findings as part of a broader process of habituation rather than as the isolated effect of one devotional text.

From a practical perspective, the findings suggest that *Dalā'il al-Khayrāt* may be educationally meaningful when it is accompanied by explanation, regular practice, exemplary leadership, and a supportive religious culture. The data do not justify describing the practice as independently effective; instead, they indicate that participants experience it as one component of a wider system of spiritual and moral education.

This qualification is essential. Students at Darussalam Plaosan also participate in congregational prayer, *dhikr*, supervision by *pesantren* administrators, and other religious routines. The study includes neither a pre-practice baseline nor a comparison group of students who do not practice *Dalā'il al-Khayrāt*. Consequently, the findings show that

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participants perceive the practice as contributing to their moral and spiritual lives; they do not demonstrate that it independently causes or sustains moral change.

b. Internalizing Spiritual Values through *Ijazah*, Habituation, and the *Pesantren* Culture

Participants described internalization through three interconnected processes: initial guidance associated with *ijazah* (authorization to practice a religious tradition), habituation through regular devotional practice, and reinforcement through exemplary leadership and the *pesantren*'s religious culture. This pattern suggests that internalization is gradual and socially supported rather than instantaneous.

This pattern is consistent with recent research on value internalization in Islamic education. Abidin and Sirojuddin (2024) describe transformation, transaction, and transinternalization of Sufi values within the educational environment of a *pesantren*, while Sari et al. (2026) show how repeated spiritual experience and the social setting of *pesantren* can mediate the internalization of spiritual values. In the present case, the granting of *ijazah* and explanation of the practice function as an initial interpretive stage, regular recitation provides repeated experience, and guidance from the *pengasuh* and administrators reinforces the practice within an institutional setting.

A similar three-stage vocabulary value transformation, value transaction, and transinternalization has also been used in research on religious-value internalization in Indonesian education (Mufi et al., 2023; Widyaningsih et al., 2014). Used cautiously, this framework helps describe the sequence found in the data without assuming that internalization has been completed. The present evidence supports describing movement from introduction and interaction toward deeper personal meaning, but the short field period does not permit verification of long-term or durable internalization.

The present findings also align with studies emphasizing habituation, leadership, and institutional culture in value formation. Apud et al. (2020) highlight the role of *kiai* leadership in value internalization, while Alqudsi et al. (2023) describe the strengthening of religious character through the internalization of Islamic values in a *pesantren* setting. These studies support the interpretation that the social environment surrounding *Dalā'il al-Khayrāt* is analytically important rather than merely incidental.

An important implication is that the educational meaning of a devotional practice depends not only on its textual content but also on how it is introduced, repeated, supervised, interpreted, and embodied within daily institutional life. In this case, *ijazah*, collective *mujāhadah*, guidance, and the broader culture of the *pesantren* formed an interconnected setting in which participants made sense of the practice.

For *pesantren* education, this suggests that spiritual traditions can be integrated into character education most responsibly when ritual practice is accompanied by explanation, reflection, exemplary conduct, and a consistent institutional culture. The present study does not evaluate a formal intervention model, but it identifies these elements as recurrent features of participants' accounts.

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c. *Dalā'il al-Khayrāt*, Reported Moral Change, and Inner Tranquility

Participants associated the practice of *Dalā'il al-Khayrāt* with greater discipline, responsibility, respectful speech, respect for teachers, self-control, consistency in worship (*istiqāmah*), and inner tranquility. These findings are best understood as participant-reported associations supported by limited cross-sectional observation, not as measured behavioral outcomes.

Within the wider literature on *pesantren* education, moral formation is often described as emerging through habituation, religious practice, and institutional culture. Astuti and Winarti (2026) report that routine religious activities and habituation contribute to the social character of adolescents in an Islamic boarding school, while Abidin and Sirojuddin (2024) show that the internalization of Sufi values is embedded in educational and social processes. The present findings are consistent with this broader pattern, particularly in participants' descriptions of discipline, responsibility, and respectful conduct.

The association between *ṣalawāt* and moral meaning is also supported by Artika et al. (2025), whose study of *shalawat* recitation through hadrah found that participants connected the practice with *mahabbah*, exemplary values, and more religious and courteous conduct. This comparison does not establish equivalence between the two traditions, but it shows that repeated devotional practices can become settings in which young participants interpret and reinforce ethical-religious values.

Inner tranquility was another recurring theme in the interviews. Monica (2022) reported that practitioners of *Dalā'il al-Khayrāt* associated the *wirid* with emotional calm and closeness to God, while Najma and Putri (2024) examined perceived links between *shalawat* and inner peace. Ronika et al. (2025) further discuss Dalail Khairat within a Sufi psychotherapeutic framework. These studies make the present reports of tranquility plausible within existing scholarship, but the current case study does not measure psychological change clinically and should not be read as evidence of therapeutic efficacy.

Compared with studies that primarily describe the ritual, historical, or spiritual dimensions of *Dalā'il al-Khayrāt*, the present study contributes a more differentiated account of how participants connect the tradition with moral conduct while also recognizing the role of the wider *pesantren* environment. The contribution is therefore interpretive and contextual rather than a demonstration of effectiveness.

Practically, *pesantren* may draw on devotional traditions as part of character education when such practices are accompanied by clear guidance, reflective meaning-making, consistent habituation, and exemplary leadership. Any broader claim about effectiveness would require longer-term or comparative evidence beyond the design of the present study.

Overall, the findings indicate that participants experience *Dalā'il al-Khayrāt* as more than a routine recitation: it is embedded in a wider process of spiritual education

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involving devotional meaning, repeated practice, guidance, and institutional culture. Within this single case, participants associated that process with moral discipline and inner tranquility. The study's principal contribution is the analytical distinction between values most closely linked to the devotional orientation of the text and values that appear to be reinforced through habituation and the broader *pesantren* environment.

More specifically, the study relies primarily on informants' retrospective self-reports rather than pre- and post-practice measurement, does not include informants who discontinued the practice or comparison informants who do not practice Dalā'il al-Khayrāt, and was conducted over a short field period; consequently, it can document what informants perceive and what the researcher observed within that period, but it cannot establish the direction, durability, or independent magnitude of any behavioral change. These limitations, rather than being incidental, define the interpretive scope within which the findings above should be read. Future research is encouraged to examine the practice of *Dalā'il al-Khayrāt* across diverse *pesantren* contexts or to employ comparative research designs in order to gain a broader understanding of its contribution to moral education.

D. Conclusion

This study identified the spiritual meanings associated with *Dalā'il al-Khayrāt*, described how those meanings are reinforced in students' daily practice, and examined how participants relate the tradition to moral conduct at Darussalam Plaosan Islamic Boarding School, Purworejo. Mahabbah (love for the Prophet Muhammad, peace be upon him) was the value most directly connected to the devotional orientation of the text and practice. Other values, including *istiqāmah* (steadfastness), responsibility, discipline, humility (*tawāḍuʿ*), and purification-oriented meanings, were reported mainly through the combined processes of habituation, guidance, supervision, and the wider religious culture of the *pesantren*. Participants associated these processes with discipline, responsibility, respectful conduct, self-control, consistency in worship, and inner tranquility.

The findings suggest that the educational significance of *Dalā'il al-Khayrāt* in this case lies in the interaction between devotional meaning and the environment in which the practice is sustained. Ijazah (authorization to practice a religious tradition), repeated recitation, collective *mujāhadah* (spiritual striving), exemplary leadership, and institutional religious culture together formed the context through which participants interpreted the practice. The study therefore supports a contextual understanding of spiritual-value internalization rather than attributing moral change to the devotional text alone.

For Islamic education, the findings indicate that devotional traditions may contribute to character education when they are accompanied by explanation, reflection, habituation, and consistent role modeling. This implication should be read cautiously: the

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study documents meanings and perceived associations within one *pesantren* and does not test the effectiveness of *Dalā'il al-Khayrāt* as an independent intervention.

The study is limited by its single-site qualitative design, the small purposively selected group of participants, the five-day field period, and the absence of pre-practice measures or a comparison group. It therefore cannot establish the direction, durability, or independent magnitude of behavioral change. Future research should examine the practice over longer periods and across different *pesantren*, and may use comparative or mixed-methods designs to test whether the associations identified here persist beyond participants' retrospective accounts.

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