

## Tazkiyatun Nafs as a Foundation for Strengthening Character Education and Developing Akhlakul Karimah

Ilhaq Mumtaz <sup>a.1,\*</sup>, Hoerul Umam <sup>2 b.2</sup>

<sup>ab</sup> Universitas Islam Nusantara 1 & 2, Indonesia 1 & 2.

<sup>\*1</sup> [ilhaqsetyadien@uninus.ac.id](mailto:ilhaqsetyadien@uninus.ac.id); <sup>2</sup> [hoerul.umam@uninus.ac.id](mailto:hoerul.umam@uninus.ac.id).

\*Correspondent Author

Received: 23-3-2025

Revised: 12-5-2025

Accepted: 15-6-2026

### KEYWORDS

TICE;  
character education;  
Akhlakul Karimah;  
Spiritual-Cognitive  
Dissonance;  
Islamic primary school

### ABSTRACT

This study investigates the effectiveness of the Tazkiyah-Integrated Character Education (TICE) model in enhancing the moral character of fifth-grade students at SDIT Asy-Syafi'iyah Garut. Amidst a moral crisis characterized by bullying, gadget addiction, and declining respect for parents, the research addresses the gaps in character education, particularly in Muslim-majority contexts. Utilizing a mixed-methods approach, the study employs a quasi-experimental design with 60 students, divided into an experimental group receiving the TICE intervention and a control group following conventional tahfiz learning. Quantitative results reveal a significant increase of 27.4% in the Akhlakul Karimah Assessment Scale (AKAS-24) scores for the experimental group, with a large effect size (Cohen's  $d = 0.82$ ). Qualitative findings from participatory observations, teacher interviews, and student reflections indicate positive behavioral changes in discipline, empathy, and spiritual awareness. The integration of quantitative and qualitative data supports the modified theory of Spiritual-Cognitive Dissonance, highlighting the transformative potential of aligning spiritual values with daily behavior. The TICE model offers a systematic framework for character education, emphasizing the emotional, cognitive, and spiritual dimensions of student development. This research contributes to the literature on tazkiyatun nafs and provides practical recommendations for evidence-based curriculum development in integrated Islamic primary schools.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



## Introduction

### 1 Moral Crisis and Character Education Background

In the modern era, the younger generation faces a serious moral crisis, evident in the prevalence of bullying, gadget addiction, and a decline in respect for parents. Bullying triggers severe psychological effects such as depression and anxiety (Menestrel, 2020), which are exacerbated by weak parental supervision and lead to social withdrawal (Dailey & Roche, 2025; Doty et al., 2020). Meanwhile, resilience can be strengthened through adequate social support systems (Hutson et al., 2021). Device addiction also interferes with academic obligations and increases the risk of psychological disorders (Chrifou, 2025; Drouin et al., 2024). The loss of respect for

parents is also becoming more apparent due to changes in family values, peer pressure, and digital communication patterns (Sinabutar et al., 2023; Yosep et al., 2024).

Hasibuan (2025), Mubarak & Fauzi (2024), and Iqbal et al. (2022) study reveal that although religious education has an important role, some education systems in Muslim-majority countries have still not succeeded in implementing a holistic approach in character education. Challenges such as limited teaching time, low student interest, insynchronization between religious and public curriculum, and limited perceptions and resources, are real obstacles to such integration. In this context, *tazkiyatun nafs* as an Islamic psycho-spiritual framework offers a foundation for character education. This concept, as explained by Ma'muroh et al. (2024) and Hasyim (2024), includes three stages self-control, self-development, and self-empowerment which are in line with the idea of holistic character education. However, research shows that student involvement in *tahfiz* programs does not automatically shape ideal character, due to limitations in methods, lack of curriculum integration, and inconsistency in implementation (Bayhaqi & Masnawati, 2024; Junaidi et al., 2022).

SDIT Asy-Syafi'iyah Garut is an interesting example because it has adopted the Al-Qur'an memorization program and Al-Ghazali's principles in character building. However, internal data shows that 40% of fifth-grade students still exhibit impulsive behavior despite participating in the memorization program for four years. This condition emphasizes the need for a more systematic evaluation, for example through counseling techniques based on *tazkiyatun nafs* and collaborative integration between schools, parents, and communities (Irman et al., 2022). Thus, despite its strong potential, *tazkiyatun nafs* requires a reformulation of strategies so that it can be consistently internalized in students' daily lives.

## 2 Previous Literature Review and Gap Analysis

Recent studies of *tazkiyatun nafs* in character education have explored three main dimensions:

1. *takhalli* (cleansing of the soul from reprehensible nature) as the foundation for the formation of moral consciousness (Azman et al., 2019);
2. *tahalli* (filling the soul with praiseworthy qualities) through the internalization of Qur'anic values (Anwar, 2021); and
3. *tajalli* (spiritual enlightenment) as the peak of integration between cognition and morality (M. Y. Harahap & Ependi, 2023).

Research by (M. Y. Harahap & Ependi, 2023) proves that the *tahfiz* program based on *tazkiyatun nafs* increases students' worship discipline. However, these achievements are limited to ritual aspects, not touching social dimensions such as honesty and empathy. Comparative research by Tahir et al. (2024) reveals that the integration of neuroscience such as *spaced repetition techniques* and *mnemonic moral coding* can strengthen long-term memory of moral values, but it has not touched the implementation of a structured curriculum at the elementary school level, even though this is the *golden age* character building. Research at SDIT Ar-Risalah (Purnomo (2013) is one of the exceptions, but it focuses more on memorization achievement than the mechanism of *tazkiyatun nafs* in behavior transformation.

Although various studies have made important contributions, there are still three main gaps that underlie the urgency of this research. First, the absence of an operational model: Al-Ghazali's concept of *tazkiyatun nafs* is still theoretical without

any concrete implementation guidance in the classroom, especially for elementary school students who need a specific pedagogical approach. Second, decontextualization of locus: the majority of research is conducted in pesantren or madrasah tsanawiyah, while SDIT with its integrative curriculum characteristics between general and religious has not received much attention. Third, evaluation inconsistency: the measurement of moral character still relies on the subjective observation of teachers, not standardized instruments that are able to comprehensively integrate sharia and psychological indicators.

### 3 Novelty Statement

Based on previous research findings and existing gaps, this study presents several theoretical and practical innovations.

#### 3.1 Development of the TICE Model: Integration of Takhalli-Tahalli-Tajalli in Daily Activities

If M. Y. Harahap & Ependi (2023) research shows that *tazkiyatun nafs* is able to improve worship discipline, but only limited to ritual aspects, this research offers Tazkiyah-Integrated Character Education (TICE). This model transforms Al-Ghazali's classical concept (*takhalli, tahalli, tajalli*) into the daily activities of fifth-grade students at SDIT.

- *Takhalli*: daily reflection through *spiritual journaling* with the Akhlakul Karimah Assessment Scale (AKAS-24) instrument to identify negative behaviors (e.g. lies, QS. Al-Baqarah: 42).
- *Tahalli*: habituation of discipline (QS. Al-Ashr: 1-3) through *time-blocking* a schedule that is integrated with memorization targets, while utilizing *spaced repetition* as recommended by (Tahir et al., 2024).
- *Tajalli*: collaborative projects that link QS. Al-Hujurat: 10 with real social action, closing the weaknesses of R. D. Harahap (2018) that have not touched the social dimension.

Thus, TICE fills the operationalisation gap of the concept of *tazkiyatun nafs*, which has remained abstract in the literature.

#### 3.2 Hybrid Analysis: Quantification of the Four Pillars of Akhlakul Karimah

The research by Purnomo (2013) at SDIT Ar-Risalah emphasised memorisation achievements, without analysing changes in student behaviour. To that end, this research introduces a hybrid analysis that combines quantitative and qualitative methods.:

- Quantitative: using the Spiritual Intelligence Self-Report Inventory (SISRI-24) modified with Qur'anic indicators, e.g. honesty (QS. Al-Baqarah: 42) is measured by the frequency of confession of error.
- Qualitative: participatory observation and narrative interviews to assess the internalization of empathy values (QS. Al-Hujurat: 10).

#### 3.3 Contextualization of Locus: Model Adaptation in SDIT with the TBCE Curriculum

The majority of previous research was conducted in Islamic boarding schools or MTs, so that it has not touched the context of SDIT which has an integrative

curriculum. This study specifically adapts the TICE model at SDIT Asy-Syafi'iyah Garut with the Tahfiz-Based Character Education (TBCE) curriculum.

- The hierarchical structure of memorization is associated with *mnemonic moral coding* (e.g., QS. Al-Lahab with the danger of envy), expands on Tahir et al. (2024) findings on the strengthening of memory with a moral dimension.
- The pesantren ecosystem is integrated with parental coaching, answering the spiritual dissonance between school and home an area that previous research has not touched.

With this contextualization, the research not only enriches the literature on *tazkiyatun nafs*, but also confirms the importance of the *golden age phase* in SDIT students that has not been widely explored.

#### 4 Theoretical and Practical Implications

- *Theoretical*: TICE asserts that *spiritual-cognitive dissonance* by Festinger (1962) does not necessarily cause stress, but can trigger a *process of self-purification*.
- *Practical*: an integrated neuroscience-integrated protocol for mapping brain activity during tahfiz becomes a policy recommendation, while parental coaching strengthens the home-school ecosystem.

This novelty shows that the research not only fills in the gaps that have been identified, but also expands and deepens the findings of previous research through operational, measurable, and contextual models.

#### 5 Research Objectives

This research aims to develop a Tazkiyah-Integrated Character Education (TICE) model that adapts the concepts of takhalli, tahalli, and tajalli into daily learning activities at SDIT. Through this model, the researcher wants to test its effectiveness in strengthening students' character, especially through increasing scores on the Akhlakul Karimah Assessment Scale (AKAS-24) instrument as an objective measuring tool. In addition, this research is directed to formulate implementable recommendations that can support the strengthening of character education in the SDIT environment, both through tahfiz teacher training and the integration of neuroscience-spiritual approaches into the curriculum. Thus, this research not only makes a theoretical contribution to the literature of *tazkiyatun nafs*, but also offers practical solutions for the development of character education in Islamic elementary schools.

#### Method

This study uses a mixed-methods approach with embedded design, where quantitative methods are the main framework strengthened by qualitative findings to provide a more comprehensive understanding. The selection of this design was based on the need to not only measure the effectiveness of the Tazkiyah-Integrated Character Education (TICE) model empirically, but also to understand the mechanisms of student behavior transformation in the real-world context of integrated Islamic elementary schools (SDIT).

## 1 Quantitative Level

The quantitative approach was carried out through a quasi-experiment with a *pretest-posttest control group* design. The subjects of the study involved 60 students in grade V at SDIT Asy-Syafi'iyah Garut, who were proportionally divided into two groups: 30 students as an experimental group that received the TICE model intervention, and 30 students as a control group who continued to follow conventional tahfiz learning. The main instrument used is the Akhlakul Karimah Assessment Scale (AKAS-24), a standard measurement tool that has been validated through the analysis of confirmatory factors with a reliability coefficient of  $\alpha = 0.89$ . The AKAS-24 score was obtained from the pretest and posttest to assess the effectiveness of the TICE model in improving the quality of students' morals.

## 2 Qualitative Stage

The qualitative stage is carried out through case studies that focus on experimental groups, with the aim of gaining a deeper understanding of the process of internalizing values (Yin, 2018). Data collection techniques include participatory observations conducted during the implementation of the TICE model, in which researchers play an active role in observing student interaction patterns, attitudes, and responses (Spradley, 2011). In addition, in-depth interviews were conducted with 5 tahfiz teachers to explore their experiences in integrating the concept of *tazkiyatun nafs* into daily learning (Kvale & Brinkmann, 2019). Document analysis, including curriculum, learning tools, and student reflection journals, is used to track the consistency of value application and behavioral changes over time (Bowen, 2009). Through this combination of techniques, the research not only captures teachers' perceptions and narratives, but also the concrete dynamics that emerge in the classroom and students' lives. Thus, qualitative data serves to explain, enrich, and complement quantitative findings, thereby providing a more holistic picture of the effectiveness of the TICE model (Flick, 2023).

## 3 Data Triangulation

The integration between quantitative and qualitative data is carried out through the triangulation process of the method. Quantitative results provide an objective picture of the effectiveness of the TICE model, while qualitative data explain the transformation mechanisms that occur. This analysis is supported by the theory of Spiritual-Cognitive Dissonance (Festinger, 1962; modified), which explains that the mismatch between spiritual values and cognitive behavior can trigger positive change through the process of *self-purification*.

Through this methodology, the research is expected to produce: (1) an empirically tested TICE model to strengthen character education at SDIT with success indicators in the form of an increase in AKAS-24 scores of at least 25% in the experimental group; (2) recommendations for neuroscience-spiritual based curriculum policies that are relevant to the Ministry of Religion and the Garut Regency Education Office; and (3) tahfiz teacher training protocol in integrating *the concept of tazkiyatun nafs* into thematic learning. Thus, this research not only fills the academic gap in literature, but also offers practical solutions for strengthening character education in the era of digital disruption.

## Result

### 1 Research Result

#### 1.1 Quantitative Results

Quantitative analysis was carried out by comparing the Akhlakul Karimah Assessment Scale (AKAS-24) scores between the experimental group and the control group. The pretest results showed no significant difference between the two groups ( $p > 0.05$ ), indicating the initial homogeneity of the sample. After the TICE model intervention, the posttest scores of the experimental group increased by an average of 27,4%, while the control group only increased by 4.6%. Independent t-tests showed a significant difference ( $p < 0.01$ ), with an effect size (Cohen's  $d$ ) of 0.82 which was in the large category. This indicates that the implementation of TICE has a strong influence in improving the morals of grade V students.

#### 1.2 Qualitative Results

Qualitative data strengthens quantitative findings by describing the process of internalizing values that occur. The results of participatory observation showed a change in student interaction patterns, especially in the aspects of discipline and empathy. For example, in the third week of implementation, students began to show the initiative to time-block the memorization schedule independently without having to be reminded by the teacher.

An interview with a tahfiz teacher revealed that the concept of takhalli-tahalli-tajalli helps students understand morality not only as a rule, but as part of spiritual awareness. The teacher stated that students who initially often delayed memorization, after the intervention became more consistent and showed a higher awareness of responsibility.

Document analysis, especially student reflection journals, also shows that there is a developing reflective process. Most students write about personal experiences about controlling negative behaviors, such as reducing the habit of lying or procrastinating on assignments. This shows that spiritual journaling in the takhalli stage is able to encourage metacognitive as well as spiritual awareness.

#### 1.3 Integration of Quantitative and Qualitative Results

Data triangulation shows alignment between quantitative and qualitative results. The increase in AKAS-24 scores was statistically in line with the teacher's narrative and students' reflections on behavior change. The modified theory of Spiritual-Cognitive Dissonance (Festinger, 1962) proved relevant in this context: when students experienced a discrepancy between Qur'an memorization and daily behavior, they were encouraged to *self-purify* in order to achieve a conformity between the values they believed and the actual actions. This confirms that the integration of spiritual and cognitive aspects in character education has significant transformative power.

### A. Discussion

The findings of this study show that the Tazkiyah-Integrated Character Education (TICE) model has a significant impact on improving the morals of integrated Islamic elementary school students. The increase in the AKAS-24 score which reached an average of 27.4% with *a large effect size* ( $d = 0.82$ ) confirms that the integration of *the concept of tazkiyatun nafs* in tahfiz learning is not just a theoretical approach, but has transformative power in shaping character.

When compared to previous research, these results show several advantages. Huda et al. (2024) emphasized that religion-based character education contributes positively to student behavior. However, their research places more emphasis on reinforcing values through cognitive learning and ritual practices. In contrast, TICE offers a systematic framework that incorporates *the dimension of takhalli-tahalli-tajalli* as a measurable psychospiritual process. Thus, TICE emphasizes not only the teaching of values, but also on the gradual internalization that involves the emotional, cognitive, and spiritual aspects of students.

In addition, some research criticizes that many character education studies are still empirically weak due to the lack of clear quantitative measurements. This study directly answers these criticisms by using the AKAS-24 instrument which is tested for reliability ( $\alpha = 0.89$ ), as well as a quasi-experimental design that allows statistical validation of the TICE effect. Thus, the novelty of this research is not only in the content novelty aspect, but also in a methodology that is stronger than previous research.

In terms of context, these results are in line with the findings of Annas et al. (2023) which emphasize the importance of the school ecosystem in supporting the internalization of character values. However, this study expands the discourse by showing that when a religious school ecosystem is combined with the TICE model, a stronger synergy is formed in the transformation of student behavior. For example, the support of the SDIT Asy-Syafi'iyah pesantren environment is a fertile ground for the internalization of values, but without the TICE protocol, changes in student behavior tend to be immeasurable and depend on the spontaneous practice of teachers.

From a novelty perspective, TICE clearly has a measurable positive effect. First, this study proves that the integration of neuroscience-spirituality in primary education is not only possible, but also effective. Second, the success of the tahfiz teacher training protocol shows that teachers can be facilitators of moral transformation, not just memorizers of sacred texts. Third, the results of this study open up opportunities for the development of an evidence-based character curriculum that can be adopted more widely.

Thus, the novelty of this research is not cosmetic or simply a variation of concepts, but rather offers a new approach that is empirically stronger, more spiritually profound, and more practically relevant. This emphasizes that TICE has a good effect, not only for improving the quality of individual students' morals, but also for the design of character education in integrated Islamic schools in the era of digital disruption.

## Conclusion

The results of the study show that the application of the Tazkiyah-Integrated Character Education (TICE) model has a significant influence on improving the character of grade V students of SDIT Asy-Syafi'iyah Garut. Quantitative analysis showed an increase in the average Akhlakul Karimah Assessment Scale (AKAS-24) score of 27.4% in the experimental group, with a large effect size (Cohen's  $d = 0.82$ ), while the control group only experienced an increase of 4.6%. Qualitative findings corroborate these results, with changes in student behavior in discipline, empathy, and spiritual awareness, which are seen through participatory observations, tahfiz teacher interviews, and student reflection journals.

The integration between quantitative and qualitative data shows that the mismatch between spiritual values and daily behavior can trigger a process of self-purification, according to the modified theory of Spiritual-Cognitive Dissonance. This confirms that the internalization of character through the dimension of takhalli-tahalli-tajalli is not only theoretical, but has real transformative power in the lives of students.

The TICE model proved superior to previous character education approaches because it provided a systematic operational framework for the internalization of moral values, involving emotional, cognitive, and spiritual aspects, using measurable instruments and quasi-experimental designs that allow statistical validation, and utilizing an integrated school ecosystem that supports the integration of tahfiz curriculum, parent coaching, and neuroscience-spiritual approaches.

Theoretically, this study corroborates the literature on tazkiyatun nafs as a holistic character education framework, while practically, the TICE model provides a measurable and relevant implementation protocol for the development of evidence-based curriculum in integrative Islamic primary schools. These findings confirm that tazkiyatun nafs-based character education can significantly improve the moral quality of students and can be a reference for character education innovations in the digital era.

## References

- Annas, A., Huda, M., Suja, A., Kudus, I., Maulana Malik Ibrahim, U., Sultan Abdurrahman, S., & Riau, K. (2023). Efforts of Islamic Boarding Schools in Enhancing the Quality of Education at MTs Tahfidz Yanbu'ul Qur'an, Menawan, Kudus. *Al Hikmah: Journal of Education*, 4(1), 55–76. <https://doi.org/10.54168/AHJE.V4I1.131>
- Anwar, S. (2021). Internalisasi Nilai Pendidikan Akhlak dalam Surat Al-Hujurat Ayat 11-13 Menurut Tafsir fi Zilalil Qur'an. *JIE (Journal of Islamic Education)*, 6(1), 1–17. <https://doi.org/10.52615/JIE.V6I1.190>
- Azman, C. M., Wan Adnan, W. A. S., Awang, A., & Wan Jusoh, W. N. H. (2019). Tahap amalan kaedah hafazan al-Quran dalam kalangan pelajar program al-Quran IMTIAZ. *Journal of Contemporary Islamic Studies*, 5(2), 45–74.
- Bayhaqi, H. N., & Masnawati, E. (2024). Pendidikan Akhlak Dalam Konsep Tazkiyatun Nafs Perspektif Imam Al-Ghazali Dan Relevansinya Terhadap Degradasi Moral Generasi Muda. *Alsys*, 4(4), 434–449. <https://doi.org/10.58578/alsys.v4i4.3440>
- Bowen, G. A. (2009). Document Analysis as a Qualitative Research Method. *Qualitative Research Journal*, 9(2), 27–40. <https://doi.org/10.3316/QRJ0902027>

- Chrifou, R. (2025). The Meaning of Ethical Collaborative Research According to Young People. *International Journal of Adolescence and Youth*, 30(1).  
<https://doi.org/10.1080/02673843.2025.2517099>
- Dailey, S. F., & Roche, R. R. (2025). The SHIELD Framework: Advancing Strength-Based Resilience Strategies to Combat Bullying and Cyberbullying in Youth. *International Journal of Environmental Research and Public Health*, 22(1), 66. <https://doi.org/10.3390/ijerph22010066>
- Doty, J., Lynne-Landsman, S. D., Metz, A., Yourell, J., & Espelage, D. L. (2020). Bullying Perpetration and Perceived Parental Monitoring: A Random Intercepts Cross-Lagged Panel Model. *Youth & Society*, 53(8), 1287–1310. <https://doi.org/10.1177/0044118x20938416>
- Drouin, M., Kardys, K., Flanagan, M., Pater, J., & Kerrigan, C. (2024). Cyberbullying and Bullying Reports Among Youth in a Behavioral Health Inpatient Unit: Insights From Youth and Parent Intake Surveys. *Journal of the American Psychiatric Nurses Association*, 31(3), 250–258.  
<https://doi.org/10.1177/10783903241265888>
- Festinger, L. (1962). *A Theory of Cognitive Dissonance*. Stanford University Press.  
<https://books.google.co.id/books?id=voeQ-8CASac>
- Flick, U. (2023). *An introduction to qualitative research* (7th edition). SAGE.
- Harahap, M. Y., & Ependi, R. (2023). *Tazkiyatun Nafs Dalam Membentuk Akhlakul Karimah*. PT. Green Pustaka Indonesia.
- Harahap, R. D. (2018). KEPEMIMPINAN KEPALA SEKOLAH DALAM MENINGKATKAN MOTIVASI MENGAJAR GURU DI SMP N 2 SIGAMBAL. *JURNAL EDUSCIENCE*, 5(1).  
<https://doi.org/10.36987/jes.v5i1.892>
- Hasibuan, A. A. (2025). Islamic Religious Education Learning Strategy in Building Student Character. *Educationist Journal*, 3(1), 60–69.  
<https://jurnal.uinsyahada.ac.id/index.php/Educationist/article/view/15408>
- Hasyim, M. (2024). Pendidikan Karakter Holistik Di Era Disrupsi: Mengintegrasikan Konsep Tazkiyatun Nafs Imam Al-Ghazali. *Urwatul Wutsqo Jurnal Studi Kependidikan Dan Keislaman*, 11(1), 113–120. <https://doi.org/10.54437/urwatulwutsqo.v11i1.1748>
- Huda, N., Widodo, B. S., Karwanto, Aseri, M., & Wahyudin. (2024). Strategies for Strengthening Character Education in Islamic Boarding Schools Through Extracurricular Activities. *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 5(3), 354–366.  
<https://doi.org/10.31538/MUNADDHOMAH.V5I3.1397>
- Hutson, E., Thompson, B., Bainbridge, E., Melnyk, B. M., & Warren, B. J. (2021). Cognitive-Behavioral Skills Building to Alleviate the Mental Health Effects of Bullying Victimization in Youth. *Journal of Psychosocial Nursing and Mental Health Services*, 59(5), 15–20.  
<https://doi.org/10.3928/02793695-20210415-05>
- Iqbal, M., Najmuddin, N., Rizal, M., & Zahriyanti, Z. (2022). Challenges of Implementing Character Education Based on Islamic Values in the Independent Campus Learning Curriculum (MBKM). *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 14(1), 757–768.  
<https://doi.org/10.37680/QALAMUNA.V14I1.4839>
- Irman, I., Dasril, D., Silvianetri, S., & Yeni, P. (2022). Pengaruh Konseling Teknik Tazkiyatun Nafs Dalam Mereduksi Kegelisahan Lansia. *Konseling Edukasi Journal of Guidance and Counseling*, 6(2), 227.  
<https://doi.org/10.21043/konseling.v6i2.16079>
- Junaidi, Moh. I., Rahminawati, N., & Sobarna, A. (2022). Analisis Program Tazkiyatun Nafs Pada Pesantren Mahasiswa Universitas Aisyiyah Bandung. *Bandung Conference Series Islamic Education*, 2(2), 543–547. <https://doi.org/10.29313/bcsied.v2i2.3872>
- Kvale, S., & Brinkmann, S. (2019). *InterViews: Learning the Craft of Qualitative Research Interviewing* (3rd ed.). Sage Publications.
- Ma'muroh, M., Abqorina, A., & Amrin, A. (2024). The Concept of Tazkiyatun Nafs by Al-Ghazali and Its Implementation at Pesantren Darut Tasbih Tangerang. *Edu Cendikia Jurnal Ilmiah Kependidikan*, 4(02), 833–844. <https://doi.org/10.47709/educendikia.v4i02.4989>
- Menestrel, S. L. (2020). Preventing Bullying: Consequences, Prevention, and Intervention. *Journal of Youth Development*, 15(3), 8–26. <https://doi.org/10.5195/jyd.2020.945>
- Mubarak, M. S., & Fauzi, M. R. (2024). Islamic Religious Education in the National Education System: Opportunities and Challenges for Character Building. *Atthulab: Islamic Religion Teaching and Learning Journal*, 9(2), 258–269. <https://doi.org/10.15575/ATH.V9I2.33377>
- Purnomo, T. (2013). *PENDIDIKAN KARAKTER BERBASIS TAZKIYATUN NAFS (Studi Situs di Sekolah Dasar Islam Terpadu Ar-Risalah Surakarta)*.

- Sinabutar, O., Munthe, H. M., Siregar, R. T., Ismail, R., & Sitorus, H. (2023). Moral and Ethical Education for Students at the University of Quality Medan. *Technium Social Sciences Journal*, 44, 977–984. <https://doi.org/10.47577/tssj.v44i1.8905>
- Spradley, J. P. (2011). *Participant observation* (Nachdr.). Wadsworth, Cengage Learning.
- Tahir, N. S., Husain, M. zakir, Baha', A., Naqibah, K., Yahya, S., & Yussop, Y. (2024). PERAN NEUROSAINS DALAM PENINGKATAN TEKNIK HAFALAN AL-QUR'AN. *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat*, 20(2), 305–325. <https://doi.org/10.24239/RSY.V20I2.2499>
- Yin, R. K. (2018). Case study research and applications: Design and methods. In *Journal of Hospitality & Tourism Research* (Vol. 53, Issue 5). <https://doi.org/10.1177/109634809702100108>
- Yosep, I., Purnama, H., Lindayani, L., Chen, Y., Sudrajat, D. A., & Firdaus, M. (2024). The Relationship Between Bullying and Risk of Suicide Among Adolescents During the COVID-19 Pandemic in Indonesia. *Journal of Korean Academy of Child and Adolescent Psychiatry*, 35(1), 75–81. <https://doi.org/10.5765/jkacap.230012>