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Islamic Spiritual Education and Self-Regulation among Pesantren Students: Reframing *Ruqyah Syar'iyyah* as a Pedagogical Framework

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Abstract: This study examines how meanings associated with *Ruqyah Syar'iyyah* are understood in an Islamic boarding-school setting, translated into educational practices, and related by participants to students' self-regulation. An interpretive qualitative case study was conducted at Al Ashriyah Sesela Islamic Junior High School in West Lombok Regency, West Nusa Tenggara, Indonesia. The primary dataset comprised five interview transcripts from three students (SNT-01–SNT-03), one teacher/dormitory supervisor (GR-01), and one school/foundation administrator (PMD-01). Observations were conducted on the interview days (August 20 to September 5, 2026), and member checking was conducted separately on October 2, 2026, with SNT-01, SNT-02, SNT-03, and GR-01. The transcripts were analyzed through manual descriptive coding, independent second coding (Cohen's $\hat{e} = 0.42$), source triangulation, an audit trail, cross-case comparison, thematic grouping, and interpretive synthesis. Four themes emerged: spiritual-pedagogical reframing of *Ruqyah Syar'iyyah*; internalization through habituation, modeling, mentoring, and reflection; reported emerging self-regulation practices in learning, emotions, and conduct; and the social and residential educational ecology that may support or constrain these practices. The proposed Pedagogical Internalization Framework is a context-specific interpretation of participants' accounts, not a validated causal model or tested intervention.

Keywords: islamic spiritual education, self-regulation, *ruqyah syar'iyyah*, islamic boarding school education, islamic pedagogy.

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INTRODUCTION

Students in Islamic boarding schools face demands from many directions, ranging from academic and religious obligations to social life and daily discipline. Their activities extend beyond the classroom to include Qur'anic study, congregational worship, boarding activities, peer relationships, and a range of obligations that require them to manage their time, attention, motivation, emotions, and behavior (Chanifah et al., 2021; Ortube et al., 2024; Zimmerman, 2000). Under these conditions, self-regulation should be understood not merely as an individual psychological trait but as a capacity that is continuously exercised throughout the educational process. Zimmerman (1990) defines self-regulation in learning as an active process in which learners direct their cognition, motivation, behavior, and learning context to pursue their intended goals.

Research in Islamic education has begun to examine self-regulation in relation to Qur'anic learning and spiritual life. Utami et al. (2022), for example, reported an association between spiritual intelligence, religious faith, and self-regulation among students in tahfiz (Qur'an

memorization) programs, while Hanafi et al. (2021) examined self-regulation in Qur'an learning. Such work helps establish the relevance of studying spiritual and educational processes together. However, association-level findings do not explain how students interpret spiritual practices in daily life or how educational routines, adult guidance, peer relationships, and difficult circumstances shape their accounts of self-regulation. The present study addresses this process-oriented question rather than testing a causal effect (Chanifah et al., 2021; Hanafi et al., 2021; Kerasha et al., 2024; Kurniawan et al., 2025; Ortube et al., 2024; Priyatno et al., 2026; Sariroh et al., 2026; Utami et al., 2022).

Studies conducted specifically in pesantren settings point in a similar direction but leave the underlying process largely unexamined. Correlational studies have reported that self-regulation is positively associated with students' adjustment to boarding life (Nabila & Laksmiwati, 2019) and that self-regulation and religiosity jointly explain a meaningful share of the variance in self-adjustment among students of a modern pesantren (Triyuliasari & Mubarok, 2024). Priyatno et al. (2026) associated voluntary sunnah fasting with patience and delayed gratification, while a phenomenological study by Shalih et al. (2026) described fasting as a form of *mujâhadat al-nafs* through which students structured their time, worship, and study. A qualitative case study by Ali et al. (2025) likewise found that schedules, memorization targets, and self-evaluation supported learning independence in a boarding school, but also that some students remained dependent on teachers' direction and were distracted by social media. Taken together, these studies establish that pesantren life is a fertile context for self-regulation, yet they either measure associations between variables or focus on a single devotional practice such as fasting. They say less about how a specific religious practice acquires educational meaning, how teachers and peers mediate that meaning, and where its influence weakens.

The analytical problem is therefore not simply whether spirituality and self-regulation are related, but how a religious meaning is translated into educational practice and how students describe using it in particular situations. Zimmerman's social-cognitive account treats self-regulated learning as a cyclical process involving forethought, performance-related monitoring, and self-reflection; it offers a useful sensitizing framework for examining goal orientation, self-monitoring, and adjustment without presuming that participants' religious concepts are equivalent to psychological constructs (Ortube et al., 2024; Zimmerman, 2000). This study uses that framework as an interpretive lens, while retaining the Islamic concepts and meanings expressed by participants (Aydan & Capa-Aydin, 2025; Chen et al., 2023; David et al., 2024; Karlen & van Loon, 2026; Kumyoung et al., 2024; Panadero, 2017; Vosniadou et al., 2024).

Work at the intersection of cognitive psychology and religious life helps explain why this question matters. McCullough and Willoughby (2009) proposed that religion may support self-control by shaping goals, encouraging self-monitoring, and providing practices that build self-regulatory strength, while cautioning that causal evidence remains limited. Experimental work has also suggested that personal prayer may buffer self-control depletion in demanding tasks (Friese & Wänke, 2014). In the Islamic tradition, however, the self is not conceived solely in cognitive terms. Rothman and Coyle (2018) describe an Islamic model of the soul in which *nafs* (the lower self), *qalb* (the heart), *¿aql* (intellect), and *rû%* (spirit) interact, and in which moral struggle and purification of the heart are central to human development. This perspective suggests sensitizing correspondences rather than equivalences: *niyyah* (intention) and goal orientation resemble Zimmerman's forethought

phase; *muraqabah* (awareness of being observed by Allah) resembles self-monitoring during performance; and *muhasabah* (self-accounting) resembles self-reflection and adjustment. The correspondences are heuristic. Islamic practices carry ethical and theological purposes, such as seeking the pleasure of Allah and purifying the heart, that cannot be reduced to the efficiency of goal attainment. In contrast, Zimmerman's model presupposes no transcendent reference point. Holding the two together therefore requires a framework that keeps their different purposes visible.

This tension reflects broader and unresolved debates in Islamic pedagogy and Islamic psychology. One line of critique argues that much Muslim educational practice remains transmission-oriented, emphasizing memorization and compliance, and calls for a more reflective and transformative Islamic education that engages the learner's agency (Sahin, 2018). A related debate within the Islam-and-psychology movement concerns whether Islamic concepts should be integrated into existing psychological theories, used to critique them, or developed into an indigenous psychology on their own terms (Kaplick & Skinner, 2017; Rothman & Coyle, 2018). *Ruqyah* sits at a particularly contested point in these debates. In Indonesian scholarship, it is often discussed as a non-medical healing practice for stress, anxiety, and spiritual disturbance (Azzahra et al., 2024), a framing that invites questions of therapeutic efficacy. An educational reading takes a different route: it asks not whether *ruqyah* heals, but what meanings learners attach to it and how pedagogy cultivates those meanings. Pesantren, where devotional routines, residential life, and adult supervision are interwoven, offer a setting in which this pedagogical route can be examined directly.

Within this context, *Ruqyah Syar'iyyah* constitutes an important area for educational inquiry. The practice involves Qur'anic recitation, prayer, supplication for protection from Allah, and reliance on His help. This study does not approach *Ruqyah Syar'iyyah* as clinical therapy, medical treatment, or a psychological theory. Instead, it examines the spiritual meanings and principles associated with the practice and asks how those meanings may be interpreted and carried into an educational process.

Because many devotional practices in pesantren involve Qur'anic recitation and supplication, a clear conceptual boundary is needed to prevent *Ruqyah Syar'iyyah* from dissolving into general worship or standard character education (*pembinaan akhlak*). In this study, general daily worship (obligatory prayers, routine *tilâwah*, and congregational activities) is treated as the shared devotional base of pesantren life. *Ruqyah Syar'iyyah* is distinguished from this base by four elements. First, it uses specific protective texts, such as al-Fâti%ah, Âyat al-Kursî, and the *mu¿awwidhât*, recited for protection. Second, it involves an explicit intention of *isti¿âdhah*, that is, seeking Allah's protection from harm, including harm arising from one's own negative dispositions. Third, it is bounded by the conditions that classical scholarship sets for legitimate *ruqyah*: that it uses the words of Allah or His names and attributes, that its meaning is understandable, and that the reciter believes it has no effect in itself but only by Allah's decree (Ibn $ajar al-¿Asqalânî, n.d.; Muslim, n.d., no. 2200). Fourth, in this setting it is practised as self-administered *ruqyah* (*ruqyah mandiri*) rather than as a treatment performed by a practitioner on a patient. Character education is the broader aim to which these elements may contribute; it is not the practice itself. This boundary is used in the analysis to distinguish passages in which participants framed a practice explicitly as *ruqyah* from passages describing worship in general.

Ruqyah Syar'iyyah has already been discussed in educational research, including Shafwan & Mahmudin's (2024) work on a *Ruqyah Syar'iyyah*-based learning method. The present study does not claim that this is the first educational application of *Ruqyah*. Its more specific gap concerns process and context: how participants understand *Ruqyah* beyond a narrow association with possession or frightening episodes, how educators reportedly connect its meanings with daily routines and moral reflection, and how students describe these meanings when responding to learning demands, emotions, and everyday choices. This narrower claim also distinguishes the study from research that evaluates a structured intervention or measures outcomes.

Against this background, the study repositions *Ruqyah Syar'iyyah* as a source of spiritual-pedagogical meaning within Islamic Spiritual Education. The analytical chain examined here is not a presumed causal pathway but a set of interpretive relationships: (1) religious meanings associated with Qur'anic recitation, *dhikr*, prayer, and reliance on Allah; (2) pedagogical translation through explanation, habituation, role modeling, mentoring, and reflection; (3) participants' accounts of monitoring or adjusting their actions; and (4) the social and residential conditions that support or constrain these practices. This structure makes it possible to discuss spiritual meaning and self-regulation in relation to each other without collapsing one into the other.

Based on this focus, and in line with the four analytical layers above, the study addresses four questions: (1) How do students, a dormitory supervisor, and an administrator understand *Ruqyah Syar'iyyah* as a source of spiritual-pedagogical meaning, and how do they distinguish it from general worship? (2) Through which pedagogical processes (explanation, habituation, role modeling, mentoring, and reflection) are these meanings reportedly translated into daily educational practice? (3) How do students describe drawing on these meanings in the forethought, monitoring, and reflection phases of regulating their learning, emotions, and conduct? (4) Which social and residential conditions do participants identify as supporting or constraining these practices? The first question corresponds to the layer of religious meaning, the second to pedagogical translation, the third to self-regulation as interpreted through Zimmerman's cyclical model, and the fourth to the educational ecology in which the other three are embedded.

The study's contribution is empirical and interpretive rather than causal. It traces how three students and two adult informants describe meanings associated with *Ruqyah*, how these meanings are reportedly embedded in educational routines, and how participants connect them to learning, emotions, conduct, and everyday responsibilities. The proposed Pedagogical Internalization Framework is therefore a context-specific conceptual synthesis generated from this case, not a validated model, a tested intervention, or evidence that *Ruqyah* itself produces psychological or academic outcomes.

METHOD

Research Design and Setting

An interpretive qualitative case study was chosen because the study focuses on meaning, educational processes, students' experiences, and relationships within a particular institutional setting. These dimensions are closely tied to context and cannot be adequately captured by numerical measures alone. A case study design is appropriate when a phenomenon needs to be understood in its real-life context and when the boundaries between the phenomenon and its context are not clearly separable; methodological reporting should therefore explain the case, rationale, and procedures clearly (Hyett et al., 2014). The study was carried out at Al Ashriyah Sesela Islamic Junior High School in West

Lombok Regency, West Nusa Tenggara, Indonesia. For administrative clarity, this article describes the institution as an Islamic boarding school. At the same time, the terms "students" and "santri" are retained where they reflect the terminology used in the field data.

The overall fieldwork period ran from August 15 to September 28, 2026. Interviews were held on August 20 (SNT-01), August 25 (SNT-02), August 28 (SNT-03), September 1 (GR-01), and September 5 (PMD-01), 2026, and observations of daily routines were conducted on the same days. Member checking took place separately on October 2, 2026, with SNT-01, SNT-02, SNT-03, and GR-01. The sequence of activities is documented in the audit trail (Table 3).

Participants and Data Sources

The primary dataset consisted of five interview transcripts from three students (SNT-01, SNT-02, and SNT-03), one teacher/dormitory supervisor (GR-01), and one school/foundation administrator (PMD-01). The three student cases provide the principal perspectives on everyday experiences; GR-01 and PMD-01 provide adult informants' accounts of educational practices and the institutional environment. These are multiple informant perspectives within a single interview corpus, not independent corroboration from multiple research methods. Institutional documents mentioned by PMD-01 were not directly examined and are therefore reported as the administrator's account.

Participants were selected through purposive sampling with a maximum-variation logic (Patton, 2015). Students were eligible if they (a) had resided in the dormitory for at least two years, so that they had sustained exposure to its routines; (b) had taken part in the dormitory's daily spiritual routines and guidance, including morning-and-evening *dhikr*; and (c) were willing to talk about their experiences and had parental/guardian consent. Within this pool, the three students were chosen to vary in grade level, length of residence, and initial discipline record, as identified by the dormitory supervisor from the dormitory's daily violation and discipline record book. The aim was contrast rather than representativeness: students who began from different starting points could show whether the reported shift from external compliance to personal meaning appeared under different conditions. GR-01 was included because of their direct responsibility for dormitory routines, mentoring, and religious instruction, and PMD-01 because of their knowledge of the curriculum, rules, and institutional procedures. Table 1 summarizes the participants' profiles. Information about the curriculum, schedules, rules, counseling, and institutional procedures is reported as part of PMD-01's account unless otherwise specified, because the original institutional documents were not available for direct examination.

Table 1. Participant profiles and selection rationale

Code	Role	Grade/age/length of residence	Initial discipline profile*	Reason for inclusion
SNT-01	Student	Grade VIII; 13 years; 2 years 3 months	Procedural compliance; followed rules mainly for fear of sanctions, without personal meaning in routines	Starting point of externally driven compliance

SNT-02	Student	Grade VII; 13 years; 2 years 2 weeks (resident in the dormitory since Grade V of primary school)	Low initial discipline; frequent curfew violations, difficulty limiting gadget use, easily affected by physical fatigue	Starting point of low discipline; lowest grade
SNT-03	Student	Grade IX; 15 years; 2 years 5 months	Prone to homesickness, which often triggered demotivation, lower compliance, and delayed memorization tasks	Starting point of affective vulnerability; highest grade
GR-01	Teacher, dormitory supervisor, religious education instructor	n/a	n/a	Direct responsibility for routines, mentoring, and *muhasabah*
PMD-01	School/foundation administrator	n/a	n/a	Knowledge of curriculum, rules, and institutional procedures

*As identified by the dormitory supervisor. Individual records are not reproduced in order to protect participants' anonymity

Research Instrument: Semi-Structured Interview Guide

Data were collected with a semi-structured interview guide developed from the four research questions and organized into four dimensions: (1) understanding of *Ruqyah Syar'iyyah*; (2) pedagogical translation; (3) self-regulation in learning, emotions, and conduct, structured by Zimmerman's (2000) forethought, performance, and self-reflection phases; and (4) the social and residential ecology. The same dimensions were used for all informant groups. However, the questions were adapted to each group's position: students were asked about their own experiences, the dormitory supervisor about pedagogical practice and observed changes, and the administrator about institutional programs and policies. Questions were phrased openly and adapted to the flow of each conversation, so that participants were not led to attribute changes to *Ruqyah*. Interviews were conducted in Indonesian, audio-recorded with consent, and lasted approximately 45–60 minutes. Table 2 presents the outline of the guide (translated by the authors); the full guide, with the original Indonesian wording, is available as Supplementary Material S1.

Table 2. Outline of the semi-structured interview guide by informant group

Dimension (RQ)	Indicators	Students (SNT-01–03)	Teacher/dormitory supervisor (GR-01)	Management (PMD-01)
1. Understanding of *Ruqyah Syar'iyyah*	Initial understanding; current meaning;	How did you first understand the practice of *ruqyah* before or when you first entered	What is your approach to teaching and applying *Ruqyah Syar'iyyah*	What is management's visior in framing *Ruqyah Syar'iyyah* within

(RQ1)	sources of understanding	the dormitory? After taking part in the guidance here, what do the morning and evening *dhikr* or *ruqyah* mean to you now?	with the students in this dormitory?	the school's religious curriculum and standard operating procedures?
2. Pedagogical translation (RQ2)	Habituation; mentoring; correction; reflection (*muhasabah*)	How did you initially adapt to the worship routines in the dormitory? How does the ustaz or dormitory supervisor accompany or correct students when they make mistakes?	How do you respond to students' rule violations, and what approach do you use in place of physical punishment?	How does management divide tasks and organize staff to supervise and accompany students in their daily lives?
3. Self-regulation in learning, emotion, and conduct (RQ3)	Persistence; emotion management; resisting temptation; development of self-awareness	How do you deal with piled-up assignments? What do you do when you feel angry or envious? Have you been tempted to break a rule, and what made you hold back?	Based on your observation, how does students' discipline develop over time, and is the process instant?	What policies or control tools does the institution apply to build students' independence gradually?
4. Social–residential ecology (RQ4)	Peer and supervisor support; constraints (fatigue, homesickness, vacations)	Who in the dormitory helps you most in keeping your routines? When is it most difficult for you to maintain discipline?	When do students usually experience the most difficult periods or a decline in self-control over their routines?	What is the greatest institutional challenge in maintaining students' discipline, especially outside dormitory supervision?

Data Collection

Observations of daily routines were conducted on the interview days and recorded as field notes. Because an earlier version of the observation log contained inconsistent dates, the field notes were used only to contextualize interview accounts, for example about routines, peer learning, fatigue, and supervision, and not as an independent source of evidence. Member checking was conducted separately on October 2, 2026, with SNT-01, SNT-02, SNT-03, and GR-01; PMD-01 did not take part in member checking.

All five interviews were transcribed verbatim in Indonesian. Interview prompts addressed participants' understandings of *Ruqyah Syar'iyyah*, daily spiritual and educational routines, experiences of managing learning and emotions, moral decision-making, and the role of peers and educators (Table 2). The questions were intended to elicit participants' own meanings rather than presume that *Ruqyah* necessarily improves self-regulation.

The interview guide was designed to avoid leading students to claim that *Ruqyah Syar'iyyah* inevitably changes self-regulation. During analysis, the researchers distinguished among participants' reported experiences, factual claims about institutional practice, and the researchers' own interpretations. Field-note entries contextualized

the interview accounts around routines, reflection, peer learning, fatigue, and supervision. The member-checking record indicates that participants were invited to review the meaning of their interview transcripts and that minor wording corrections were made; this process is treated as a check on transcript meaning, not as proof that the interpretations or proposed framework are objectively true.

Data Analysis

Data analysis followed the phases of thematic analysis (Braun & Clarke, 2006) in two rounds. In the first round, the first author read the five transcripts repeatedly and manually assigned descriptive codes. For example, SNT-02's account of performing *wudu* and reciting *istighfar* when becoming angry or envious was coded as "*wudu* and *istighfar* when angry or envious" and linked to the participant's understanding of *ruqyah*. Codes with related meanings were grouped into seven categories (spiritual meaning, routines and habit formation, self-monitoring, emotional responses, learning persistence, social support, and boundary or negative cases), which were then synthesized into four themes. In the second round, conducted during manuscript revision, all codes were re-checked against the verbatim Indonesian transcripts, and a separate code was created for passages in which a practice was explicitly framed as *ruqyah*, so that these could be distinguished from passages about general worship. To examine the consistency of category assignment, the 23 meaning units from the three student transcripts were coded independently on November 2, 2026, by the first author and by a second coder (MZ, a co-author who did not take part in data collection), each assigning one of eight categories without access to the other's codes. The coders agreed on 12 of the 23 units (52.2%; Cohen's ê = 0.42, approximate 95% CI [0.17, 0.67]), which corresponds to moderate agreement (Landis & Koch, 1977); at the level of the four themes, agreement was 60.9% (ê = 0.45). Disagreements clustered at three boundaries: emotional responses versus self-monitoring (for example, *wudu* and *istighfar* when angry), spiritual meaning versus routines or social support (for example, *ruqyah* described as *muhasabah*, or the supervisor's guidance), and boundary cases versus learning persistence or self-monitoring. These disagreements are reported as they stand rather than being reconciled after the fact; they indicate that the categories overlap in participants' accounts, so category-level distinctions are treated as interpretive rather than discrete. Consistent with debates about intercoder agreement in reflexive qualitative work, the statistic is reported to make the coding process transparent rather than as proof of objective truth (Braun & Clarke, 2021; O'Connor & Joffe, 2020). The transcript passages underlying each code are reported in Supplementary Material S2. Figure 1 presents the resulting coding tree, and Table 3 presents the audit trail. Negative or boundary cases (fatigue, homesickness, accumulated assignments, and reduced routine support during vacations) were retained as a separate category rather than discarded. The themes were interpreted through the lenses of Islamic Spiritual Education, tazkiyat al-nafs, and social cognitive theory.

The analysis maintained a distinction between (1) participants' statements in the interview transcripts, (2) participants' perceptions of their own experiences and surroundings, and (3) the researchers' interpretation of patterns across the cases. This distinction is important in interpretive qualitative work, in which researchers should make their interpretive position and methodological decisions transparent rather than presenting the analysis as detached from themselves (Olmos-Vega et al., 2023).

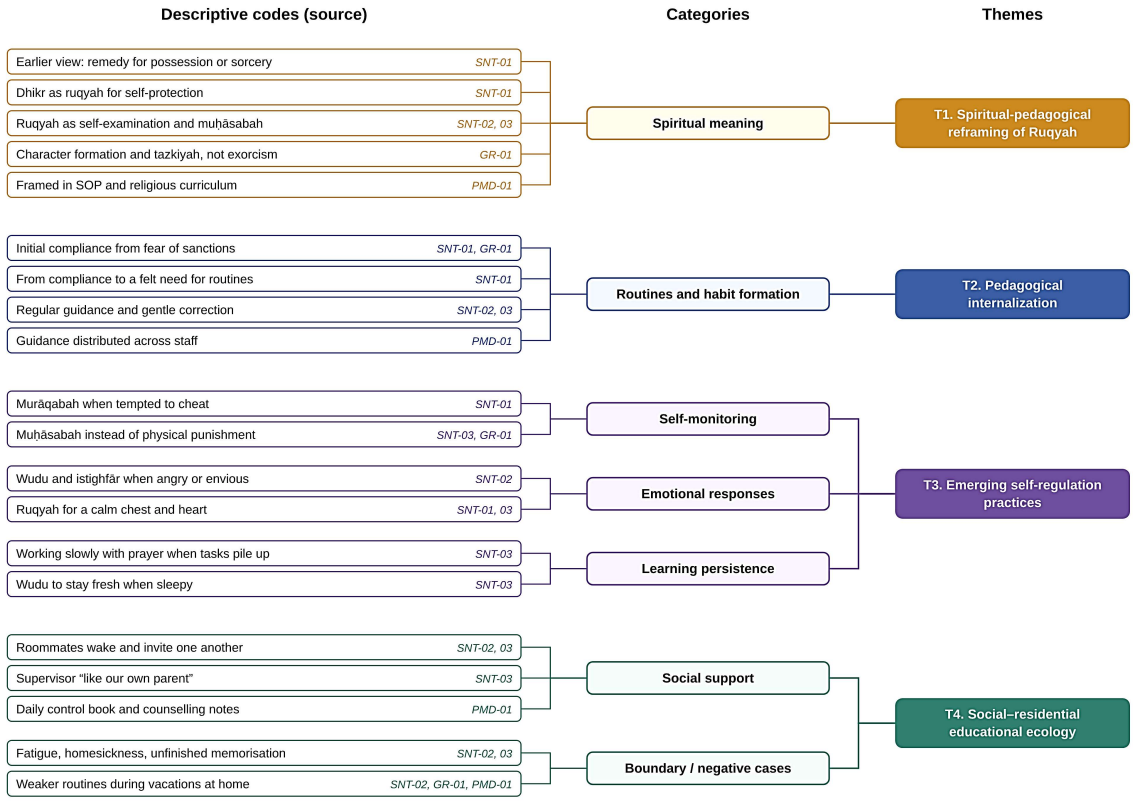

Figure 1. Coding tree from descriptive codes to categories and themes (source participants shown in italics)

Table 3. Audit trail of data collection and analysis

Stage	Activity	Date	Record/output
1	Ethical approval (LP2M UIN Mataram)	July 25, 2026	Protocol No. 71/Un.12 /LP2M/PP.00.9/07/2026
2	Oral coordination with the principal and the foundation/committee chair; parental/guardian consent	July 24 and July 26, 2026	Coordination note; three signed consent forms
3	Interviews with concurrent observation	August 20 – September 5, 2026	Five audio recordings; field notes
4	Verbatim transcription and familiarization	September 6–10, 2026	Five Indonesian transcripts
5	Round 1: manual descriptive coding and categorization	September 12–20, 2026	Initial code list; seven categories
6	Member checking (SNT-01–03, GR-01; PMD-01 did not take part)	October 2, 2026	Minor wording corrections to transcripts
7	Round 2 (revision): re-checking codes against verbatim transcripts; separating *ruqyah*-specific passages	November 2026	Revised code list; transcript passages per code

8	Independent coding of 23 meaning units by the first author and a second coder (MZ); agreement check	November 2, 2026	Two coding sheets; κ calculation (κ = 0.42)
9	Theme review, source triangulation, cross-case synthesis (revision)	November 2026	Figure 1; Tables 4 and 5
10	Revision of the interpretive framework into a multi-layer model	November 2026	Figure 2

Data Validity and Reliability

Trustworthiness was addressed through four strategies. First, source triangulation compared the accounts of three students with those of a dormitory supervisor and an administrator, who occupy different positions in the institution; field notes served as contextual material. Table 4 shows, for each theme, where these sources converged and where they diverged. Second, investigator triangulation was introduced through independent coding by a second coder, with agreement reported as Cohen's ê. Third, member checking was conducted on October 2, 2026, with SNT-01, SNT-02, SNT-03, and GR-01, who reviewed the meaning of their transcripts; minor wording corrections were made. Fourth, the audit trail (Table 3) and the coding tree (Figure 1) document the decisions linking raw data to themes. Two constraints remain. Institutional documents mentioned by PMD-01 (curriculum, schedules, and daily reports) were not available for direct examination, so statements about them are reported as the administrator's account. In addition, the earlier observation log contained inconsistent dates, so field notes were not used as independent evidence. The small purposive sample supports contextual interpretation rather than statistical generalization.

Table 4. Source triangulation matrix by theme

Theme	Students (SNT-01–03)	GR-01	PMD-01	Convergence
T1. Reframing of *Ruqyah*	SNT-01: from "possession/sorcery" to self-protection; SNT-02, SNT-03: self-examination and *muhasabah*	Character formation and tazkiyah, not mysticism or exorcism	Framed in SOP and religious curriculum (reported)	Convergent on present meaning; initial narrow view explicit only for SNT-01; documents not examined
T2. Pedagogical internalization	SNT-01: fear of sanctions, later felt need; SNT-02, SNT-03: regular guidance, gentle correction	Compliance from fear, gradual inner awareness; not linear	Guidance distributed across staff and counseling	Convergent on process; compliance phase explicit only for SNT-01 and GR-01
T3. Emerging self-regulation	*Muraqabah* against cheating; *wudu* and *istighfar* when angry; working slowly with prayer	*Muhasabah* instead of physical punishment	Daily control book; gadget limits (reported)	Partly convergent; outcomes self-reported
T4. Social–residential ecology	Roommates, supervisor "like a parent"; harder at home, when tired or homesick	Dormitory as main scaffold; control declines in vacations	Long vacations as main challenge	Convergent, including negative cases

Research Ethics

The study received ethical approval from the Research Ethics Committee of Mataram State Islamic University through LP2M under Protocol No. 71/Un.12/LP2M/PP.00.9/07/2026, dated July 25, 2026. The three written parental/guardian consent forms for SNT-01–SNT-03 are dated July 26, 2026. Verbal assent was obtained from each student after the study was explained in age-appropriate language. On July 24, 2026, the research team coordinated orally with the school principal and the chair of the foundation/school committee about the research plan. No separate written letter of permission from the school was issued; this oral coordination is therefore not presented as written permission, nor did it involve recruitment or data collection. Ethical approval, parental/guardian consent, student assent, and site coordination are distinct procedures. Participants are identified only by anonymous codes, and guardian names and contact details are excluded.

■ RESULT AND DISCUSSION

Overview of Findings

Analysis of the five interview transcripts generated four connected themes: (1) reframing *Ruqyah Syar'iyyah* as a source of spiritual-pedagogical meaning; (2) internalization through habituation, modeling, mentoring, and reflection; (3) reported emerging self-regulation practices in learning, emotions, and conduct; and (4) the social and residential educational ecology that participants described as supporting or constraining those practices. The themes synthesize participants' accounts; they are not independently verified behavioral outcomes. The central interpretive concept, pedagogical internalization, describes a possible relationship among spiritual meaning, educational routines, and self-reflection, while remaining contextual and non-linear.

Across the interviews, participants described spiritual meaning as situated in everyday routines, teachers' explanations and

Table 5. Cross-Case thematic synthesis based on interview transcripts

Themes	Cross-Case Interview Evidence	Cross-Informant Interview Perspectives	Analytical Interpretation
1. Spiritual-pedagogical reframing	SNT-01 explicitly moved from a view of *ruqyah* as a remedy for possession or sorcery to self-protection through morning-and-evening *dhikr*; SNT-02 and SNT-03 described *ruqyah* as self-examination ("looking in the mirror", *muhasabah*) and emotional calm.	GR-01 framed *ruqyah* as character formation and *tazkiyat al-nafs*; PMD-01 reported its framing in the SOP and religious curriculum.	The meaning associated with *Ruqyah* is reinterpreted within a pedagogical context rather than positioned as a psychological intervention that causally produces change.
2. Pedagogical Internalization	SNT-01 reported initial participation out of fear of sanctions, later a felt need for the routines; SNT-02 and SNT-03 attributed change to regular guidance and gentle correction.	GR-01 described a gradual, non-linear shift from fear-based compliance to inner awareness; PMD-01 described guidance distributed across staff.	Internalization appears to be supported by repetition, meaning-making, reflection, and social support; the process does not proceed linearly.
3. Emerging Self-Regulation	Students described *muraqabah* against cheating, *wudu* and *istighfar* when angry or	GR-01 described *muhasabah* as a substitute for physical	Self-regulation develops across several domains

Practices	envious, and working slowly with prayer when assignments piled up.	punishment; PMD-01 reported a daily control book and gadget limits.	simultaneously, but remains sensitive to situational conditions and is still partly supported by external structures.
4. Social–Residential Educational Ecology	Students cited teachers, mentors, peers, rules, and routines as sources of support. School breaks and the home environment, by contrast, were described as more challenging contexts.	GR-01 and PMD-01 identified the dormitory as the main scaffold and long vacations as the period when control declines.	Self-regulation develops within the social and environmental support systems of boarding school life.

examples, peer reminders, reflective activities, institutional rules, and social relationships. These contextual factors are interpreted from participants' accounts rather than presented as independently verified observation or documentary findings. The accounts also identify boundary conditions: fatigue, homesickness, accumulated assignments, holidays, and reduced peer support were described as circumstances in which routines became harder to sustain. These difficulties qualify any simple narrative of complete or uniformly successful internalization (Pandya, 2024; Zhu et al., 2024).

Reframing *Ruqyah Syar'iyyah* as a Spiritual-Pedagogical Framework

Across the three cases, students described *Ruqyah* in terms that go beyond healing. SNT-01 explicitly contrasted his earlier view, shaped by television portrayals of *ruqyah* as a remedy for possession or sorcery, with his current understanding of morning-and-evening *dhikr* as self-protection. SNT-02 and SNT-03 did not describe their earlier views in detail. However, both framed their present understanding in reflective terms: SNT-02 described *ruqyah* as a way of "looking in the mirror" and "healing a dirty heart." At the same time, SNT-03 equated it with *muhasabah* and emotional calm. The common pattern is therefore not an identical starting point but a shared present orientation toward self-protection, self-examination, and calm. This points to a recurring interpretive pattern, although it does not justify the assumption that every student in the institution understands *Ruqyah* in the same way. SNT-01 explained:

> *"Before I came here, I thought ruqyah was only for treating people who were possessed or hit by sorcery (santet), Mas [a polite term of address]. I thought it was just reciting prayers and then vomiting, because that is what I often saw on TV. However, after living in the dormitory and being taught by the ustaz, it turns out that the morning-and-evening dhikr is ruqyah to protect myself, so that my heart stays calm when I don't feel like studying"* (SNT-01, interview, August 20, 2026).

SNT-02 linked the practice with everyday emotional strain and moral self-examination:

> *"After receiving regular guidance, I realized that ruqyah is a means of looking at myself in the mirror, of healing a dirty heart. I used to get angry easily with my roommates, and I was envious when friends received gadgets or food. Now, when I start to feel angry or emotional, I wash my face, perform wudu, and then*

> *recite istighfar"* (SNT-02, interview, August 25, 2026).

SNT-03 described *ruqyah* as self-examination that supports emotional control and persistence:

> *"Now, for me, ruqyah is muhasabah, so that my chest feels calm and I don't get emotional easily. Once, when my mathematics assignments piled up, I felt dizzy and wanted to give up. Then I remembered the dormitory ustaz's advice to work on them slowly while praying and asking to be made easier. When I start to feel sleepy while studying in the afternoon, I usually perform wudu first so that I feel fresh again"* (SNT-03, interview, August 28, 2026).

Taken together, the excerpts illustrate a reported change in meaning: *Ruqyah* is described less as a remedy for possession or sorcery and more in relation to *dhikr*, *istighfar*, *wudu*, prayer, self-examination, and responses to emotional or learning-related strain. The excerpts support analysis of how these three participants articulated the practice; they do not establish that the practice caused improved emotional regulation, reduced distress, or better academic performance. Quotations are the authors' translations from the Indonesian interview transcripts.

GR-01's interview provides an adult perspective on this interpretation. The teacher stated that *ruqyah* is not taught "as a mystical means or merely the expulsion of jinn" but as a vehicle for character formation and tazkiyat al-nafs, and described daily Qur'anic recitation and *dhikr* as a "psychological fortress" that helps students develop self-control (*muraqabah*) and introspection (*muhasabah*). These statements reflect the teacher's perspective.

PMD-01 stated that, from the outset of curriculum design, management agreed that *Ruqyah Syar'iyyah* should not be understood narrowly as medical treatment or a mystical ritual. According to PMD-01, the institution frames it in its SOP and religious curriculum as a means of tazkiyat al-nafs and character education, so that the values of the Qur'an, *dhikr*, and protective supplications translate into study discipline, rules, and emotional control. Because the SOP and curriculum documents were not directly examined, this information is treated as an administrator's report rather than as verified documentary finding.

Applying the boundary set out in the Introduction clarifies what is distinctive in these accounts. Some passages refer to elements specific to *Ruqyah Syar'iyyah*: SNT-01 explicitly identifies morning-and-evening *dhikr*, a set of recitations that conventionally includes Âyat al-Kursî and the *mu¿awwidhât*, as "*ruqyah* to protect myself," and PMD-01 refers to protective supplications framed in the institution's SOP and curriculum. Other passages describe practices that are not *ruqyah* in the strict sense, such as *wudu*, *istighfar*, prayer, and supplication for ease, which SNT-02 and SNT-03 nevertheless placed under the heading of *ruqyah* once they understood it as self-examination and *muhasabah*. The distinctive contribution of *ruqyah* in this case therefore lies less in a separate set of rituals than in the protective intention (*isti¿âdhah*) and taw%îd-centred meaning that it lends to existing practices: routines are reinterpreted as ways of seeking protection from one's own weaknesses. This reinterpretation distinguishes the case from standard character education, in which the same routines might be justified mainly by discipline or habit. At the same time, the blurring visible in participants' language is itself a finding: in everyday pesantren life, the boundary is analytically clear but experientially porous.

Taken together, this theme points to a change in the pedagogical position of *Ruqyah*. Rather than functioning as a psychological theory, *Ruqyah* is treated as a source of spiritual orientation that can inform educational practice. The significance of this position lies in its focus on how meanings associated with *Ruqyah* are formed, interpreted, and used in educational life, rather than on proving that *Ruqyah* directly produces psychological change.

This finding extends the educational discussion of *Ruqyah* by shifting attention from efficacy claims to the educational translation of meaning. Shafwan and Mahmudin (2024) examined a *Ruqyah Syar'iyyah*-based learning method; this case instead focuses on participants' accounts of how meanings such as protection, self-purification, *dhikr*, and Qur'anic orientation connect with routines, moral reflection, and responses to ordinary difficulties. The distinction matters: the current data support a process-oriented interpretation of participants' experiences, but they do not permit a comparative claim that one approach is more effective than another.

A causal framing would require a design that can distinguish the influence of *Ruqyah*-related practices from other factors, such as teacher support, institutional rules, peer relationships, prior religiosity, and maturation. The present qualitative case study does not make that distinction. Its contribution is to show how participants themselves make sense of spiritual practice and describe drawing on it in particular situations. Accordingly, the framework is phrased in terms of meanings, reported practices, and contextual supports rather than effects or mechanisms proven by the data.

Participants' accounts connect spiritual practices with ordinary difficulties: sustaining study motivation, responding to peer conflict, resisting rule violations, and maintaining routines. *Dhikr*, *istighfar*, *wudu*, *muraqabah*, and *muhasabah* appear in these accounts as religiously meaningful practices through which students describe pausing, evaluating themselves, or returning to a task. These accounts can be interpreted alongside self-regulated learning theory, but the Islamic terms should not be treated as exact equivalents of psychological constructs. Their ethical and theological meanings remain central to participants' accounts.

Tazkiyat al-nafs is used here as an interpretive Islamic ethical-spiritual framework, not as a construct measured by this study. It adds a normative dimension to the analysis: participants described self-regulation not only as managing behavior toward a goal but also as purifying the heart, correcting mistakes, seeking forgiveness, and evaluating whether their conduct aligned with religious commitments. *Muraqabah* and *muhasabah* are therefore discussed according to the meanings participants assigned to them, which protects the analysis from both psychological and religious reductionism.

Compared with earlier studies of self-regulation among santri, the present findings converge on several points and diverge on others. Like Ali et al. (2025), this study found that schedules, teacher support, and peer interaction scaffold students' regulation and that some students continue to depend on adult direction; the reliance on reminders reported by SNT-02 and SNT-03 mirrors that pattern. Like Shalih et al. (2026), who described voluntary fasting as *mujâhadat al-nafs*, participants here linked regulation with tazkiyat al-nafs. The two practices, however, frame regulation differently. Fasting is described mainly as restraint, that is, delaying gratification and controlling desire (Priyatno et al., 2026; Shalih et al., 2026), whereas *ruqyah*-related practices were described mainly as protection and recovery: students turned to *istighfar*, *wudu*, prayer, or the awareness of *muraqabah* when already angry, envious, overwhelmed, or tempted, and used them to

return to a task. In Zimmerman's terms, this places *ruqyah*-related meaning closer to the monitoring and self-reflection phases than to the forethought phase. The correlational studies by Nabila & Laksmiwati (2019) and Triyuliasari & Mubarok (2024) established that self-regulation and religiosity are associated with santri's adjustment to boarding life; the present case does not test such associations, but it suggests one way in which they may be lived, namely through religious meanings mediated by teachers, peers, and routines, and weakened when those supports are absent, as during vacations. Unlike most earlier studies, which reported mainly positive outcomes, the present analysis retains negative cases that caution against treating pesantren self-regulation as uniformly successful.

Pedagogical Internalization through Habituation, Role Modeling, Guidance, and Reflection

Comparison across the cases suggests that internalization is not produced by repetition alone. Repeated activities become more meaningful when students receive explanations, guidance, and opportunities to reflect on what they are doing. SNT-01 recalled that he initially joined the Dhuha prayer and *dhikr* because he feared the supervisor's punishment (*takzîr*), but later felt that something was missing whenever he skipped them. SNT-02 attributed his new understanding to "regular guidance," and SNT-03 described a supervisor who reprimands gently and invites students to night-time *muhasabah* after a mistake. GR-01 described the same movement from the adult side: students initially comply out of fear of sanctions, and inner awareness grows only gradually. Together, these accounts suggest a possible movement from externally driven compliance toward personal meaning. However, the degree and stability of that change differ across students, and only SNT-01 described the compliance phase explicitly.

Teacher and administrator interviews help explain how this shift may be supported. GR-01 emphasized that the process is "not instant and not linear" and that lapses such as curfew violations or gadget dependence are addressed through *muhasabah* rather than physical punishment. At the same time, the dormitory remains the main scaffold. PMD-01 described guidance as distributed among Islamic education teachers, homeroom teachers, dormitory supervisors, and a formal counseling team, supported by a daily control book and counseling notes, and positioned rules on gadget use, night study, and congregational worship as scaffolds for gradual independence. These arrangements were reported by the informants and were not independently verified through direct examination of documents.

Across the cases, internalization is best understood as a tentative, non-linear process rather than a guaranteed sequence. Repetition may create familiarity, but familiarity alone does not demonstrate that a value has been personally accepted. Explanations, role modeling, mentoring, and reflection appear in the accounts as resources through which routines may acquire personal meaning. The evidence also suggests that students can move between externally supported compliance and more self-initiated practice depending on the situation.

This distinction is consistent with research on self-regulated learning, which treats planning, monitoring, feedback, and reflection as related processes rather than isolated skills (Ortube et al., 2024; Sins et al., 2024). In the present case, however, the comparison is conceptual: these studies help frame the process but do not independently verify the participants' accounts or establish the effectiveness of the pesantren's practices (Šimiæ Šašiæ & Atlaga, 2024; Zachariou & Bonneville-Roussy, 2024; Zeeb et al., 2024; Zhang et al., 2023; Zhu et al., 2024).

Students' accounts suggest that some routines were initially maintained because of rules or fear of sanctions, while later accounts attached additional meanings such as inner calm, responsibility, and spiritual awareness. This may indicate movement beyond immediate compliance, but it does not establish stable internalization. The interviews capture participants' retrospective descriptions at a single point in time; longitudinal observation and repeated interviews would be needed to determine whether these meanings persist across settings and over time.

Reflection appears in accounts of being invited to night-time *muhasabah* after a lapse, of pausing with *wudu* and *istighfar* before reacting, and of reconsidering an intended action. Analytically, such reflection can be compared with the self-evaluation and adaptation components of self-regulated learning. However, the current dataset does not establish the frequency, consistency, or independent effectiveness of formal *muhasabah* sessions. The defensible conclusion is narrower: reflection was meaningful in participants' accounts and was described as one resource for thinking about subsequent conduct.

From External Compliance to Developing Self-Regulation Practices

Participants described self-regulation in several domains rather than as one undifferentiated capacity. In learning, accounts concerned keeping the heart calm when reluctant to study (SNT-01), working slowly through accumulated assignments with prayer, and refreshing oneself with *wudu* when sleepy (SNT-03). In emotion-related situations, SNT-02 described washing his face, performing *wudu*, and reciting *istighfar* when becoming angry with roommates or envious of peers. In moral conduct, SNT-01 described recalling *muraqabah* when tempted to cheat. These examples map analytically onto goal management, self-monitoring, and behavioral adjustment, but they remain self-reported rather than independently measured outcomes (Zhu et al., 2024).

The accounts of *muraqabah* and *muhasabah* illustrate how participants describe evaluating their actions against spiritual and moral commitments. SNT-01 recounted abandoning an intention to ask a friend for answers during an examination after recalling that "Allah always sees us," preferring "an ordinary but honest score"; SNT-02 described interrupting anger with *wudu* and *istighfar*; SNT-03 described being invited to night-time *muhasabah* after mistakes. Across these accounts, a tentative pattern is visible: a situation or temptation is noticed, interpreted through a religious frame, and followed by an intended adjustment. Because the study relies primarily on interviews, it cannot establish how consistently the intended adjustment occurred in practice.

GR-01 described a gradual shift from compliance driven primarily by punishment toward self-control that increasingly originates from within. The students' narratives provide examples of self-monitoring and behavioral adjustment that are consistent with this interpretation. However, negative cases and the continuing importance of reminders from others qualify this account. The data are therefore more accurately interpreted as signs of developing self-regulation rather than evidence that autonomous self-regulation has been fully established.

On this basis, this study does not conclude that the students' self-regulation has been fully internalized. What is evident is a developing practice of self-regulation that coexists with external rules, adult monitoring, and peer support. Comparing the three cases provides a stronger basis for interpretation than examining a single student, but the findings remain tied to the context of the cases studied.

The reported shift from externally prompted compliance to more self-initiated action can be interpreted through social cognitive accounts of

self-regulation, which emphasize reciprocal relations among personal processes, behavior, and environment (Ortube et al., 2024; Zimmerman, 2000). Participants' accounts of recalling goals, facing temptations, using spiritual reminders, and returning to tasks resemble elements of monitoring and adjustment. The comparison is an analytical interpretation rather than evidence that the participants completed a full self-regulatory cycle or that spiritual practices caused the reported changes (Braun & Clarke, 2006; Panadero, 2017).

Negative or difficult cases constrain the interpretation. SNT-02 reported that fatigue after exercise and the approach of a long vacation made discipline harder; SNT-03 described homesickness and accumulated assignments. Participants also described relying on adults or friends and finding routines harder to maintain at home. These cases suggest that the practices described are not context-free personal capacities: their enactment is shaped by workload, affective state, reminders, and the availability of institutional and peer support. They also caution against presenting internalization as a linear or complete process.

Self-Regulation in the Ecology of Social and Residential Education

Participants described teachers, dormitory supervisors, peers, rules, and daily routines as sources of support. SNT-02 attributed his changed understanding to regular guidance and noted that, in the dormitory, roommates wake one another for night prayer; SNT-03 described the dormitory supervisor as being "like our own parent," who reprimands gently, and roommates who invite one another to congregational prayer. These accounts suggest that self-regulation in this setting is socially scaffolded. Because the study did not independently verify institutional documents or observation records, the analysis attributes these arrangements to participants' descriptions rather than treating them as audited institutional facts (Li et al., 2024; Räisänen et al., 2021; Suud et al., 2024; Vosniadou et al., 2024).

PMD-01 described shared responsibility for spiritual and behavioral guidance among homeroom teachers, class advisors, and dormitory counselors, and reported using daily reports and counseling notes. This account points to a possible ecology in which rules define boundaries, routines provide cues, adults model and give feedback, peers remind one another, and counseling creates opportunities for reflection. Since the underlying documents were not directly examined, the article does not claim documentary verification. The pattern aligns with research linking teacher and peer support to learning-regulation strategies, but such literature provides a comparative lens rather than proof of the specific institutional processes described here (Dan & Bai, 2025; Martínez-López et al., 2024).

The residential environment appears to function as both support and constraint. SNT-02 reported that he often skipped night prayers during vacations at home because there were no roommates to wake him, and that discipline felt heavy after tiring afternoon sport or as long vacations approached. SNT-03 described homesickness at the end of the month, combined with unfinished memorization, as making him "too lazy to do anything." GR-01 and PMD-01 likewise identified long vacations as the period when control declines. These accounts converge on the contextual dependence of routines, but they do not prove that the dormitory causes self-regulation. A more cautious interpretation is that institutional schedules and peer reminders are resources students report drawing on, and that their absence can make some practices harder to sustain.

Therefore, the social dimension should not be treated merely as a background factor; it is an integral part of the self-regulation process itself. Across the students' accounts and the teacher

and administrator interviews, a consistent pattern emerges: students receive reminders, role models, feedback, and opportunities for reflection. These findings align with research examining the relationship between support from teachers and peers and the use of learning regulation strategies (Dan & Bai, 2025; Martínez-López et al., 2024).

Students' self-regulation practices take place across many settings and structures, including classrooms, dormitories, places of worship, peer groups, and institutional procedures. Within this ecosystem, the environment functions as a pedagogical support system: rules define boundaries, routines provide recurring cues, teachers model behavior and monitor progress, peers offer reminders and encouragement, and counseling provides a space to reflect on experiences. This case suggests that self-regulation may develop with social support before becoming increasingly independent.

Findings during the vacation period serve as an important counterbalance. When students leave the institutional environment, some structures and supports that typically aid daily self-regulation diminish or change. The alignment between the students' accounts and PMD-01's account indicates that developing self-regulation still depends to some extent on context.

The pedagogical implication is not to remove external support immediately in the name of autonomy. Rather, educators may use routines, modeling, and feedback as scaffolds while explicitly inviting students to set intentions, notice difficulties, evaluate choices, and plan realistic adjustments. This is a practice implication inferred from the case, not an intervention tested by the study. Future research should examine whether such scaffolding is acceptable to students, how it is implemented across settings, and whether any changes can be demonstrated using longitudinal data and appropriate measures (Aydan & Capa-Aydin, 2025; Chen et al., 2023; David et al., 2024).

Framework for Pedagogical Internalization

Drawing on the four themes, the study proposes a Pedagogical Internalization Framework in which spiritual meanings associated with *Ruqyah Syar'iyyah* are translated through explanation, habituation, role modelling, mentoring, and reflection. Participants then describe drawing on these meanings when monitoring or adjusting learning, emotions, and conduct, while teachers, peers, routines, and residential structures provide support. The arrows in the framework should be read as interpretive relationships suggested by the interviews, not as causal pathways or a validated intervention sequence.

The framework distinguishes four analytical layers. First, *Ruqyah Syar'iyyah* is a religious practice and source of meaning that participants associate with Qur'anic orientation, *dhikr*, prayer, seeking protection, and self-purification. Second, Islamic Spiritual Education is the pedagogical process through which these meanings are reportedly explained and embedded in routines, modeling, mentoring, and reflection. Third, participants describe emerging self-regulatory practices such as monitoring conduct, managing emotional responses, persisting with learning tasks, and returning to routines after lapses. Fourth, the social and residential ecology, including adult guidance, peer reminders, rules, schedules, and counseling, as reported by informants, can support or constrain these practices. This framework does not assume that all students experience the same sequence or that the process culminates in complete autonomy (Chanifah et al., 2021; Kerasha et al., 2024; Shafwan & Mahmudin, 2024).

Figure 2 presents the framework as a multi-layer model. Layer 0, the social–residential ecology, encloses the other layers because, in participants' accounts, all spiritual and pedagogical processes took place within it. Layers 1 to 3 show the interpretive pathway from

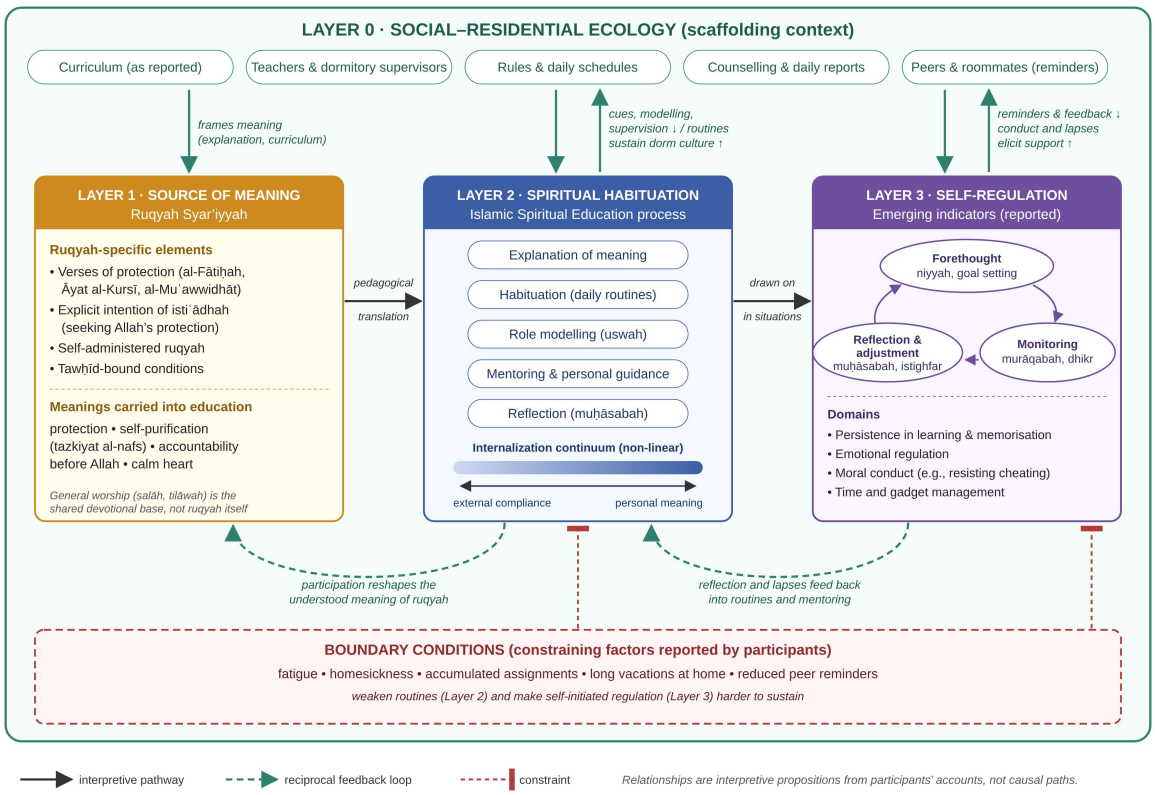

Figure 2. Multi-Layer framework for the pedagogical internalization of islamic spiritual principles, showing reciprocal feedback loops

the meanings of *Ruqyah Syar'iyyah*, through spiritual habituation, to emerging self-regulation indicators organized by Zimmerman's (2000) cyclical phases. Three kinds of reciprocal relations are depicted, consistent with the social cognitive principle of reciprocal determinism among person, behavior, and environment (Bandura, 1986). First, the ecology and the habituation process shape each other: rules, schedules, and supervisors provide cues and models, while students' shared participation sustains the dormitory culture. Second, self-regulation feeds back into the ecology: students' conduct and lapses elicit reminders, feedback, and counseling from peers and adults. Third, self-regulation feeds back into habituation and meaning: reflection after lapses leads students to adjust or intensify routines (for example, the night-time *muhasabah* to which the supervisor invites students after a mistake, as described by SNT-03), and participation itself reshapes how *ruqyah* is understood (the shift from "possession" to "protection"). The boundary conditions at the base of the figure indicate where these loops weaken. All arrows represent interpretive propositions derived from the interviews, not tested causal paths.

The framework remains provisional. It was generated from a single institutional case and five interview transcripts from three students and two adult informants. Its value is analytic: it offers propositions for further study about the translation of spiritual meaning into educational practice and the role of contextual scaffolding. Replication across sites, richer authenticated observation records, longitudinal interviews, and explicit

examination of divergent cases would be required before assessing its transferability or developing it into a tested model.

Theoretical and Pedagogical Contributions

The contribution is a process-oriented interpretation of how participants connect *Ruqyah Syar'iyyah* with Islamic Spiritual Education and developing self-regulation. Zimmerman's model foregrounds processes such as goal setting, monitoring, and adjustment; the present case suggests that participants sometimes articulate comparable processes through religious meanings such as accountability before Allah, purification of the heart, *dhikr*, and *muhasabah* (Ortube et al., 2024; Zimmerman, 2000). These concepts are analytically related but not interchangeable. Compared with Shafwan and Mahmudin (2024), who examined a *Ruqyah Syar'iyyah*-based learning method, this study foregrounds how meanings are reportedly carried through routines, role modeling, mentoring, reflection, and the residential social environment. The contribution is therefore not evidence of superior effectiveness but a context-specific account of pedagogical translation (Panadero, 2017; Zimmerman, 1990, 2000).

The theoretical contribution lies in distinguishing four levels that are often blended: (1) *Ruqyah Syar'iyyah* as religious practice and source of meaning; (2) Islamic Spiritual Education as the pedagogical setting in which meaning is interpreted and enacted; (3) pedagogical internalization as a provisional process inferred from accounts of repetition, explanation, reflection, and adjustment; and (4) self-regulation as a set of reported practices involving monitoring, evaluation, behavioral control, persistence, and re-engagement. This layered distinction makes the proposed framework easier to scrutinize and prevents the findings from being overstated.

This distinction also addresses two risks. Psychological reductionism would translate religious practices directly into psychological constructs and lose their theological meaning. Religious reductionism would treat spiritual language as sufficient evidence of a psychological outcome. The present framework instead places participant meanings and psychological interpretation in dialogue while retaining their different epistemic roles. Its claims remain limited to the accounts and context examined.

Limitations and Directions for Further Research

This study has several limitations. It was conducted in one institutional setting and involved a small purposive sample of three students, one teacher/dormitory supervisor, and one school/foundation administrator. The primary empirical basis consisted of five interview transcripts. Because an earlier observation log contained inconsistent dates, field notes served only as contextual material, and quotations or observation narratives that could not be matched to the original transcripts or audio were excluded from the analysis. Member checking was conducted on October 2, 2026, with SNT-01, SNT-02, SNT-03, and GR-01; PMD-01 did not take part. Institutional documents mentioned by the administrator were not directly examined. Because the dormitory supervisor helped identify student candidates, gatekeeper influence on selection cannot be ruled out. Intercoder agreement was moderate ($\hat{e} = 0.42$) and was assessed only on the student transcripts. The study does not include longitudinal follow-up and cannot establish a causal effect of *Ruqyah Syar'iyyah* on self-regulation. Reported changes in gadget use are not objective measures of gadget dependence. Findings should be understood as context-specific interpretations.

Future research should examine the proposed framework across multiple pesantren and over a longer period, using authenticated field records and transparent analytical procedures.

Subsequent studies may assess the feasibility and acceptability of specific *muraqabah* and *muhasabah* routines before testing their outcomes with appropriate designs and validated measures (de Loyola González-Salgado et al., 2024; Houghton et al., 2013; Hyett et al., 2014).

CONCLUSION

This study examined how meanings associated with *Ruqyah Syar'iyyah* are understood and translated through Islamic Spiritual Education and how participants relate these meanings to students' developing self-regulation. Analysis of five interview transcripts generated four themes: spiritual-pedagogical reframing; internalization through habituation, modeling, mentoring, and reflection; reported emerging self-regulation practices in learning, emotions, and conduct; and the social and residential educational ecology that may support or constrain these practices.

The proposed Pedagogical Internalization Framework positions *Ruqyah Syar'iyyah* as a source of spiritual-pedagogical meaning and Islamic Spiritual Education as the context in which that meaning is interpreted through routines, modeling, mentoring, and reflection. Participants' accounts suggest that such practices may help monitor and adjust conduct, but the findings do not establish causal effects or stable internalization. The framework is therefore a context-specific interpretive proposition that requires further examination across settings, over time, and with authenticated observation and documentary evidence.

For practical application, pesantren administrators and dormitory supervisors can integrate *muraqabah* and *muhasabah* into daily mentoring through two brief routines. Before morning learning activities, supervisors may facilitate a three- to five-minute *muraqabah* session in which students renew their intentions, recall their accountability before Allah, and identify one realistic learning or behavioral goal for the day. Before bedtime, students may undertake a five-minute *muhasabah* reflection by identifying one difficulty, reviewing their response, and choosing one realistic adjustment for the following day. Supervisors can support these routines through non-punitive guidance, voluntary reflection notes, and periodic group discussion. These practices should be adapted to students' circumstances and reviewed through feedback from students and supervisors. They are practical recommendations derived from this interpretive case study, not interventions whose effectiveness has been empirically established by the present research.

STATEMENT ON THE USE GENERATIVE AI IN THE WRITING PROCESS

ChatGPT (OpenAI) and Claude (Anthropic) were used during manuscript revision to assist with language refinement, editorial organization, and consistency checks. The authors remain responsible for verifying the accuracy, originality, and integrity of the manuscript, as well as for all final interpretations and claims.

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