

A MODEL OF WORSHIP VALUE INTERNALIZATION AND RELIGIOUS EXPERIENCE IN HASBANAH PRAYER

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Abstract

This study aims to analyze the model of worship value internalization and the formation of students' religious experiences through the practice of Hasbanah prayer. The study employed a qualitative approach with a phenomenological design involving three purposively selected informants. Data were collected through in-depth interviews, observation, and documentation, and were analyzed using thematic analysis. The findings show that students' religious experiences are formed gradually through habituation, collective worship practices, and emotional involvement in ritual activities. The internalization process begins with compliance with institutional rules, develops into emotional adaptation and spiritual awareness, and eventually becomes a personal spiritual need. The study also found that the religious experiences of students reflect several characteristics proposed by William James, including ineffability, noetic quality, transience, and partial passivity. In addition, Al-Ghazali's perspective helps explain that worship education is not limited to ritual performance but also involves the spiritual dimensions of the heart and inner awareness. However, the aspect of tafahhum, or deep understanding of worship recitations, remains relatively weak. This indicates that students' spiritual experiences are more strongly shaped by habituation and ritual atmosphere than by reflective understanding of worship meanings. This study concludes that collective worship practices play an important role in strengthening spiritual awareness and shaping students' religious experiences through a gradual process of value internalization.

Keywords: *Worship Value Internalization Religious Experience; Hasbanah Prayer, Spiritual Awareness; Habituation*

A. Introduction

Spiritual education is part important in Islamic Religious Education (PAI) because aim form balance between aspect cognitive, affective, and behavioral religiosity participant educate (Zahro, 2025). Religious education does not Enough only implant knowledge normative about Islamic teachings, but also necessary present experience capable mind form spiritual and moral awareness participant educate. In perspective Islamic education , ideal worship No stop at dimension formalistic , but rather become means formation soul and closeness man with God (Nainggolan et al., 2025). However Thus , the practice Islamic Religious Education learning in various institution education Still tend aspect - oriented cognitive and mastery material religious, while dimensions participants' spiritual experiences educate Not yet Lots get attention (Mizani et al., 2025) .

As a result, worship is often understood limited to ritual obligations without appreciation deep inner feelings. In fact, spiritual experiences have influence important to calm soul, control emotions, and formation character religious individual (James 1902).

In the At Tohiriyah Islamic boarding school tradition, one form of spiritual education that has developed is the practice of the *Hasbanah* prayer as a distinctive practice performed routinely, in congregation, and collectively. This practice is carried out in a specific religious atmosphere through repeated recitation of *wirid*, congregational performance, and the emotional involvement of students in the shared ritual. The *Hasbanah* prayer is interesting to study because it is not only understood as a ritual activity but also produces certain spiritual experiences for students. Collective rituals in Islamic boarding schools are known to be able to build a religious atmosphere that influences spiritual awareness and religious behavior of students (Irsyad et al., 2022). Furthermore, the habituation of collective religious practices also plays a role in shaping the religious culture and spiritual character of students through a continuous process of habituation (Haniru, 2026). The Islamic boarding school environment, which is imbued with religious values, makes the practice of worship not only an individual activity but also part of the culture of spiritual education that lives in the students' daily lives.

However, most previous research has focused primarily on the cognitive dimensions of religious learning and the formation of students' religious behavior. Studies on the habituation of worship are generally directed toward the development of discipline, morality, and religious culture within educational settings (Yahya et al., 2026). Other studies also emphasize the internalization of religious values through character education and school culture (Inayati & Khuriyah, 2024). Meanwhile, research specifically discussing religious experience and the process of internalizing worship values through collective ritual practices in Islamic boarding schools remains relatively limited, particularly studies that integrate the perspective of classical Islamic worship education with modern theories of religious experience. Contemporary phenomenological studies argue that religious experience should be understood not merely as a doctrinal or cognitive phenomenon, but as a lived, embodied, and experiential process shaped through ritual participation, emotional engagement, and social interaction (Walker, 2025). Recent studies on lived religion also emphasize that religious experience emerges through concrete mediation between embodied personal practices, collective rituals, and transcendent religious meanings (enacting religious submission). Furthermore, phenomenological approaches to religion increasingly highlight the importance of exploring religious experience as an existential and experiential reality rather than solely a theological abstraction (Walker, 2025). In fact, religious experience is an important dimension of spiritual education because it is closely related to processes of inner appreciation, self-reflection, emotional awareness, and existential consciousness of God (James, 1902). Therefore, research on the practice of salat *Hasbanah* is important to fill the gap in studies concerning how collective

rituals in Islamic boarding schools shape religious experience and the internalization of worship values experientially.

This study employs the perspectives of Al-Ghazali and William James as its primary theoretical foundations. From Al-Ghazali's perspective, the quality of worship is not merely determined by the performance of outward rituals, but also by the involvement of the heart through dimensions such as *khusyuk*, *hudhur al-qalb*, *tafahhum*, *ta'dzim*, *khauf*, *raja'*, and *haya'*, which reflect a person's spiritual depth in worship (Al-Ghazali, 2010). Worship, therefore, is understood as a process of *tazkiyatun nafs* or purification of the soul aimed at developing spiritual awareness and inner consciousness. Meanwhile, William James explains that religious experience possesses characteristics such as ineffability, passivity, transiency, and noetic quality, indicating that religious experience is subjective, emotional, and reflective in nature (James, 1902). Recent phenomenological scholarship further confirms that religious experience is deeply shaped by embodied practices, ritual participation, bodily posture, and affective engagement (Shenton, 2004). Studies on embodiment in religious rituals demonstrate that bodily practices and collective ritual atmospheres significantly influence emotional states, spiritual awareness, and the subjective meaning of worship (Jurnal of phone). In addition, contemporary phenomenology of religion emphasizes that spiritual experiences are often formed through participatory and relational processes in which practitioners actively engage in rituals while simultaneously experiencing themselves as being transformed by the ritual itself (enacting religious submission). This perspective is relevant to understanding the collective practice of salat *Hasbanah*, where students not only perform worship consciously but also experience emotional and spiritual immersion through repeated collective rituals. In this study, Al-Ghazali's concept of worship education is employed to analyze the process of internalizing worship values through the dimensions of *khusyuk*, *hudhur al-qalb*, *tafahhum*, *ta'dzim*, *khauf*, *raja'*, and *haya'*. Meanwhile, William James's theory of religious experience is used to identify the characteristics of spiritual experiences that emerge as outcomes of the internalization process, such as ineffability, passivity, transiency, and noetic quality. Thus, these two theoretical perspectives are not positioned separately but are integrated complementarily to explain the relationship between the process of worship education and the formation of students' religious experiences through the collective practice of salat *Hasbanah* in Islamic boarding schools.

Based on this background, this study aims to analyze the process of internalizing worship values in the practice of *salat Hasbanah*, identify the characteristics of students' religious experiences, and examine how collective religious practices in Islamic boarding schools shape students' spiritual awareness and self-transformation. Furthermore, this study seeks to develop an integrative analysis between Al-Ghazali's concept of worship education and William James's theory of religious experience in understanding the relationship between worship habituation and the formation of religious experience among students. This research is expected to contribute theoretically to the development

of Islamic spiritual education studies, particularly regarding the model of worship internalization based on religious experience within the tradition of Islamic boarding schools.

B. Method

This type of research is field research using qualitative methods and a descriptive phenomenological approach. Creswell (2003) states that qualitative research is a complex picture compiled in detail through research informants and observations in natural situations. This research is descriptive with inductive analysis that emphasizes the process and meaning of the informant's experience. Meleong (2021) defines qualitative research as research to understand the phenomena experienced by informants, such as thoughts, behavior, motivation, and actions, which are described in the form of specific language and sentences. The phenomenological approach is used to understand the lived experience of informants through reflection on conscious experiences experienced directly (Shenton, 2004).

The research was conducted in an Islamic boarding school (*pesantren*) that practices the *Hasbanah* prayer as a routine religious activity for students. Informants were selected using a purposive sampling technique, with the criteria being students who regularly attend *Hasbanah* prayers and are at least 20 years old. This technique was used because phenomenological research emphasizes the depth of informant experience over the number of participants. (Sugiyono, 2015). It also allows researchers to select participants who have truly experienced the phenomenon being studied (Creswell, 2013). Informant selection was carried out selectively so that the data aligns with the research focus on the emotional and spiritual experiences of students in the practice of *Hasbanah* prayer.

Although this study involved only three primary informants, the selection was based on phenomenological considerations emphasizing depth, intensity, and richness of lived experience rather than numerical representation. The participants were selected because they had actively and consistently participated in the *Hasbanah* prayer practice and were considered capable of describing their spiritual experiences reflectively and comprehensively. Data collection was conducted repeatedly until the information obtained showed recurring patterns and thematic saturation, indicating that no substantially new themes emerged from additional interviews. This approach is consistent with phenomenological research that prioritizes depth of lived experience and interpretive meaning over statistical generalization (Hyde & Joseph, 2026)

Data collection techniques were conducted through semi-structured interviews, non-participant observation, and documentation. Semi-structured interviews were used to explore the experiences, feelings, emotional regulation, and spiritual meaning of students during the *Hasbanah* prayer because they provided freedom for informants to explain subjective experiences reflectively and in depth (Bungin, 2015). Semi-structured interview guidelines also allowed researchers to explore informants' experiences flexibly without losing the focus of the research (Tong et al., 2007). Non-participant observation was conducted to observe worship activities, student involvement, spiritual atmosphere, and

social interactions during the *Hasbanah* prayer practice using *narrative description techniques*. Documentation was used as supporting data in the form of interview recordings, activity attendance, and documents related to the implementation of the *Hasbanah* prayer. The use of various data collection techniques aimed to increase data depth and research validity through triangulation (Shenton, 2004).

Ethical considerations were carefully implemented throughout the research process. All participants were informed about the objectives of the study, the voluntary nature of their participation, and the confidentiality of their identities and personal information. Informed consent was obtained prior to data collection, and pseudonyms were used in the presentation of findings to protect participant privacy. The researcher also ensured that participants could withdraw from the study at any stage without any consequences. Ethical attention in phenomenological research is important because religious and spiritual experiences often involve personal, emotional, and embodied dimensions of human experience (Cappellen et al. 2024)

Data analysis was conducted using a descriptive phenomenological approach and thematic analysis. The analysis stages began with the collection of interview data, observation, and documentation, then continued with data reduction, theme identification, structural description preparation, and in-depth description of religious experiences and emotional regulation of students. The final stage was carried out through data synthesis to discover the essence of the informants' subjective experiences in the practice of *Hasbanah* prayer. Thematic analysis was used to systematically and interpretively identify patterns of meaning in informants' experiences (Braun & Clarke, 2006). In addition, it helps meet the *trustworthiness criteria* of qualitative research (Nowell et al., 2017). The descriptive phenomenological approach helps researchers understand the conscious experiences of informants through reflection on lived experiences experienced directly (Finlay, 2009).

The thematic analysis was conducted through several stages, including data familiarization, initial coding, theme categorization, interpretation, and theme refinement. In the coding process, statements related to emotional responses, spiritual awareness, ritual habituation, and personal meaning were identified and grouped into broader conceptual themes. For example, recurring expressions regarding calmness, surrender, and inner peace were categorized under the theme of spiritual awareness, while statements related to routine participation and ritual discipline were grouped into habituation and internalization processes. Theme validation was carried out by comparing interview findings with observational and documentation data to ensure consistency and interpretive credibility. This analytical process aligns with phenomenological approaches that emphasize interpretive understanding of embodied religious experiences and lived meaning construction (Pagis & Carmeli, 2026)

The validity of the research data was validated using method and source triangulation. Method triangulation was conducted through comparisons of interview, observation, and documentation data, while source triangulation was conducted by comparing information between research informants. Triangulation techniques were used to ensure data consistency and increase the validity and credibility of the research results

(Nurfajriani et al., 2024) . Research quality was also maintained through the aspects of *credibility, dependability, and confirmability* as explained by Lincoln & Guba (1985) . In addition, member checking was conducted by reconfirming several interview interpretations with participants to ensure that the findings accurately represented their lived experiences and intended meanings. With this approach, this study is expected to provide a comprehensive picture of the emotional regulation and spiritual experiences of students in the practice of *Hasbanah* prayer.

C. Finding and Discussion

1. Finding

Context *Hasbanah* Prayer Practice in Islamic Boarding Schools

Based on results interview, all informant state that they Not yet know practice of *Hasbanah* prayer before enter to environment Islamic boarding school . Practice the first introduced through tutor system , namely mentoring by senior students who guide the procedures implementation , reading , and rules in the worship . This process shows that spiritual education in Islamic boarding schools takes place not only through formal teaching, but also through social interaction and role models among students.

From a *social cognitive theory perspective* , Bandura (1989) explains that individuals learn through observation, imitation, and interaction with their social environment. Therefore, the presence of peer tutors in the practice of *Hasbanah* prayer serves as a religious model that helps new students adapt to the spiritual culture of Islamic boarding schools. This finding aligns with research by Irsyad, Sukardi, and Nurlaila, which states that the internalization of religious values in Islamic boarding schools occurs through stages of value transformation, value transactions, and gradual transinternalization through everyday religious culture (Irsyad et al., 2022) .

Hasbanah prayer carried out routinely every Sunday night after activity Islamic boarding school finishes. Practice This own characteristics typical certain , such as implemented congregation , lights turned off during worship, there is reading *wirid* in a way repeated , and rule No may move position after regards before *wirid* finished read . The informants look at an atmosphere capable of create solemnity and strengthening spiritual experience during worship . Conditions show that atmosphere and religion play an important role in forming the spiritual experience of students. Abuddin Nata explains that environment Islamic education functions from the attitude and awareness religious participants educate through habituation and supportive atmosphere values religious (Nata, 2012). Thus, atmosphere, darkness, ritual order, and practice congregation in the *Hasbanah* prayer are not only element symbolic, but rather part from the pedagogical process Islamic boarding school in building collective spiritual experience. The practice of *Hasbanah* prayer also shows strong element habituation in education Islamic boarding schools. In this context, the *Hasbanah* prayer becomes a medium for forming religious awareness through continuous collective experience.

From the perspective of the psychology of religion, this experience can be understood through William James's theory of religious experience. James explained that religious experience arises from an individual's inner involvement in a particular spiritual atmosphere that gives rise to feelings of closeness to God and inner peace. (James, 1902) . In addition, the practice of the *Hasbanah* prayer reflects an educational character based on Islamic boarding school culture. Thomas Lickona emphasized that education is an effective character built through a positive environment, role models, and habituation mark in life daily (Kurniawan & Fitriyani, 2023). In the practice of *Hasbanah* prayer, the rules For keep quiet, no move position, and follow *wirid* together show existence of spiritual discipline that is built in a collective way. Religious values No only taught in a way theoretical, but turned on through traditions and practices ongoing social done along with Thus, the practice of the *Hasbanah* prayer No merely individual worship, but rather construction spiritual education based on tradition collective Islamic boarding school. Experienced religious students formed through the habituation process, tutor role models, atmosphere religious and cultural social Islamic boarding schools which gradually build spiritual awareness and character for religious students.

The Process of Worship Education in Al-Ghazali's Perspective

In Al-Ghazali's perspective, worship is not only understood as external ritual activities, but also as a spiritual education process that involves formation of the heart, consciousness, inner self and appreciation of religious individuals. Al-Ghazali in *Ihya' Ulumuddin*, especially in the discussion of *Asrar al Shalah* (the secrets of prayer), explains that the quality of worship is determined by involvement dimensions inner self that encompasses solemn , *hudhur al qalb* (presence) heart), *tafahhum* (understanding) meaning), *ta'dzim* (glorification towards Allah), *khauf* (fear), *raja'* (hope), and *haya'* (shame before Allah) (Al-Ghazali, 2010) .Thus , worship education according to Al-Ghazali is not just practice ritual skills , but form spiritual experience that is capable of presenting religious awareness in a way in depth . Research results show that the solemn aspect in practice of *Hasbanah* prayer is not taught in a way explicitly through learning theoretical or explanation deeply about spiritual concentration. The informants explain that solemnity more Lots appear Because influence ritual atmosphere, such as condition evening day , lights off , sound reading hard *wirid*, as well as atmosphere congregation that creates atmosphere religious On the other hand, several informants acknowledged that physical conditions such as fatigue and drowsiness often disrupted focus during worship. This finding suggests that *khushyuk* (reverence) in the practice of *Hasbanah* prayer is contextual and fluctuating. From Al-Ghazali's perspective, *khushyuk* is an inner state that arises when the heart is able to focus on Allah and free itself from the dominance of worldly thoughts. (Al-Ghazali, 2010) . However, research results show that the devotion of students is formed more through a ritual atmosphere than through a systematic process of cognitive reflection. Thus, the practice of religious education in Islamic boarding schools tends to

emphasize the experience of a spiritual atmosphere rather than strengthening conceptual understanding.

This phenomenon can be analyzed through Bandura's (1989) social cognitive theory, which explains that individual behavior and experiences are influenced by the reciprocal interaction between the environment, personal circumstances, and the behavior itself. The evening atmosphere, the repetition of readings, and the congregational atmosphere serve as environmental stimuli that help shape the students' emotional focus during worship. Therefore, the solemnity in the practice of the *Hasbanah* prayer is closer to situational religiosity, namely, a religious experience that arises due to specific environmental conditions. Research Fazaly & Sudinadj (2023) also showed that the devotion of Islamic boarding school students is often influenced by external factors such as the religious atmosphere, not solely the result of individual spiritual practice. However, this finding also indicates a gap between the ideals of Al-Ghazali's theory and field practice. Al-Ghazali positions devotion as the result of heart awareness and mind control, while the practice of the *Hasbanah* prayer shows that devotion is more spontaneous and influenced by the ritual atmosphere. In other words, religious education in practice This more leading to the formation of religious feeling compared to *religious consciousness*.

In addition to reverence, this research shows that *hudhur al-qalb*, or the presence of the heart, is formed through a gradual process. Studies show that *Hudhur al-qalb* or presence of the heart formed through a gradual process. In the initial stages, students participate in the *Hasbanah* prayer due to the rules of the Islamic boarding school and the obligation to pray in congregation. However, as the practice becomes more intense, it begins to give rise to spiritual awareness and certain emotional needs. One informant stated that initially he felt forced to participate in the *Hasbanah* prayer due to its long duration. However, after doing it regularly, he began to feel calm and felt the need for the practice in his daily life. Another informant explained that the *Hasbanah* prayer became a medium for "complaining to Allah" when facing life's problems and academic pressures. In Al-Ghazali's perspective, *hudhur al-qalb* is the essence of worship because the quality of worship is not only measured by external movements, but by the involvement of the heart in drawing closer to Allah (Al-Ghazali, 2010).

However, this study shows that the presence of the heart does not emerge instantly through theological understanding, but rather grows slowly through ritual habituation and emotional experience. These findings strengthen the theory of habituation in Islamic education. Ulfa explains that consistent repetition of religious practices can shape students' spiritual awareness through a gradual internalization process (Ulfa & Firmasar, 2025). This process also aligns with Hanik's (2024) research, which asserts that internalization of religious values in Islamic boarding schools is more effectively built through religious culture and shared routines than through purely theoretical instruction. From the perspective of William James's psychology of religion, this condition indicates that religious experience develops through repeated personal experiences until it eventually

becomes part of an individual's inner needs (James, 1902) . Therefore, *hudhur al-qalb* in the practice of *Hasbanah* prayer is more accurately understood as the result of gradual emotional internalization .

The *tafahhum* aspect, or understanding of the meaning of prayer recitations, was found to be relatively weak among all informants. The learning process emphasized memorization, repetition of recitations, and ritual practice rather than in-depth explanations of the recitations. Students learned through repetition and imitation guided by tutors. Several informants admitted that they did not yet fully understand the meaning of the recitations in the *Hasbanah* prayer. However, they still felt a sense of calm and a certain spiritual experience during the prayer. This finding suggests that religious experience can arise even when conceptual understanding of worship is still limited. In Al-Ghazali's concept, *tafahhum* holds a crucial position because understanding the meaning of recitations is a path to deeper spiritual appreciation (Al-Ghazali, 2010). However, research results indicate a discrepancy between the ideals of theory and the practice of worship education in the field. The practice of *Hasbanah* prayer emphasizes the emotional dimension of experience rather than the intellectual dimension. Research by Harahap & Arsyad (2024) also found that students' emotional reflections were more dominant than rational understanding of the prayer texts. In William James' perspective, religious experience does not always arise from intellectual understanding, but can arise from deep emotional involvement in ritual activities (James, 1902). Thus , the spiritual experience of students in the *Hasbanah* prayer shows dominant religious feeling compared to *religious understanding*.

The dimensions of *ta'dzim*, *khauf*, *raja'*, and *haya'* emerged strongly in the informants' religious experiences. They associated the *Hasbanah* prayer with fear of sin, hope for God's help, shame for one's mistakes, and awareness of God's greatness. The night atmosphere, the lights being turned off, and the long recitation of *wirid* created a reflective state that encouraged the emergence of deep emotional experiences. One informant even admitted to crying during prayer because he felt tired and surrendered his problems to God. From Al-Ghazali's perspective, the dimensions of *khauf* and *raja'* constitute a spiritual emotional balance that helps humans maintain a relationship with God through fear and hope (Al-Ghazali, 2010) . However, research results show that these dimensions emerge more through spontaneous emotional experiences than through a systematic, reflective teaching process. Furthermore, Thomas Lickona emphasized that effective character education is formed through the experience of values that are emotionally internalized in a supportive social environment (Lickona, 1991) . In this context, the *Hasbanah* prayer serves as a space for the formation of religious emotions, bringing together self-reflection, spiritual experience, and the psychological needs of students. Thus, research findings indicate that worship education in the *Hasbanah* prayer practice predominantly shapes the emotional dimension rather than the intellectual one. Students' religious experiences emerge through a ritual atmosphere, collective habituation,

and repeated emotional engagement, resulting in a reflective and personal spiritual awareness.

The Process of Internalizing Worship Values

The results of cross-informant analysis indicate that the process of internalizing worship values in the practice of salat *hasbanah* occurs through a gradual pattern, beginning from external obligation, continuing through habituation and emotional adaptation, and eventually developing into spiritual awareness and personal spiritual needs. Initially, students participate because of pesantren regulations and collective worship obligations, but repeated participation gradually creates emotional attachment and personal spiritual meaning. This finding shows that the internalization of worship values is formed not only through cognitive understanding, but also through repetitive religious experiences within the collective spiritual environment of the pesantren. However, this study also reveals limitations of habituation-based worship education, particularly the weak aspect of *tafahhum* or deep understanding of worship meanings. From William James's perspective, students' experiences reflect characteristics such as ineffability, noetic quality, transiency, and partial passivity, indicating that the spiritual experiences formed through collective rituals are meaningful yet often temporary and situational (James, 1902). Therefore, Al-Ghazali's concept of worship education becomes important in strengthening reflective awareness and deeper spiritual understanding so that emotional adaptation can develop into more sustainable spiritual consciousness (Al-Ghazali, 2010)



Figure 1. Process of Internalization of Worship Values in Practice of *Hasbanah* Prayer

The chart shows that the internalization of worship values occurs gradually from external motivation to internal spiritual needs. Initially, students perform worship due to institutional rules, but through habituation and emotional involvement, the practice

develops into a personal awareness and need. From an Islamic educational perspective, this process aligns with the concepts of riyadhah and ta'dib proposed by Al-Ghazali. Al-Ghazali explained that the formation of a religious soul requires continuous practice until worship behavior transforms into character and inner needs (Al-Ghazali, 2010). Therefore, the practice of the *Hasbanah* prayer, performed regularly every week, serves as a medium for spiritual practice that gradually forms religious awareness. Research findings indicate that social factors play a dominant role in this internalization process. The tutor system, teacher role models, peer influence, and the collective atmosphere of the Islamic boarding school are the main factors that encourage students to follow and maintain these worship practices. Informants explained that seeing teachers and senior students consistently in worship encouraged them to participate until they eventually became accustomed to it.

This phenomenon can be analyzed using Bandura's (1989) social cognitive theory, which explains that human behavior is formed through observation and imitation of social models in the surrounding environment. In the context of Islamic boarding schools, teachers and tutors function as significant religious models who influence students' religious behavior through direct role models. Thus, the internalization of religious values is built more through social processes than formal theoretical instruction. These findings also show that habituation is a primary mechanism in the formation of students' spiritual awareness. Ulfa & Firmasar (2025) explain that habituation in Islamic education functions to shape religious character through the repetition of actions carried out consistently until they become internal awareness. Zahro's (2024) research also shows that religious culture in Islamic boarding schools effectively shapes the internalization of values because students directly experience religious practices in everyday life, rather than simply learning normative religious concepts. This demonstrates that collective experience has a significant influence in building individual religious commitment. From the perspective of William James's psychology of religion, religious experience develops through repeated emotional involvement until it ultimately forms an individual's subjective awareness of certain spiritual values (James, 1902). Therefore, the change in students' motivation from being forced to needing shows a transformation from external motivation to internal spiritual awareness.

The findings of this study also show that the internalization process in the practice of the *Hasbanah* prayer is more effective than cognitive. Hanif and Barokah's research shows that the internalization of religious values in adolescents occurs more effectively through emotional experiences and social involvement than through theoretical learning in the classroom (Hanif & Barokah, 2025). Thus, the process of internalizing worship values in the practice of the *Hasbanah* prayer demonstrates a pattern of spiritual education based on collective habituation. Worship values are not internalized through lectures or theoretical explanations predominantly, but through ritual repetition, social role models, and ongoing emotional experiences within the Islamic boarding school environment.

This finding supports research (Maisarah et al., 2025) which states that the success of spiritual education in Islamic boarding schools is strongly influenced by collective culture and the continuity of religious practices in daily life. Thus, the practice of the *Hasbanah*

prayer demonstrates that the process of internalizing worship values is more effectively built through collective habituation and repeated socio-religious experiences than through purely theoretical instructional approaches.

Characteristics Experience Religious in William James's Perspective

The results of the study indicate that the religious experiences of students in the practice of *Hasbanah* prayer have characteristics that are in line with William James's theory of religious experience, especially in the aspects of ineffability, passivity, transiency, and noetic quality. These experiences do not appear in the form of extreme mystical experiences, but rather in the form of spiritual reflection, emotional calm, and self-awareness that develop through collective worship practices in Islamic boarding schools. To clarify the relationship between the field findings and William James's theory, the characteristics of the students' religious experiences can be seen in the following table.

Table 1. Characteristics of the Religious Experience of Students in the *Hasbanah* Prayer

No.	Characteristics of William James	Findings Field
1.	Ineffability	Difficult to explain rationally, described as a feeling of calm and peace
2.	Passivity	Feeling carried away by the atmosphere of the congregational ritual
3.	Transiency Discussion	Spiritual experiences are temporary
5.	Noetic Quality	Self-reflection, spiritual awareness, and inner peace emerge.

The table shows that religious students experience more nature affectively reflective compared to conceptual Theological. Religious experiences are not built through deep doctrinal understanding, but through emotional involvement in collective ritual practices. Most informants had difficulty explaining their spiritual experiences rationally. They often used terms like calm, peace, relief, or "closer to God" when describing their experiences after participating in the *Hasbanah* prayer. (James, 1902) . The experience is felt to be real, but difficult to translate into systematic conceptual language. From William James' perspective, this condition demonstrates the characteristic of ineffability, namely a religious experience that cannot be fully expressed through ordinary language because it is subjective and personal (James, 1902) . Religious experiences are more felt than explained. Therefore, the students' limitations in explaining their spiritual experiences do not indicate a weakness in religious experience, but rather indicate that the experience is profound and personal. From the perspective of the psychology of religion, experiences like this demonstrate the dominance of the affective dimension over the cognitive. This show that the *Hasbanah* prayer more effective building religious feeling rather than religious reasoning.

Several informants admitted to feeling "carried away" while participating in the *Hasbanah* prayer, primarily due to the nighttime atmosphere, the loud sounds of the *wirid* (recitation), the congregational atmosphere, and the darkness during the ritual. However, these experiences vary, influenced by the physical condition, emotional readiness, and

focus of each individual. William James explained that *passivity* is a condition in which an individual feels "controlled" by a certain spiritual force, so that the religious experience occurs beyond the individual's full conscious control (James, 1902). In the context of this study, the collective ritual atmosphere serves as an emotional stimulus that encourages the spontaneous inner involvement of the students. This phenomenon can be analyzed using Bandura's theory regarding the influence of the environment on an individual's psychological experience. Bandura (1989) explains that the social environment and external conditions can shape a person's emotional response through the mechanisms of collective observation and involvement. In the practice of *Hasbanah* prayer, the congregational atmosphere creates social pressure as well as emotional connectedness that influences the spiritual experience of students. Hanif's research shows that emotional involvement in collective rituals can increase spiritual suggestions and a sense of religious connectedness in students (Hanif & Barokah, 2025) . However, the results of this study also indicate that passivity is not experienced equally by all informants. Some students admitted to being frequently distracted by fatigue, drowsiness, and other thoughts during the prayer. These findings indicate that the religious experience of *Hasbanah* prayer is fluctuating and influenced by the individual's psychological readiness.

The spiritual experiences experienced by students tend to be temporary. Informants acknowledged that the calm, solemnity, and spiritual closeness that emerge during the *Hasbanah* prayer often disappear when returning to daily activities. This condition demonstrates the characteristic of transiency, namely the short-lived nature of religious experiences. William James explained that mystical and religious experiences are generally temporary because they are strongly influenced by the individual's emotional and situational conditions (James, 1902) . Therefore, spiritual experiences do not always produce permanent changes, but rather appear as fleeting moments of awareness that then fade. This finding is reinforced by Hasan's research, which shows that spiritual experiences in Islamic boarding school adolescents often only persist within the context of specific rituals and are difficult to maintain when individuals return to their normal routines (Hasan et al., 2025) . Research by Halida et al. (2025) also found that collective religious experiences tend to be situational because they are highly dependent on the spiritual atmosphere and emotional involvement during the ritual. From an Islamic education perspective, this condition indicates that ritual habituation alone is not enough to produce stable spiritual transformation. Al-Ghazali emphasized the importance of continuous self-reflection and strengthening the heart's awareness so that spiritual experiences do not stop at momentary emotional experiences (Al-Ghazali, 2010) . Thus, the practice of *Hasbanah* prayer successfully forms a religious experience, but still faces challenges in maintaining the continuity of this experience in everyday life.

Despite limited conceptual understanding of the readings, informants reported gaining new awareness, self-reflection, and emotional resolution after participating in the *Hasbanah* prayer. Several informants stated that the prayer helped them cope with life's pressures, reduced anxiety, and increased self-awareness of their relationship with God. In William James's theory, this condition is called noetic quality, namely a religious

experience that produces inner knowledge or certain spiritual insights (James, 1902) . Religious experiences are not only emotional, but also give rise to existential awareness and self-reflection that are felt to be meaningful by the individual. Research by Harahap & Arsyad (2024) shows that Islamic boarding school religious rituals can shape students' self-reflection and moral awareness through personal spiritual experiences.

From Al-Ghazali's perspective, this experience demonstrates the function of worship as a means of tazkiyatun nafs (purification of the soul). Worship is not only intended to fulfill ritual obligations but also to foster self-awareness and spiritual closeness to God (Al-Ghazali, 2010) . However, this study shows that this awareness is formed more through emotional experience and personal reflection than through intellectual understanding of the meaning of the worship recitations. Thus, the *Hasbanah* prayer functions not only as a worship ritual but also as a medium for self-reflection, emotional management, and the search for inner peace. The religious experience of students is formed through a combination of a collective ritual atmosphere, emotional involvement, and ongoing spiritual habits within the pesantren environment.

Self-Transformation of Students

The research results show that all informants experienced positive changes after regularly attending the *Hasbanah* prayer. These changes included increased inner peace, self-reflection, spiritual closeness to God, and behavioral changes, leading to greater patience and calmness in dealing with everyday life's challenges. Furthermore, several informants explained that the *Hasbanah* prayer helped them reduce emotional stress, overcome academic difficulties, and improve their attitudes in social interactions. To clarify the types of transformation experienced by the students, the research results are summarized in the following table.

Table 2. Forms of Self-Transformation of Students after Participating in *Hasbanah* Prayer

No.	Transformation Aspects	Form of Change
1.	Psychological	Calmer, able to control emotions
2.	Spiritual	Feel closer to God
3.	Reflective	Increased self-awareness and self-reflection
4.	Behavior	Be more patient and more careful in your behavior
5.	Academic	Help reduce stress and anxiety Study

The table shows that the spiritual experience of the *Hasbanah* prayer extends beyond the ritual dimension and impacts the psychological, spiritual, and behavioral aspects of the students. Thus, collective worship practices in Islamic boarding schools have a transformational role in individual lives. According to William James, authentic religious experiences result in a change in an individual's awareness and life orientation after experiencing a specific spiritual experience (James, 1902) . Therefore, the behavioral changes and inner peace experienced by the students indicate that the religious experience of the *Hasbanah* prayer is not merely a fleeting emotional experience but also has a real psychological impact. This finding is supported by research by Harahap & Arsyad (2024). which shows that religious experiences in Islamic boarding schools are able to form self-

reflection and strengthen the religious character of students through collective worship practices that are carried out consistently.

From Al-Ghazali's perspective, spiritual transformation is the primary goal of worship. Al-Ghazali explained that continuous worship will form *tazkiyatun nafs* or purification of the soul, reflected in changes in morality and peace of mind (Al-Ghazali, 2010). However, research results show that this transformation is formed more through emotional experiences and collective habituation than through strengthening the cognitive aspects of religion. This phenomenon indicates that ritual habituation has a significant influence on the formation of religious behavior. Bandura (1989) explains that human behavior develops through a process of observation, repetition, and social reinforcement in a specific environment. In the context of Islamic boarding schools, the example of teachers, religious culture, and the practice of congregational worship are factors that strengthen the gradual change in student behavior.

Research shows that the religious environment of Islamic boarding schools can shape students' self-regulation and emotional control through routine collective worship activities (Fazaly & Sudinadj, 2023). This research aligns with the findings of this study, which found that the *Hasbanah* prayer helps students become calmer and better able to control their emotional responses when facing problems. Furthermore, changes in students' behavior also indicate a process of internalizing spiritual values into their daily lives. Thus, the *Hasbanah* prayer is not only a routine ritual but also a medium for shaping the students' religious character. However, the results of the study also show that the spiritual transformation experienced by students is still more dominant in the affective aspect than the intellectual. Most informants felt more emotional changes and inner peace than an increase in in-depth religious understanding. This shows that the practice of *Hasbanah* prayer is more effective from religious feelings rather than religious reasoning.

These findings align with Maula's (2025) research, which demonstrated that collective ritual practices in Islamic boarding schools more rapidly shape students' emotional religious awareness than their conceptual understanding of religion. Therefore, the students' self-transformation in this study was more evident in changes in attitudes, emotions, and behavior than in theological understanding. This finding is relevant to the informants' confessions that the *Hasbanah* prayer serves as a means of calming themselves when facing academic pressure and personal problems. Therefore, the students' self-transformation through the practice of the *Hasbanah* prayer demonstrates that spiritual experiences based on collective habituation have a significant impact on the individual's psychological state and behavior. This practice not only fosters ritual discipline but also fosters inner calm, self-reflection, emotional control, and changes in religious behavior that gradually develop throughout the students' lives.

2. Discussion

The Inconsistency between Al-Ghazali's Theory and Field Practice

Within the framework of classical Islamic education, Al-Ghazali emphasized that worship is not merely ritual performance but a process of spiritual purification (*tazkiyat al-nafs*) involving *tafahhum* (deep understanding), *ḥuḍūr al-qalb* (presence of heart), and

khusyuk (spiritual concentration) (Al-Ghazali, 2010) . However, research findings indicate that the practice of *Hasbanah* prayer emphasizes collective habituation through repetition of structured rituals rather than strengthening cognitive and reflective aspects. As a result, the internalization of worship values tends to be routine and performative, while the dimensions of *tafahhum* and the development of *khusyuk* have not been explicitly developed in the spiritual learning process (Mubarak, 2025) .

One informant explained:

"At first, I joined the *Hasbanah* prayer because it was mandatory in the pesantren, but over time I began to feel calmer and more emotionally connected during the prayer. However, I still do not fully understand the deeper meanings of all the recitations." (S1- Interview -2026).

This statement demonstrates that students gradually experience emotional attachment and spiritual comfort through ritual habituation, yet reflective understanding of worship meanings remains limited. The findings indicate that repeated ritual practices successfully cultivate emotional engagement and collective spiritual awareness, but they do not automatically produce deep cognitive comprehension. In this context, students' religious experiences are shaped more strongly by embodied collective practices and lived emotional participation than by conscious interpretation of prayer meanings.

This phenomenon can be explained through Albert Bandura's social learning approach, which emphasizes that behavior is formed through observation, imitation, and repetition in the social environment (Bandura, 1986) . In the context of Islamic boarding schools, the collective environment, discipline, and role models play a major role in shaping the religious behavior of students through a repeated habituation process (Sudarti, 2020) . The repetitive and communal nature of *Hasbanah* prayer gradually transforms institutional compliance into emotional involvement and personal spiritual attachment.

Viewed from William James's perspective, the religious experience of students demonstrates the characteristics of ineffability, transience, and passivity, but the aspect of noetic quality or depth of understanding is still relatively weak (James, 1902) . Although students experience feelings of calmness, surrender, and emotional peace during worship, many are still unable to explain the deeper meanings of the prayer recitations reflectively. This finding shows that emotional spirituality has developed more strongly than reflective spirituality.

In line with Thomas Lickona's theory, this condition indicates that the moral dimension of action has developed strongly, while moral knowing related to understanding the meaning of worship has not been optimally formed (Lickona, 1991) . In this study, students consistently demonstrate disciplined worship behavior and emotional spiritual engagement, yet reflective understanding of worship meanings remains limited. Therefore, the *Hasbanah* prayer is more appropriately understood as a model of collective spiritual habituation that is effective in building discipline, emotional regulation, and initial religious experiences, but has not yet fully achieved deep spiritual internalization as envisioned in Al-Ghazali's concept. The weakness of *tafahhum* may be influenced by the

dominance of repetitive ritual practices that prioritize collective discipline, emotional atmosphere, and behavioral conformity rather than reflective interpretation of worship meanings. As a result, students tend to internalize worship emotionally and behaviorally before developing deeper contemplative awareness. This finding implies that spiritual education based solely on ritual habituation needs to be complemented by reflective learning approaches through strengthening understanding of worship meanings, interpretation of prayer recitations, and guided spiritual reflection so that religious experiences may develop into more stable and transformative spiritual awareness (Wahyuningsih, 2025).

Habituation as the Primary Mechanism of Spiritual Education

Research shows that worship routines influence the emergence of religious experiences, so that habituation becomes the main mechanism in internalizing the values of worship in the practice of *Hasbanah* prayer. In Al-Ghazali's perspective, this process is in line with the concepts of *riyāḍ al-ah* and *ta'dīb* which emphasize repeated practice as a means of forming religious character (Al-Ghazali, 2010). In the *Islamic* boarding school environment, collective habituation is strengthened through discipline, role models, and a religious atmosphere that is in accordance with Albert Bandura's social learning theory that behavior is formed through social observation and imitation (Bandura, 1986). Meanwhile, according to William James's perspective, the religious experience that arises through repeated practice is gradual and emotional, so that students can feel calm and spiritual closeness even though their conceptual understanding of worship is still limited (James, 1902). This explains why students can feel calm, closeness to God, and self-reflection, even though *the tafahhum aspect* is still limited. However, habituation has limitations if it is not balanced with strengthening the cognitive aspect.

According to Thomas Lickona, the formation of a complete character must involve *moral knowing, moral feeling, and moral action* in an integrated manner (Lickona, 1991). In this study, the habit of performing the *Hasbanah* prayer has formed moral action and some moral feeling, but the development of moral knowing is still not optimal. In line with Abuddin Nata's view, the habit of worship should not stop at formal routines, but rather be followed by a process of reflection and spiritual understanding. (Nata, 2012). Thus, the habituation of the *Hasbanah* prayer functions as a foundation for spiritual education that effectively builds discipline and early religious experience, but still requires a cognitive reflective approach so that the internalization of values takes place more deeply and sustainably (Abdullah, 2025).

Religious Experience in the Perspective of William James

The research findings show that the religious experiences of students in the practice of *Hasbanah* prayer have characteristics that align with William James's concept of religious experience, especially in the aspects of ineffability, noetic quality, and transience. The ineffability aspect is seen from the students' difficulty in explaining spiritual experiences rationally and rather expressing them through feelings of calm, peace, or closeness to God (James, 1902). Meanwhile, the noetic quality aspect appears in the form of self-awareness and spiritual reflection, but has not developed optimally due to a weak conceptual

understanding of the meaning of worship. This condition indicates that the religious experience formed is still predominantly affective and intuitive rather than intellectually reflective (Hamdan, 2023) .

Transience is the most dominant characteristic of the religious experiences of students. These spiritual experiences generally arise in specific situations, such as when the atmosphere is quiet, the lights are turned off, or when students are facing personal problems, but do not last long after the service is over (Irsalina & Alimi, 2025) . This condition indicates that the religious experiences formed are still situational and heavily influenced by external factors. Although temporary, these experiences can still be categorized as authentic religious experiences because they fulfill the main characteristics proposed by William James. This experience serves as the starting point for the formation of spiritual awareness, although it has not yet developed stably and sustainably.

From Al-Ghazali's perspective, this condition aligns with the concept of *riyāḍah*, which emphasizes repeated spiritual practice as a process of accustoming the heart to perceive the divine presence (Al-Ghazali, 2010). Therefore, the transience of religious experience can be understood as an initial stage towards spiritual maturity. In relation to Thomas Lickona's theory of character education, this emotional religious experience contributes to the formation of *moral feeling* , although it is not yet fully integrated with *moral knowing* (Lickona, 1991). Thus, the religious experience in the practice of *Hasbanah* prayer can be understood as an authentic yet temporary initial religious experience, formed through habituation and a collective atmosphere. To develop into a more stable spiritual awareness, strengthening the cognitive aspect is necessary through a more systematic understanding of the meaning of worship, reflection, and spiritual guidance (Sudarti, 2020) .

Dominance of Emotional Dimension over Cognitive

Research findings indicate that the religious experience of students in the practice of *Hasbanah* prayer is more influenced by the spiritual atmosphere, congregational togetherness, and emotional conditions than by a rational understanding of the meaning of worship. This condition is evident in the strong sense of reflection and closeness to God, but not yet accompanied by the ability to explain the meaning of readings or theological concepts in depth. William James's perspective explains that religious experience tends to be affective and subjective, and can arise without a systematic rational process (James, 1902). However, according to Al-Ghazali, ideal worship should involve *tafahhum*, reverence, and full awareness of the meaning of worship (James, 1902) . Therefore, the dominance of the emotional dimension without strengthening understanding has the potential to make worship routine without producing deep spiritual transformation.

Research Findings Model (New Contribution)

Based on thematic analysis and integration of empirical data with a theoretical framework, this study produces a conceptual model.

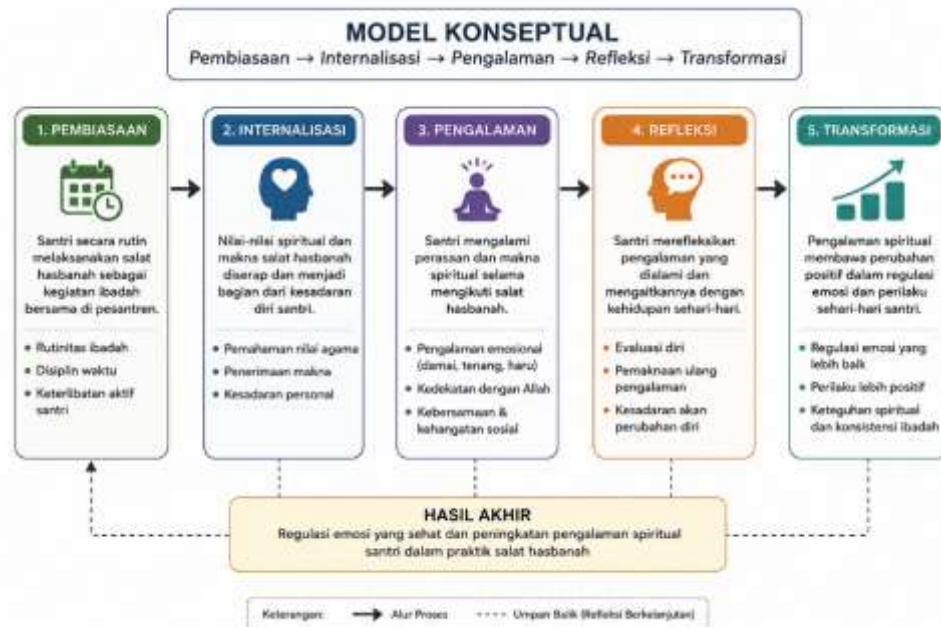


Chart 2. Internalization Model The Value Of Worship In Construction Experience Religious Students Practicing The *Hasbanah* Prayer

The model shows that spiritual education in the practice of *Hasbanah* prayer occurs in stages, starting from the formation of external behavior towards a deeper spiritual awareness. The initial stage is habituation carried out through collective and structured worship practices, so that students begin to develop patterns of religious behavior even though their understanding of the meaning of worship is not yet fully formed. From Albert Bandura's perspective, this process is a form of social learning through observation and imitation in a religious environment (Bandura, 1986) . The second stage is internalization, namely the process of change from compulsion to personal awareness of the value of worship. From Al-Ghazali's perspective, this stage is in line with the concept of *riyāḍah* which emphasizes repeated practice to form spiritual character (*malakah*) (Al-Ghazali, 2010). The third stage is religious experience, when students begin to feel the spiritual dimension of worship that has the characteristics of *ineffability*, *noetic quality* , and *transiency* as described by William James (James, 1902) . This experience is authentic, but not yet stable because it is still influenced by external atmosphere and conditions. Next, the reflection stage becomes a process of giving meaning to religious experiences through self-introspection, awareness of mistakes, and the emergence of deeper spiritual needs

The final stage is self-transformation, which involves changes in emotional, cognitive, and behavioral aspects, allowing students to become calmer, more reflective, and feel closer to God. However, this transformation is still partial because it is not fully supported by the *tafahhum* dimension, or understanding of the meaning of worship (Irsalina & Alimi, 2025) . The theoretical contribution of this research lies in the collective habituation-based spiritual education model that integrates Al-Ghazali's perspective on worship education and William James's perspective on religious experience. This research confirms that habituation is the primary starting point for spiritual internalization, which

is then mediated by a process of reflection before leading to self-transformation. These findings also indicate that religious experience is temporary and therefore requires cognitive reinforcement for deeper internalization of values. Unlike the normative Islamic educational approach, which tends to emphasize the cognitive aspect, this model demonstrates that spiritual education in practice is more effective when it begins with experience and habituation. This aligns with Thomas Lickona's character education theory, which places emotional experience as the basis for character formation before developing into rational understanding. (Lickona, 1991) . Furthermore, Abuddin Nata's perspective also reinforces the idea that internalization of values in Islamic education must occur holistically, encompassing habituation, awareness, and integrated understanding (Nata, 2012) . Thus, this model contributes to the development of Islamic educational theory, particularly in explaining how collective worship practices shape religious experiences and self-transformation through the process of spiritual habituation (Sudarti, 2020) .

Implications of Islamic Education

The findings of this study have important implications for the development of Islamic education, particularly religious education in Islamic boarding schools. First, the practice of collective worship has been shown to be effective in fostering discipline, emotional engagement, and religious experience in students. Al-Ghazali's perspective explains that consistent spiritual practice can gradually shape character and inner awareness (Al-Ghazali, 2010) . However, this effectiveness remains limited if it is not accompanied by strengthening the *tafahhum* dimension, so that religious experiences tend to be temporary. This aligns with Thomas Lickona's character education theory, which emphasizes the integration of moral knowing, moral feeling, and moral action in the process of character formation (Lickona, 1991) . Second, this study shows that the collective environment of Islamic boarding schools plays a significant role in the internalization of values through a religious atmosphere, congregational practices, and structured discipline.

From Albert Bandura's perspective, the social environment is the primary medium for shaping behavior through observation and imitation (Bandura, 1986) . Therefore, religious education requires an environment that supports ongoing spiritual experiences. Third, students' religious experiences are still temporary and situational, requiring a process of reflection and interpretation to develop into a more stable spiritual awareness. According to William James, emotional religious experiences need to develop into a noetic quality or inner knowledge to have a long-term impact on an individual's life (James, 1902). The implication is that Islamic education needs to develop an approach that is not only based on habituation, but also reflective and cognitive through strengthening the learning of the meaning of prayer readings (*tafahhum al qirā'ah*), integration of *muhasabah* after worship, spiritual guidance by teachers as *murabbi* , and the development of an integrative worship curriculum between feeling, knowing, and doing . In Abuddin Nata's perspective, Islamic education ideally is able to integrate spiritual, intellectual, and social dimensions in a balanced manner so that habituation does not stop at formal routines, but develops into a complete religious awareness (Nata, 2012) . This finding is also in line with

Thomas Lickona's character education theory which emphasizes the importance of integrating moral knowing, moral feeling, and moral action in the process of character formation (Lickona, 1991) . Thus, worship education needs to be reoriented from mere ritual practice to a model that integrates experience, understanding, and reflection so that religious experience develops into a deep and sustainable spiritual awareness (Sudarti, 2020) .

E. Conclusion

This study shows that the practice of *salat hasbanah* in Islamic boarding schools functions as a medium for shaping students' religious experiences and emotional regulation through collective spiritual habituation. The repeated practice of worship fosters discipline, serenity, self-reflection, and spiritual closeness to God. The findings indicate that students' religious experiences reflect characteristics such as *ineffability*, *transiency*, *passivity*, and *noetic quality* as conceptualized by William James, although the *noetic quality* dimension remains limited due to the weak understanding of the meaning of worship (*tafahhum*). This study also reveals a discrepancy between Al-Ghazali's ideal concept of worship education and the actual practice of *salat hasbanah*, which tends to emphasize habituation and emotional experience rather than reflective understanding and deep spiritual consciousness. As a result, students' religious experiences are often situational and temporary rather than fully transformative. Based on the integration of empirical findings and theoretical perspectives, this study proposes a conceptual model: Habituation, Internalization, Experience, Reflection, Transformation. This model demonstrates that religious experience develops gradually through repetitive worship practices, emotional engagement, and reflective processes that eventually contribute to spiritual change. Practically, the findings imply that Islamic boarding schools need to integrate ritual habituation with reflective spiritual learning through strengthening *tafahhum al-qirā'ah*, *muhasabah*, spiritual mentoring, and guided reflection sessions so that students' spiritual experiences can develop into more sustainable religious awareness and character formation. This study is limited by the small number of participants and its focus on a single pesantren context, which limits the broader generalizability of the findings. Therefore, future studies are recommended to involve more diverse pesantren settings, larger participant groups, and longitudinal approaches to examine the long-term sustainability of students' religious experiences and spiritual transformation beyond the collective ritual environment.

F. Acknowledgment

The author would like to thank the Islamic boarding school, the students, and all research informants for their support and openness during the data collection process. He also thanks all those who assisted in the research, ensuring the successful completion of this article.

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