

THE INFLUENCE OF NAQSHBANDI THARIQAH WIRID PRACTICE ON THE DEVELOPMENT OF STUDENTS' LEARNING CHARACTER AND COGNITIVE SKILLS

Razif Artnesa Facxy, Mokh. Iman Firmansyah, Risris Hari Nugraha

University Pendidikan Indonesia

Jl. Setiabudi No. 229 Sukasari, Bandung, Jawa Barat

E-mail: razifartnesa18@upi.edu, mokhiman.712@upi.edu, risrisharinugraha@upi.edu

Abstract: The decline in student motivation and discipline in learning after the Covid-19 pandemic has become one of the major challenges in Islamic boarding school-based educational institutions. Many students have difficulty concentrating and maintaining their enthusiasm for learning. In this context, this study aims to examine the influence of the habit of reciting the Thariqah Naqsyabandiyah wirid on the formation of learning character among students at the Al-Quran Al-Falah Islamic Boarding School Foundation in West Java. A quantitative correlational method was used, involving 39 final-year students. Data was collected through questionnaires measuring the frequency of wirid and learning characteristics, then analyzed using descriptive statistics and Pearson's correlation test. The results of the study indicate a significant positive correlation between the practice of wirid and improvements in learning characteristics, including religiosity, discipline, honesty, hard work, and humility. Additionally, wirid provides a calming effect that enhances focus and mental readiness. These findings emphasize the importance of spiritual routines in supporting character development. Implications suggest that educational institutions can integrate wirid practices as a strategy for character formation and mental strengthening among students, particularly to address the negative impacts of the post-pandemic period on learning quality.

Keywords: Naqshbandi Thariqah, Student Character, Student Cognition

Abstrak: Penurunan motivasi dan disiplin belajar siswa pasca pandemi Covid-19 menjadi salah satu tantangan besar di lembaga pendidikan berbasis pesantren. Banyak siswa mengalami kesulitan dalam mengatur konsentrasi dan menjaga semangat belajar. Dalam konteks ini, penelitian ini bertujuan mengkaji pengaruh pembiasaan membaca wirid Thariqah Naqsyabandiyah terhadap pembentukan karakter belajar siswa di Yayasan Pondok Pesantren Al-Quran Al-Falah, Jawa Barat. Metode yang digunakan adalah kuantitatif korelasional dengan melibatkan 39 siswa kelas akhir. Data dikumpulkan melalui kuesioner yang mengukur frekuensi wirid dan karakter belajar, kemudian dianalisis dengan statistik deskriptif dan uji korelasi Pearson. Hasil penelitian menunjukkan hubungan positif signifikan antara pembiasaan wirid dengan peningkatan karakter belajar, meliputi religiusitas, disiplin, kejujuran, kerja keras, dan kerendahan hati. Selain itu, wirid memberikan efek menenangkan yang meningkatkan fokus dan kesiapan mental. Temuan ini menegaskan pentingnya rutinitas spiritual dalam mendukung pengembangan karakter. Implikasinya, institusi pendidikan dapat mengintegrasikan praktik wirid sebagai strategi pembentukan karakter dan penguatan mental siswa, khususnya untuk mengatasi dampak negatif pasca pandemi terhadap kualitas pembelajaran.

Kata Kunci: Thariqah Naqsyabandiyah, Karakter Mahasiswa, Kognitif Siswa

INTRODUCTION

Various studies on student learning character have become the focus of researchers. In the last 3 years, the issue of student learning character has become a critical focus of researchers. Various studies have reported that student learning character is very low. Research by Ida Bagus Adi Putra and Putu Gede Sutrisna indicates that since the Covid-19 virus spread in Indonesia, teaching and learning activities have been conducted from home online. Higher education institutions also had to implement activities that prevented physical contact between students and teachers, resulting in many educators and students being unprepared for this situation. (Putra & Sutrisna, 2022).

Furthermore, according to Eko Sujadi (2021), in his research, there are several factors causing academic stress, including: first, the significant adjustment process that students undergo in campus life; second, academic pressure and interpersonal conflicts; and third, living arrangements and lifestyle changes. As explained, during the Covid-19 pandemic, there has been a shift in learning situations from offline to online, which is feared to cause academic stress among students. A study shows that there is a tendency for students to experience academic stress during the Covid-19 pandemic. Therefore, based on various phenomena indicating that students' learning characteristics are low post-

Covid-19. Several sources state that incorporating the practice of reciting wirid into daily routines can influence inner peace, emotional control, stress management, improved health, and enhanced behavioral maturity (Fauziyah, 2020).

Based on various studies and sources, the habit of reciting wirid offers numerous benefits, particularly in character development and the overall well-being of individuals. For example, the practice of reciting Al-Ma'tsurat twice daily, specifically after Subuh and Ashar prayers at SMAIT Abu Bakar, aims to shape character and foster spiritual balance among students. (Fatah, 2020). Additionally, the implementation of Wazifah at the Al-Fitrah Islamic Boarding School is focused on cultivating spiritual attitudes among students, including gratitude, patience, acceptance, devotion, and humility, which are expected to become ingrained and develop in each student (Abdulloh, 2018). On the other hand, the Thariqah 'Alawiyah emphasizes the recitation of wirid, dzikir, and shalawat compiled by Sheikh 'Alwi al-Haddad as part of the journey to draw closer to Allah and as a means of moral education to combat carnal desires among its followers. Additionally, the Matan organization, originating from the student community of Ahlith Thariqoh al-Mu'tabaroh an-Nahdhliyyah, provides Sufi education aimed at fostering a love for the homeland through mandatory activities,

while also cultivating a strong spiritual essence (Fauzia, 2021). Overall, the research findings confirm that the consistent practice of wirid has a significant positive impact on the formation of character and spirituality in individuals.

However, the practice of wirid that is currently being carried out is important to be expanded among students. This is because some of the characteristics related to what students are doing are increasingly worrying. Based on recent news reports, strengthening spiritual practices has become increasingly important or urgent. Information has been obtained regarding several incidents involving junior students being killed by senior students at the University of Indonesia, as well as other reports indicating that many students have been caught up in loan sharking cases, allegedly resulting in losses of millions of rupiah. Additionally, other information suggests that some students have become depressed, leading to mental health issues that have resulted in suicide, with the majority of these cases involving students. Information also indicates that suicide cases have become increasingly prevalent, with diverse backgrounds, including: first-year students facing financial difficulties and thesis-related challenges, junior students being killed by seniors, and students entangled in online loans who become delinquent due to being far from their parents who cannot monitor them directly. Explanations regarding these problematic data further emphasize that the practice of

wirid for students has become an absolute necessity (; Kholiqoh, 2023; Labib, 2022) .

Studies on the practice of wirid have attracted the attention of researchers, one of which focuses on the Thariqoh At-Tijani wirid, which emphasizes character development through the practice of wirid as an effort to avoid immoral behavior toward Allah and to seek His pleasure. This study employs a qualitative descriptive approach and explains several important conditions for making this wirid a guiding principle in life, including consistently performing obligatory prayers while adhering to their requirements, maintaining outward and inward piety according to one's ability, avoiding pilgrimages to seek blessings from deceased spiritual guides, not mixing this order with others, and committing to practicing the order until the end of one's life. Additionally, the study reveals the historical background of the emergence of this Sufi order in Indonesia, along with its implementation procedures. Other sources highlight the Naqshbandiyah Khalidiyah Mujaddidiyah Sufi order in Surabaya, which places greater emphasis on the da'wah (proselytizing) methods employed by a spiritual guide (*mursyid*) toward his followers through lectures, discussions, and counseling, with a particular focus on the youth. The objective of this study is to enhance the spirituality of the younger generation amid rapid technological advancements. The research methodology employed is qualitative descriptive, utilizing observation,

interviews, and documentation to explore the phenomenon in depth (Kholiqoh, 2023).

However, unlike previous studies, this research focuses on the Naqsyabandiyah Sufi Order. Why the Naqsyabandiyah Sufi Order? According to one source, this wirid has been studied and has yielded some progress for the millennial generation, including students. The Naqsyabandiyah Sufi Order's wirid always encourages its students to read this wirid daily because there is a daily and weekly wirid routine. This wirid emphasizes four core teachings: the perfection of spiritual practice, etiquette, remembrance of Allah, and self-observation. The practice of this wirid has yielded results at one Islamic boarding school, where the students have developed the qualities of asceticism, piety, humility, and sincerity (Fauzia, 2021).

This study aims to examine in depth the practice of the Naqshbandi Sufi order's wirid at the Al-Qur'an Al-Falah Islamic Boarding School in West Java, as well as to analyze the influence of this wirid practice on the formation of students' learning character. Specifically, this study seeks to answer how the correlation between the routine of the Naqshbandi Sufi Order's wirid and the strengthening of spiritual values, academic discipline, and the development of cognitive aspects among students.

The distinction of this study lies in its focus on linking the practice of the Naqshbandi Sufi order's wirid with academic character formation and its influence on students' cognitive aspects,

which has been rarely explored in previous research. Previous studies such as Amalia (2023) highlight the spiritual values of tahajjud prayers on the intellectual intelligence of students, while Arifin (2020) and Labib (2022) examine the impact of tarekat zikir and mujahadah shalawat on spiritual intelligence. Aulia et al. (2024) investigated the development of spiritual and emotional intelligence through extracurricular activities in the Scouting program, while Maisaroh (2021) focused on the internalization of Sufi values through tawajjuhan in the formation of religious attitudes.

From these studies, it is evident that the primary focus is on strengthening spiritual, religious, and emotional aspects, without deeply linking them to learning character or the academic dimensions of students. In contrast, this study offers a new contribution by integrating the spiritual dimension of the tarekat into the development of learning character and its influence on cognitive abilities. Thus, this study provides an innovative perspective linking tarekat spiritual practices with formal learning processes, thereby expanding understanding of the synergy between spiritual and academic development in the context of modern pesantren education.

The theoretical contribution of this research is to enrich the literature on the relationship between spiritual practices based on tarekat and the formation of learning character and cognitive development. Practically, the results of this

study are expected to serve as a reference for pesantren administrators and Islamic educational institutions in formulating learning strategies that integrate spiritual development with the strengthening of students' academic character.

METHOD

This study uses a quantitative approach with a correlational design aimed at analyzing the relationship between the practice of wirid in the Naqsyabandiyah order and the learning characteristics of students. This approach was chosen because the study focuses on measuring variables that can be observed numerically, thus enabling statistical analysis of relationships. The population in this study consisted of all students who participated in the Naqshbandi Sufi order at the Al-Qur'an Al-Falah Islamic Boarding School in West Java, totaling 39 individuals. The sampling technique used is total sampling, so that the entire population is included as respondents. This is done to obtain representative and comprehensive data in accordance with the number of participants involved in the wirid activities at the boarding school (Chu, PH. and Chang, 2017; Sugiyono, 2019).

The research instrument used was a questionnaire with a five-point Likert scale covering indicators of wirid habit and learning character indicators. The independent variable (X) is the habit of reciting wirid in the Naqsyabandiyah order, measured through the dimensions

of frequency, consistency, and involvement in wirid. The dependent variable (Y) is student learning characteristics, which include the dimensions of discipline, responsibility, independence, and learning motivation. Before use, the questionnaire was tested for validity using item-total correlation and reliability through Cronbach's Alpha coefficient calculation. The questionnaire was deemed suitable for use if it met the validity criteria with a calculated r greater than the table r and a Cronbach's Alpha value above 0.70.

Data collection was conducted by distributing the questionnaire directly to respondents who met the research criteria. To complement the quantitative data, limited observations were conducted on the implementation of wirid in the pesantren, as well as brief interviews with the administrators as a form of data triangulation and to strengthen the interpretation of the research results. Data analysis was performed using Pearson's product-moment correlation to determine the relationship between the habit of wirid and student learning characteristics. The simple correlation formula was used to calculate the correlation coefficient (r), followed by a significance test at a 95% confidence level ($\alpha = 0.05$) to ensure the strength and significance of the found relationship. Before correlation analysis was conducted, the data was first tested for normality and linearity to meet statistical

assumptions. The formula for simple correlation analysis is as follows:

$$r_{xy} = \frac{n \sum x_i y_i - (\sum x_i)(\sum y_i)}{\sqrt{(n \sum x_i^2 - (\sum x_i)^2)(n \sum y_i^2 - (\sum y_i)^2)}}$$

r_{xy} : Correlation Coefficient

$\sum X$: Variable X (Daily Prayer Habits)

$\sum Y$: Variable Y (Learning Characteristics)

n : Number of respondents

This study also considered ethical aspects by ensuring that each respondent provided informed consent to participate voluntarily. The confidentiality of respondents' identities was maintained, and the results of the study were used solely for academic purposes. With this design, it is hoped that the study will produce valid and reliable findings and contribute scientifically to the development of theory

and practice of spiritual-based learning in pesantren settings.

RESULTS AND DISCUSSION

Descriptive Statistics

Descriptive statistics provide an overview of the data used in this study. As presented in Table 1, the scores for Thariqoh Wirid Habituation (X) ranged from 64 to 87, with a mean value of 76.03 and a standard deviation of 5.969. Similarly, the mental readiness scores (Y) ranged from 64 to 91, with an average value of 77.79 and a standard deviation of 7.034. These figures highlight the variability and central tendency in the data set, providing a basic insight for further analysis.

Table 1. Descriptive Statistical Analysis

No	Variable	N	Minimum	Maximum	Mean	Standard Deviation
1	Practice of the Naqshbandi Sufi Order	39	64	87	76.03	5.969
2	Students' Mental Readiness for Learning	39	64	91	77.79	7.03
3	Valid N (based on list)	3				

The descriptive statistics presented in Table 1 provide an initial overview of the distribution of data on the two main variables studied, namely the habit of reciting wirid in the Naqsyabandiyah order and the character readiness of students in the learning process. The average values obtained indicate that the level of student involvement in the habit of reciting wirid is in the moderate category. This indicates that, in general, students have the habit of reading wirid, but have not yet reached a

very high level and there is still room for strengthening this spiritual practice. Similarly, the average learning character readiness is also in the moderate category, meaning that most students have a fairly good learning attitude, although they are not yet optimal in terms of discipline, independence, and academic responsibility.

The standard deviation that appears in both variables shows that there is significant variation among respondents. This means that not all students exhibit the

same behavior in relation to wirid habits and learning character. Some students appear consistent in performing wirid well and have strong learning character readiness, while others tend to be less regular and exhibit learning attitudes that are less supportive of academic success. This variability confirms the heterogeneity of the research sample's, which may be influenced by various factors such as family background, level of spiritual understanding, personal motivation, and support from the pesantren environment.

These descriptive findings are important because they provide a basis for further correlational analysis. Given the variation among respondents, analyzing the relationship between spiritual practices and learning characteristics is relevant to understanding the extent to which these spiritual practices contribute to the formation of students' academic character. Additionally, this information provides

initial indications for boarding school administrators to formulate more targeted development strategies in integrating spiritual strengthening with the development of students' learning character.

Frequency Analysis

Frequency analysis was conducted to examine students' perceptions regarding the habit of reading Wirid Thariqah Naqsyabandiyah and their readiness for learning. The results in Table 2 show that most respondents agreed or strongly agreed on the importance of the practice of reading wirid. This finding indicates that the practice of wirid is not only known but has also become a widely accepted habit among students. The dominance of positive responses reinforces the position of wirid as a valuable spiritual activity in supporting the formation of learning character.

Table 2. Frequency Analysis

No	Response	Frequency	Percentage
1	Strongly disagree	4	3.0
2	Disagree	17	11.10
3	Don't know	15	10.07
4	Agree	776	49.78
5	Strongly agree	406	26

Normality Test

The Kolmogorov-Smirnov test was used to assess data normality. As shown in

Table 3, the significance value of the t is greater than 0.05, confirming that the data follows a normal distribution.

Table 3. Results of the Kolmogorov-Smirnov Normality Test

Statistics	Value
N	39
Mean (non-standard residual)	0
Standard Deviation	5.52953609
Test Statistics	0.361
Kolmogorov-Smirnov Z	0.99

Based on the test results, the residual data is normally distributed with a significance value of $p > 0.05$, thus fulfilling the normality assumption in correlational analysis. This indicates that the analysis model is valid, the correlation results can be interpreted accurately, and the data has sufficient quality for hypothesis testing, thereby reducing the potential for statistical bias.

Linearity Test

The linearity of the relationship between students' learning readiness and the habit of reading Wirid Thariqoh has been investigated. Table 4 shows that the significance value of the deviation from linearity ($p = 0.212$) is above the threshold of 0.05, confirming the existence of a linear relationship between the variables.

Table 4. Results of Linearity Test Analysis of ANOVA

Source	Sum of Squares	df	Mean Square	F	Sig.
	1327.359	17	78.080	2,965	0.010
Linearity	718.480	1	718.480	27.284	0
Deviation from linearity	608.879	16	38.055	1,445	0.212

Pearson Correlation Hypothesis Testing

Pearson correlation hypothesis testing was conducted to determine the strength and direction of the relationship between two variables, namely the habit of reciting the Thariqah Naqsyabandiyah

and the learning characteristics of students. This analysis aimed to test whether there was a significant relationship between this spiritual habit and the academic readiness of the respondents.

Correlations		
	VARX	VARY
VARX	Pearson Correlation	.618**
	Sig. (two-tailed)	.000
	N	39
VARY	Pearson Correlation	.618**
	Sig. (two-tailed)	.000
	N	39
**. Correlation is significant at the 0.01 level (2-tailed).		

The analysis results indicate a significant and positive relationship between the variable (X) of Thariqah Naqsyabandiyah wirid practice and the variable (Y) of students' learning readiness. The Pearson correlation coefficient value of 0.618 indicates that

the relationship is strong and linear. This means that the higher the level of consistency in performing the Thariqah practice, the better the learning character demonstrated, such as discipline, responsibility, and independence.

Statistically, this relationship is highly significant. The p-value (two-tailed significance) is 0.000, which is far below the threshold of 0.01, confirming that this positive correlation is not merely coincidental. Thus, there is strong empirical evidence that the practice of wirid has a real contribution to strengthening students' academic character. This indicates that the spiritual dimension, particularly the practice of wirid in the tarekat, can be an important factor supporting the formation of positive learning character.

This analysis is based on data obtained from 39 respondents who are students at the Al-Qur'an Al-Falah Islamic Boarding School, so the results reflect the actual conditions in the field. These findings also provide a basis for the development of more integrated educational strategies between spiritual and academic aspects. In the context of modern pesantren management, these results reinforce the importance of combining religious education through tarekat with the strengthening of learning attitudes to produce graduates with excellent character and good cognitive competencies. Thus, this study not only confirms the statistical correlation but also provides practical implications for the design of a pesantren curriculum based on spiritual and academic integration.

Analysis of Findings and Novelty of the Study

The findings of the Naqsyabandiah study showed an average score of 76.03,

with the lowest score of 64 and the highest score of 87, and a standard deviation of 5.969. This indicates that the majority of respondents have a relatively high level of habit formation in their daily religious practices and are relatively homogeneous in terms of their scores, as the variation in scores is not too significant. On the other hand, the Mental Readiness for Learning variable showed a slightly higher average score of 77.79, with a range of 64 to 91 and a standard deviation of 7.034. This indicates that students' mental readiness for learning is good, although the variation in scores for this variable is slightly larger than that for the wirid habit variable. In general, both variables reflect that the respondents are at a satisfactory level in terms of wirid habit and mental readiness for learning, as well as good data consistency since all respondents were deemed valid. If necessary, further analysis of the relationship between these two variables or other statistical tests can be conducted to gain a more comprehensive understanding.

Based on the frequency data in Table 2, the majority of respondents gave positive responses to the statements presented. A total of 776 responses or 49.78% chose the answer "Agree," followed by 406 responses (26.04%) who stated "Strongly agree." On the other hand, negative responses such as "Disagree" and "Strongly disagree" received only 173 responses (11.10%) and 48 responses (3.08%), respectively. Meanwhile, 157 respondents (10.07%) expressed a neutral stance or "Don't know." These results indicate that nearly three-

quarters of respondents hold positive views, signaling a relatively high level of agreement () toward the issue or statement in question. Conversely, the group that disagrees or is undecided constitutes only a small minority of the total respondents. In conclusion, these frequency data reflect strong support from the majority of survey participants, while also providing an indication that some respondents are still considering or are uncertain about the statement. If analyzed further, this response pattern can be used to identify factors that influence the level of agreement and uncertainty among respondents.

Based on the results of the Pearson correlation test shown in Table 5, there is a strong positive relationship between the VARX and VARY variables with a correlation coefficient of 0.618. The significance value (p-value) obtained is 0.000, which indicates that this correlation is statistically significant at a 99% confidence level ($p < 0.01$). In other words, an increase in the value of the VARX variable tends to be followed by an increase in the value of the VARY variable, and this relationship is not coincidental because the significance level is very high. This data indicates a meaningful relationship between the two variables tested, allowing us to conclude that the two variables are positively and significantly related. This analysis reinforces the understanding that the variables under study have a strong relationship and can serve as a basis for further research or development in related studies.

Character development among students through the cultivation of religious activities such as recitation and prayer is also integrated into the learning process, contributing to improvements in character traits such as discipline, curiosity, and responsibility in learning (Amalia, 2023; Lestari et al., 2023). Regular recitation of wirid and prayers instills time discipline and consistency, as students are encouraged to perform these activities on a scheduled and ongoing basis. This discipline then impacts their learning habits, making them more organized and focused on academic tasks. Additionally, religious activities foster a deeper sense of curiosity, as students are encouraged to understand the meaning and wisdom behind the wirid and prayers they recite, thereby enhancing intrinsic motivation for learning. (Abdulloh, 2018; Jannah & Wahidin, 2022; Kholiqoh, 2023).

These results align with previous research (Jannah & Wahidin, 2022), which showed that reading Wirid Thariqoh enhances students' concentration. The calming effect of reading Wirid Thariqoh appears to function as a transitional ritual, preparing students' learning characters for learning. It was also found that reading Wirid Thariqoh reduces anxiety and enhances emotional stability, which contributes to improved learning readiness, as observed in this study.

In another aligned source, it is further reinforced that the habit of reading Wirid Thariqoh has a significant influence on the formation of students' learning

character. Thariqoh wirid is not only a spiritual activity but also a medium for internalizing moral and ethical values that are crucial in the learning process. Regular practice of wirid can foster positive character traits such as strong religious values, honesty, discipline, hard work, and humility. These values act as a foundation that strengthens students' motivation and consistency in learning, thereby positively impacting the quality and outcomes of their learning. The thariqah wirid also has a calming effect and enhances concentration, which indirectly supports the development of a more focused and responsible learning character. Thus, the practice of wirid thariqah becomes an effective approach in holistic character education, combining the spiritual and psychological aspects of students (Alwi, 2015; Amalia, 2023).

The novelty of this study lies in its integrative approach, linking the practice of Thariqah Naqsyabandiyah wirid with the formation of students' learning character, which includes academic readiness and the strengthening of cognitive aspects. Unlike previous studies at the Islamic Boarding School for Girls in Surakarta, which only highlighted the spiritual dimension or the influence of wirid on emotional stability, this study emphasizes the role of wirid as a strategic instrument in enhancing discipline, responsibility, and consistency in students' learning. Thus, the novelty of this study lies in revealing the direct relationship between spiritual practices of the tarekat and academic performance, which has not been extensively discussed in

the literature on Islamic education in the context of the Naqshbandiyah Sufi order (Linnaja, 2018; Sari, 2020).

Another novelty is the contribution of this research to the development of a pesantren curriculum based on the integration of religious values and academic character formation. Practically, these findings provide a foundation for pesantren to design worship habit-forming programs that are not only oriented toward strengthening faith but also designed to support learning readiness and mastery of knowledge. Theoretically, the novelty of this research expands the understanding of character education by incorporating the Sufi dimension as a significant factor that can be optimized to enhance the quality of student learning in the modern era.

CONCLUSION

The results of the study indicate that the habit of reading Wirid Thariqah Naqsyabandiyah has a positive and significant effect on students' learning character. This is evidenced by the Pearson correlation coefficient value of 0.618 and significance of $p = 0.000$, which means that the relationship between the two is strong and highly significant at a 99% confidence level. This wirid is not only a spiritual ritual but also plays a role in shaping students' character, such as religiosity, discipline, honesty, hard work, and humility. Additionally, the calming effect of the wirid has been proven to enhance students' concentration and mental readiness for learning, in line with

habit formation theory, which emphasizes the importance of routine in building focus and reducing anxiety.

The novelty of this study lies in revealing the direct correlation between the practice of the Naqshbandi Sufi order and the strengthening of academic learning character, not just spiritual aspects. These findings affirm that tarekat practices can be optimized as an integrative educational strategy, combining spiritual development with cognitive competence development. Thus, this study contributes theoretically to the development of a sufistic-based character education model and practically to Islamic boarding schools and Islamic universities in implementing wirid as part of their strategy for shaping students' academic character.

The limitations of this study include its scope, which only covered 39 respondents () from one Islamic boarding school using a quantitative correlational approach. Consequently, the understanding of the internalization mechanisms of values and the influence of other factors such as social support and psychological conditions remains limited. Therefore, further research is recommended using a larger sample and a qualitative or mixed-method approach to explore spiritual and psychological dimensions more deeply. Longitudinal studies and analyses of moderating or mediating variables are also needed to provide a comprehensive picture of the

influence of wirid habits on students' learning characteristics.

REFERENCES

- Abdulloh, M. (2018). Implementasi Wazifah Sebagai Upaya Pembentukan Sikap Spiritual Santri. *Putih: Jurnal Pengetahuan Tentang Ilmu Dan Hikmah*, 3(1), 220–259. <https://doi.org/10.51498/putih.v3i1.32>
- Alwi, I. (2015). Kriteria empirik dalam menentukan ukuran sampel pada pengujian hipotesis statistika dan analisis butir. *Formatif: Jurnal Ilmiah Pendidikan MIPA*, 2(2), 87–98. <http://dx.doi.org/10.30998/formatif.v2i2.95>
- Amalia, R. (2023). *Nilai-nilai Spiritual Shalat Tahajjud Terhadap Kecerdasan Intelektual Santri di Pondok Pesantren DDI Lil-Banat Kota Parepare*. Institut Agama Islam Negeri Parepare. <https://repository.iainpare.ac.id/id/eprint/6444/>
- Arifin, S. (2020). *Dampak Zikir Tarekat Qadiriyyah Naqsyabandiyah terhadap Kecerdasan Spiritual Mahasiswa di Pondok Zikir Miftahus Sudur Palangka Raya*. Institut Agama Islam Negeri Palangka Raya. <http://digilib.iain-palangkaraya.ac.id/2934/>
- Aulia, I., Al Idrus, S. A. J., & Mustafa, P. S. (2024). Pembinaan Kecerdasan Spiritual dan Emosional Melalui Kegiatan Ekstrakurikuler Pramuka Siswa Kelas IV di SDN 26 Cakranegara. *Journal of Science and Education Research*, 3(2), 17–23.
- Chu, PH. and Chang, Y. (2017). John W, Creswell, Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. *Journal of Social and Administrative Sciences*, 4(June).

- Fatah, A. F. (2020). Living Qur'an: Tradisi Wirid Al-Ma'tsūrāt di Sma'it Abu Bakar Boarding School Kulon Progo. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 5(1), 1–19. <http://dx.doi.org/10.32505/tibyan.v5i1.1398>
- Fauzia, M. R. (2021). *Model Pendidikan Tasawuf Dalam Membentuk Karakter Cinta Tanah Air dan Cinta Damai di Organisasi Mahasiswa Ahlith Thoriqoh al-Mu'tabarrah AN-Nahdliyyah Universitas Yudharta*. Universitas Yudharta.
- Fauziyah, N. (2020). Dampak Covid-19 Terhadap Efektivitas Pembelajaran Daring Pendidikan Islam. *Al-Mau'izhoh*, 2(2). <https://doi.org/10.31949/am.v2i2.2294>
- Jannah, D., & Wahidin, K. (2022). Upaya Kyai dalam Pembinaan Akhlak Santri Melalui Thoriqoh Tijaniyah di Pondok Pesantren. *Jurnal Basicedu*, 6(1), 42–50. <https://doi.org/10.31004/basicedu.v6i1.1885>
- Kholiqoh, L. (2023). Metode Dakwah Thoriqoh Naqsyabandiyah Kholidiyah Mujaddidiyah Kepada Jamaah Muda di Kota Surabaya. *Journal of Student Research*, 1(4), 36–49.
- Labib, I. (2022). *Pengaruh Mujahaddah Sholawat Ummi Tarekat Qodiriyah wa Naqsyabandiyah terhadap kecerdasan spiritual di Pondok Pesantren Tahfidzul Quran An Nuriyyah Bumiayu*. <https://eprints.walisongo.ac.id/id/eprint/21597/>
- Lestari, P., Ilman, R. Z., & Hasanah, M. (2023). Peningkatan Pendidikan Ruhani Masyarakat Gunung Geni dengan Menggunakan Tasawuf Thoriqoh At-Tijani. *Maqamat: Jurnal Ushuluddin Dan Tasawuf*, 1(2), 76–87.
- Linnaja, N. (2018). Internalisasi nilai-nilai pendidikan karakter dalam ajaran tarekat qadiriyyah wa naqsyabandiyah di pondok pesantren an-nawawi berjan Purworejo. *Jurnal Paramurobi*, 1(2), 54.
- Maisaroh, D. (2021). *Internalisasi nilai-nilai tasawuf melalui tawajjuhan dalam pembentukan sikap religius santri di Pondok Pesantren Al Barokah, Malang*. Universitas Islam Negeri Maulana Malik Ibrahim. <https://etheses.uin-malang.ac.id/29321/>
- Putra, I. B. A., & Sutrisna, I. P. G. (2022). Pengaruh Bahan Ajar Video Tutorial Terhadap Hasil Belajar Pada Pembelajaran Online di Masa Pandemi Covid-19. *Jurnal Pendidikan Modern*, 7(2), 67–74.
- Sari, N. K. (2020). Dinamika Perkembangan Spiritualitas Dan Relevansinya Terhadap Pendidikan Islam. *Tadbir: Jurnal Manajemen Pendidikan Islam*, 8(1), 53–65. <https://doi.org/10.30603/tjmpi.v8i1.735>
- Sugiyono. (2019). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Alfabeta.
- Sujadi, E. (2021). Stres Akademik dan motivasi Belajar Mahasiswa Mengikuti Pembelajaran daring Selama Pandemi covid-19. *Educational Guidance and Counseling Development Journal*, 4(1), 29–41.