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Two-dimensional reconstruction of education based on *maqasid al-shariah* in Islamic boarding schools

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Abstract

Integral education has regained prominence amid concerns that contemporary education usually separates academic achievement from moral, spiritual, and personal development. Within Islamic education, this issue is a theoretical one; embodied religious practices must be interpreted through both Indonesian educational philosophy and *maqasid al-shariah*, without reducing either framework to a prescriptive ideal. The present study examines the institutionalization of tirakat practices in two children's *pesantren* in Central Java and analyzes their educational significance through the perspectives of Ki Hadjar Dewantara's educational anthropology and contemporary maqāṣid scholarship. A qualitative multiple-case study was conducted over two years, employing observations, in-depth interviews with 22 students, 2 kiai, and 10 teachers, and analysis of institutional documents. Data were analyzed using reflexive thematic analysis and abductive interpretation. The results show that fasting, *tahajud*, *wirid*, and *tahfidz al-Qur'an* are interconnected practices that foster bodily discipline, spiritual internalization, self-regulation, ethical awareness, and holistic development. These themes correspond analytically with the five dimensions of *maqasid al-shariah*. The study puts forward the Integral *Maqasid*-Based Dual Formation Model as a contextually grounded conceptual framework, supported by empirical evidence and developed through interpretive analysis. Future research needs to evaluate its applicability across different age groups, *pesantren* traditions, and educational contexts.

Keywords: two-dimensional education; *maqasid al-shariah*; Islamic boarding schools; character formation; self-regulation.

Introduction

In the last two decades, the global discourse on education has shifted significantly from an orientation that solely emphasizes academic achievement to a broader focus on students' well-being, character development, and meaningfulness of life (Curren et al., 2024; Nachtigal, 2025; Polivanova, 2020). The UNESCO report on the futures of education emphasizes that 21st-century education must integrate cognitive, social-emotional, and ethical dimensions in a balanced manner to address the challenges posed by global uncertainty (Tatto, 2021). In line with this, international research shows an

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increasing focus on social and emotional learning and values-based education in response to the mental health crisis, social fragmentation, and digital disruption (OECD, 2018; Taylor et al., 2017). In this context, education is no longer merely the transmission of knowledge but a holistic process of human development that encompasses the body, mind, and character.

Within Islamic education and educational philosophy, this broader shift raises fundamental questions about how religious educational traditions can respond to contemporary educational demands without losing their normative identity (Rofiqi et al., 2026; Saada, 2023). Islamic education provides substantial conceptual resources for understanding education as a process that integrates intellectual, moral, spiritual, and social development (Halstead, 2004; Sahin, 2018). However, recent studies in Islamic education have largely concentrated on curriculum reform, the integration of religious and scientific knowledge, and religious moderation (C.-M. Hefner, 2023; R. W. Hefner, 2011; J. P.-L. Tan et al., 2017). Thus, few empirical studies have examined how ascetic practices and spiritual discipline are incorporated into everyday educational life or how participants associate these practices with self-regulation and character formation. This limitation is particularly relevant to Islamic boarding schools (*pesantren*), where education is embedded not only in formal instruction but also in communal routines, embodied religious practices, and sustained moral habituation.

Several research clusters can be identified in the relevant literature. First, studies on virtue ethics-based character education that emphasize moral habituation and virtue formation (Carr, 2023; Kotten et al., 2025; Niccoli et al., 2024). Second, educational psychology research on self-regulation and grit links self-discipline with academic achievement and long-term well-being (Duckworth & Quinn, 2009; Elhusseini et al., 2022; Nichols, 2025; Zimmerman, 1989). Third, studies on spiritual pedagogy that highlight the importance of the inner dimension in educational practice (J. P. Miller, 2007, 2023; T. W. Miller, 2023). Fourth, research on *pesantren* generally places them as socio-religious institutions or agents of Islamic moderation (Azra, 2018; C.-M. Hefner, 2023; Setiawan et al., 2026). Although these fields offer important insights, they have largely developed separately and have not sufficiently explained how bodily discipline, spiritual practice, self-regulation, and ethical formation interact within a coherent educational process.

However, a significant empirical gap remains regarding religious practices such as fasting on Monday–Thursday, late-night prayer (*tahajud*), reciting a regular set of Islamic prayers, daily devotions, or repeated phrases used to remember God (*wirid*), and Qur'anic

memorization (*tahfidz al-Qur'an*). These practices engage both bodily discipline and spiritual formation, yet limited research has examined how they are systematically institutionalized within the everyday life of children's *pesantren.* Little is also known about how students, teachers, and kiai interpret the relationship between these practices and the cultivation of discipline, reflective awareness, and moral responsibility. Their relationship with *maqasid al-shariah* requires equally careful treatment. Rather than assuming that *pesantren* explicitly design their programs according to *maqasid* terminology, research must examine whether empirically derived educational themes correspond analytically to the protection and development of religion, life, intellect, lineage, and wealth (Auda, 2008, 2025; Kamali, 2012). This distinction is necessary to prevent normative categories from being imposed upon practices without sufficient empirical justification.

A further gap exists at the theoretical level. Existing scholarship rarely engages in sustained analytical dialogue with Ki Hadjar Dewantara's educational anthropology and *maqasid al-shariah.* Ki Hadjar Dewantara provides a pedagogical understanding of human formation through the interrelationship of bodily development, intellectual cultivation, character, and social responsibility, whereas *maqasid al-shariah* offers a teleological framework concerned with dignity, well-being, and human flourishing. The relationship between these traditions remains insufficiently explored in empirical studies of contemporary *pesantren* education. Therefore, this study addresses three questions: How are tirakat practices institutionalized in the everyday educational life of children in *pesantren*? How do students, teachers, and kiai interpret the relationship between these practices and self-regulation, discipline, and spiritual awareness? How do the empirically derived themes correspond analytically to the five dimensions of *maqasid al-shariah*? These questions guide the study's effort to develop a theoretically grounded interpretation of embodied religious practices in holistic Islamic education.

This study contributes to the theoretical development of integral Islamic education by constructing an analytical synthesis between Ki Hadjar Dewantara's educational anthropology and *maqasid al-shariah.* Rather than treating bodily discipline and spiritual development as separate educational domains, it proposes the Integral *Maqasid*-Based Dual Formation Model as a framework for interpreting their reciprocal relationship within processes of character formation. Its secondary contribution is empirical. Drawing on two years of periodic observation in two children's *pesantren* and in-depth interviews with 22 students, 2 *Kiai*, and 10 teachers, the study illustrates how religious practices are institutionalized and interpreted within everyday educational life. The wider

observational context involved approximately 1,100 students, but they were not individually tracked or treated as interview participants. Methodologically, the study demonstrates how reflexive thematic analysis and abductive interpretation can employ *maqasid al-shariah* as an analytical lens rather than as a predetermined institutional category (Auda, 2022; Polivanova, 2020; Taufikin, 2021). The proposed model is therefore contextually grounded in two qualitative cases and requires further examination before being applied to other age groups, institutions, or educational traditions.

Literature Review

Pesantren Pedagogy and Character Formation

In recent scholarship, *pesantren* are not merely seen as institutions for transmitting religious knowledge but as educational environments in which character, discipline, spirituality, and social responsibility are cultivated through everyday life. *Pesantren* pedagogy operates through the interaction of formal instruction, role modeling, ritual participation, habituation, and communal living. Students encounter religious and ethical values not only as curricular content but also through schedules, interpersonal relationships, worship, shared responsibilities, and repeated participation in institutional routines (C.-M. Hefner, 2022, 2023; R. W. Hefner, 2011; Setiawan et al., 2026). This educational structure distinguishes *pesantren* from classroom-centered approaches because learning is embedded within a continuous social and religious environment. Character formation consequently occurs through the relationship between knowledge, practice, authority, and participation rather than through cognitive instruction alone.

Research on moral and character education similarly emphasizes that ethical dispositions develop through sustained engagement with meaningful practices. Habituation, moral example, practical judgment, and participation in shared activities may provide conditions through which values become connected to emotions, habits, and everyday conduct (Arthur, 2020; Kristjánsson, 2015; Nucci, 2015). However, the formative value of communal discipline cannot be separated from questions of educational authority and learner agency. Structured routines may support responsibility and self-regulation, but their educational legitimacy depends on guidance, explanation, developmental appropriateness, and respect for students as emerging moral subjects rather than passive recipients of institutional control (Arthur, 2020; Biesta, 2015, 2020). This tension is especially significant in children's *pesantren*, where religious discipline must be examined alongside care, supervision, physical well-being, and the possibility of voluntary participation.

Existing *pesantren* studies provide substantial insight into institutional life, curriculum development, religious moderation, and moral socialization. Comparatively limited attention has been given to the specific processes through which devotional and ascetic practices are experienced as forms of character education. Practices such as fasting, *tahajud* prayer, *wirid*, and *tahfidz al-Qur'an* involve bodily routines, emotional responses, cognitive attention, and spiritual commitments simultaneously. Therefore, understanding their educational significance requires a perspective that can explain how learning is mediated through the body, repetition, habit, and lived experience. This analytical need leads to embodied pedagogy, which examines educational formation as a process involving bodily participation rather than the transmission of ideas alone.

Embodied Pedagogy and Spiritual Discipline

Embodied pedagogy challenges the assumption that learning is primarily a cognitive activity detached from bodily experience. It understands education as a process shaped by the interaction of the body, emotion, habit, attention, social relationships, and the surrounding environment. Educational practices may influence how learners perceive situations, regulate their conduct, respond emotionally, and engage with others because knowledge is experienced through repeated forms of bodily participation (Shusterman, 2012; Stolz, 2015; Thorburn, 2021). From this perspective, bodily routines are not merely instruments for delivering educational content. They constitute part of the learning process itself by organizing time, attention, movement, endurance, and interaction. Thus, embodied pedagogy offers a useful foundation for examining how structured religious activities become connected to students' accounts of discipline, self-control, and moral awareness.

Religious practices make the relationship between bodily experience and inward formation particularly visible. Fasting involves restraint, delayed gratification, and the management of physical desire. *Tahajud* prayer involves preparing for sleep, preparing the body, and participating in pre-dawn worship. *Wirid* incorporates rhythm, repetition, collective recitation, and focused attention, while *tahfidz al-Qur'an* combines verbal repetition, concentration, recall, patience, and engagement with sacred texts. Religious education scholarship has interpreted such practices as embodied and spiritual activities through which participants may connect ritual participation with attentiveness, emotional regulation, and moral reflection (T. W. Miller, 2023; Sahin, 2018). These practices should not automatically be treated as effective educational mechanisms. However, their significance must be examined through participants' experiences,

institutional arrangements, and the pedagogical conditions under which they are implemented.

Embodied pedagogy clarifies how bodily routines and repeated practices may become formative, but it does not by itself provide a complete conception of the human person toward whom education is directed. Its emphasis on experience, habit, and bodily participation requires a broader educational account that connects physical discipline with intellectual, moral, spiritual, and social development. Ki Hadjar Dewantara's educational thought provides such an account by understanding education as the guidance of human potential in its multiple and interconnected dimensions. His perspective enables embodied religious practices to be considered not as isolated bodily exercises but as elements within a wider process of human formation.

Ki Hadjar Dewantara's Conception of Human Formation

Ki Hadjar Dewantara's philosophy views education as a process of guiding learners' natural potential toward personal development, responsible freedom, and meaningful participation in social life. Education does not merely transfer knowledge or demand conformity to institutional rules. It assists learners in developing their intellectual abilities, bodily capacities, character, emotional maturity, and social responsibility in accordance with their developmental conditions and social environment (Dewantara, 1977; Taufikin, 2021). The term educational anthropology is used in this study to refer to this broader understanding of the learner as an integrated human being whose formation includes physical, intellectual, moral, spiritual, and social dimensions. This perspective places human development, rather than the mastery of curricular content alone, at the center of education.

The relationship between physical and spiritual dimensions is particularly important for the present study. In the interpretation adopted here, the physical dimension refers to bodily development, disciplined action, endurance, attentiveness, and capacities expressed through embodied activity. The spiritual dimension concerns conscience, character, moral awareness, inward commitment, and self-mastery. These dimensions should not be understood as separate or hierarchically ordered spheres. Bodily discipline acquires educational meaning when it is connected to understanding and ethical awareness, while spiritual development becomes visible through conduct, responsibility, and relationships with others (Dewantara, 1977; Taufikin, 2021). Therefore, education seeks a balance between disciplined participation and the gradual development of learners who can understand, evaluate, and take responsibility for their own actions.

The idea of Ki Hadjar Dewantara applies to the *pesantren* since both regard educational development as taking place within continuing relationships, shared surroundings, and ordinary practice. His view helps to show that religious routines may involve more than simply carrying out rituals; they can serve as opportunities for bringing bodily discipline, intellectual concentration, emotional maturity, and moral responsibility into relation with one another. However, Dewantara's conception offers an educational and anthropological understanding of human development and does not supply an autonomous Islamic normative framework for interpreting the wider ethical aims towards which these practices may be directed; it is the *maqasid al-shariah* that supports this view by linking educational development with the protection and development of the essential aspects of human life.

Contemporary *Maqasid al-Shariah* and Human Development

Classical *maqasid* scholarship commonly identifies religion, life, intellect, lineage, and wealth as essential interests within the category of *al-dharuriyyat*. These five interests occupy a central position in Islamic legal thought, although the broader purposes of Islamic normativity are not exhausted by them (Auda, 2008; Kamali, 2012). Contemporary scholarship has increasingly interpreted *maqasid* beyond a narrowly protective or legal framework. Preservation remains important, but it is connected with the development of dignity, well-being, knowledge, ethical responsibility, social flourishing, and sustainable human life (Auda, 2008, 2022, 2025). This broader orientation allows *maqasid* to engage questions that extend beyond adjudication and formal legal rules, including the ethical purposes of education and the qualities of human beings that educational institutions seek to cultivate.

In educational research, *maqasid* may function as an interpretive and evaluative framework that connects empirically derived educational themes to broader ethical objectives. This framework empowers researchers to examine the relationships among learning practices, religious commitment, physical and emotional condition, intellectual development, social continuity, and responsible engagement with material resources. However, applying *maqasid* does not imply that academic institutions intentionally structure their programs according to the five categories, nor does it justify assigning normative meanings to practices prior to empirical analysis. Accordingly, the present study applies *maqasid* by developing themes through reflexive thematic analysis, assuring that theoretical interpretation remains in dialogue with participants' accounts, observations, and institutional documents rather than supplanting them.

Careful consideration is necessary when interpreting *hifdz al-nasl* and *hifdz al-mal* within educational contexts. Extending their meanings from lineage and wealth to social continuity and moral stewardship requires clear theoretical and empirical justification. Therefore, this study considers whether practices such as adab, communal responsibility, intergenerational guidance, moderation, allowance management, and waste avoidance provide sufficient evidence for these broader interpretations. Such correspondences are presented as analytical propositions developed by the researchers, rather than as explicit conceptual language employed by the participating *pesantren*. This distinction preserves the normative significance of *maqasid* while preventing the five dimensions from being applied as predetermined labels to educational activities.

Conceptual Synthesis and Research Position

The four strands of scholarship perform complementary analytical functions. *Pesantren* pedagogy explains the social and institutional environment in which values are communicated through communal life, authority, ritual, and habituation. Embodied pedagogy clarifies how educational experience is mediated through bodily routines, repetition, emotion, attention, and participation. Ki Hadjar Dewantara's educational anthropology provides a conception of human formation that connects bodily, intellectual, moral, spiritual, and social development. Contemporary maqasid scholarship supplies an ethical orientation through which these educational processes may be interpreted in relation to religion, well-being, intellect, social continuity, and responsible stewardship (Auda, 2008, 2022, 2025; Dewantara, 1977; Shusterman, 2012; Taufikin, 2021). Their relationship can therefore be understood as a movement from the educational context to the formative experience, to the conception of the learner, and finally to ethical purpose.

Existing scholarship has generally examined these dimensions separately. *Pesantren* research commonly concentrates on institutional and socio-religious functions. Embodied pedagogy explains bodily participation without necessarily providing an Islamic ethical orientation. Dewantara's educational thought has rarely been placed in sustained dialogue with contemporary *pesantren* practices, and maqasid is frequently applied as a normative classification rather than an interpretation grounded in qualitative data. The present study addresses this separation by bringing the four perspectives into an abductive dialogue with evidence from two children's *pesantren*. It develops the Integral *Maqasid*-Based Dual Formation Model as a contextually grounded framework for interpreting the relationships among bodily discipline, self-regulation, spiritual internalization, ethical responsibility, and multidimensional human development. The

framework is not presented as a universally validated educational model, but as a theoretical proposition derived from two qualitative cases and requiring examination in other institutional and developmental contexts.

Method

This study employed a qualitative case study design to investigate the institutionalization and interpretation of *tirakat* practices in children's everyday educational experiences in pesantren. This approach facilitated comparisons across institutional settings while maintaining the contextual detail necessary to understand educational practices embedded in communal religious life (Creswell & Creswell, 2022; de Vries, 2020; Yin, 2014). The study explored how students, teachers, and kiai conceptualized their relationships with self-regulation, spiritual awareness, and character formation. Research was conducted at PPATQ Raudlatul Falah in Pati and PPA Rahmatillah in Kudus, Central Java. Both institutions, which serve children aged 7–12 years, were purposively selected due to their integration of Monday–Thursday fasting, congregational *tahajud*, *wirid*, *tahfidz al-Qur'an*, and structured character education into daily routines. The similarity of these practices enabled the identification of shared patterns and contextual differences across the two cases.

The broader observational context encompassed approximately 1,100 students enrolled in the two pesantren during the research period. These students constituted the institutional population within which educational routines were observed, though they were not individually tracked or included as interview participants. Purposive sampling was used to select 22 students, 2 kiai, and 10 teachers for in-depth inquiry. Student participants had attended the relevant pesantren for at least one year, provided informed consent for interviews, and possessed direct experience with the religious practices under investigation. Selection criteria also considered variations in age, educational level, and learning achievement. Teachers and caregivers assisted in identifying potential participants who met these criteria, while the final selection was determined by the researchers. As the sample primarily included students who regularly participated in the programs, the findings may underrepresent the experiences of children who participated inconsistently, received exemptions, or held less favorable views of the practices.

Data collection was conducted over a two-year period and included periodic limited-participant observation, semi-structured interviews, and analysis of institutional documents (Hurst, 2023; Knott et al., 2022; Morgan, 2022). The research team visited the two sites approximately two to three times per month. Observations focused on Monday–

Thursday fasting, congregational *tahajud*, *wirid* after daily prayers, *tahfidz al-Qur'an*, classroom learning, communal activities, disciplinary routines, rest periods, and interactions among students, teachers, caregivers, and *kiai*. Field notes were compiled immediately after each visit and organized chronologically by institution and activity. These notes recorded the implementation of educational practices, patterns of participation, institutional rules, participant interactions, and recurring expressions of discipline, self-regulation, and spiritual formation.

Semi-structured interviews were conducted with all 34 selected participants, lasting 15-45 minutes each. The interviews examined participants' experiences and interpretations of fasting, *tahajud*, wirid, *tahfidz al-Qur'an*, discipline, spiritual awareness, character formation, and institutional educational objectives. Student interviews used age-appropriate language and were conducted without teachers or caregivers present to minimize pressure associated with authority figures. Children were informed that they could decline to answer specific questions, request a break, or end the interview without consequences. Interviews were audio-recorded with permission and transcribed verbatim. Institutional documents—including curricula, daily schedules, pesantren regulations, student development records, educational guidelines, and *tahfidz al-Qur'an* evaluation reports—were analyzed to contextualize participant accounts and compare formal institutional expectations with observed practices. The integration of interviews, observations, and documents enabled comparison across participants, data sources, and institutional settings.

Because the study involved children aged 7–12 years, ethical safeguards were applied throughout recruitment, data collection, analysis, and reporting (Hamilton et al., 2024). Permission to conduct the study was also obtained from the kiai and administrations of both pesantren. Institutional permission covered observation of routine educational activities involving the wider student population, from whom no individually identifiable information was recorded. Written parental consent and verbal child assent specifically covered interviews and any individually attributable material involving the 22 child participants. Participation in interviews and individually identifiable research activities was voluntary, and participants could decline or withdraw without academic, religious, or disciplinary consequences. Personal identifiers were removed from transcripts and field notes, and quotations were reported using numerical identifiers or pseudonyms.

Safeguards related to the educational practices themselves were distinguished from consent to participate in the research. Participation in fasting, *tahajud*, *wirid*, and *tahfidz al-Qur'an* was differentiated according to age and physical condition. Teachers and

caregivers reported that participation was introduced gradually, taking into account students' age, physical readiness, health, and individual capacity. Children experiencing illness, fatigue, or other legitimate difficulties were granted exemptions and were not subjected to disciplinary sanctions for incomplete participation. Caregivers monitored children's health, emotional condition, and daily functioning throughout the programs. Audio recordings, identifiable transcripts, and field notes were stored in password-protected files accessible only to the researchers. These materials will be retained for 2 years and permanently deleted thereafter, while anonymized analytic records will be managed in accordance with the applicable institutional data policy.

Data were analyzed using reflexive thematic analysis and abductive interpretation (Braun & Clarke, 2019, 2025). The first author initially analyzed each pesantren as a separate case through repeated reading of transcripts and field notes, initial coding, code refinement, writing analytic memos, and developing preliminary case-level themes. Data from interviews, observations, and institutional documents were considered together within each case before the two cases were compared. Cross-case analysis identified recurring patterns, contextual differences, and relationships among bodily discipline, self-regulation, spiritual internalization, and ethical responsibility. The second author served as a critical interpretive partner, reviewing developing themes, questioning assumptions, and proposing alternative readings. Discussions between the authors were used to deepen reflexivity and refine the interpretation rather than to establish statistical inter-coder agreement. The final empirical themes were subsequently placed in abductive dialogue with Ki Hadjar Dewantara's educational thought and contemporary maqasid al-shariah scholarship.

Multiple strategies were implemented to enhance the trustworthiness of the analysis. Credibility was supported through triangulation across students, teachers, kiai, observations, interviews, and institutional documents (Denzin et al., 2023; Marlina et al., 2024). Transferability was addressed by providing contextual descriptions of the two institutions, the participant groups, the routines, and the educational practices. Dependability and confirmability were ensured through the inclusion of field notes, coding records, analytic memos, theme revisions, and documentation of interpretive decisions. Researcher reflexivity was maintained through memos that examined the authors' academic backgrounds, relationships with the institutions, assumptions about religious discipline, and potential biases toward interpreting tirakat favorably. These procedures increased transparency and openness to alternative interpretations, though they did not eliminate subjectivity.

Results

Physical Discipline as the Foundation of Self-Regulation

The first finding indicates that religiously structured educational practices function as mechanisms for cultivating students' self-regulation. Across both *pesantren*, fasting on Mondays and Thursdays, congregational *tahajud* prayer, and highly structured daily routines were consistently observed as integral components of the educational process. Rather than being treated solely as religious obligations, these practices were understood by participants as forms of training that gradually fostered discipline, emotional control, and personal responsibility.

Table 1
Summary of Findings on the Physical Dimension

Main Theme	Data Source	Frequency of Occurrence	Representative Quote	Interpretation
Fasting as an exercise in self-control	18 students, 2 clerics	High	"When fasting, I learn to control my anger and laziness." (Student 7)	Fasting functions as a mechanism for impulse regulation
Tahajud and physical endurance	Daily observation, 10 teachers	High	"The children are trained to wake up without being woken up repeatedly." (Teacher 3)	Habit formation builds physical discipline
Structured schedule	Curriculum documents	Consistency	Rules and regulations indicate a strict daily rhythm	Structure supports consistency in behavior

Note: Analysis by Authors (2026).

Observational data revealed that most students regularly participated in the Monday–Thursday fasting program and followed daily schedules that regulated waking, worship, study, rest, and communal activities. Teachers and caregivers repeatedly emphasized that the purpose of these practices was not physical hardship itself, but the cultivation of endurance, consistency, and self-control. This pattern was evident in students' own descriptions of their experiences. One student explained: "*When I am fasting, I learn not to get angry quickly. If I feel upset, I try to remain patient because I remember that I am fasting*" (Student 7). Another student described fasting as a process of learning self-restraint: "*At first, it was difficult because I often wanted to eat before the time came. After several months, I became more accustomed to controlling my desires*" (Student 11)

Teachers also associated fasting with the gradual development of behavioral discipline. One teacher observed: "*Children who participate consistently in fasting programs tend to become more patient in class and less reactive when conflicts occur with*

friends" (Teacher 3). Similarly, a senior caregiver explained: *"The objective is not simply to teach children to endure hunger. We want them to learn how to manage impulses, emotions, and habits because these are foundations for character development"* (*Kiai* 1). Table 1 summarizes the major themes identified within the physical dimension.

The second theme concerns *tahajud* prayer as a practice of endurance and the formation of routine. Repeated observations showed that students gradually moved from externally regulated participation toward greater personal initiative. Teachers reported that many students eventually developed the habit of waking before dawn without repeated reminders. One teacher noted: *"During the first months, many children depended on supervision. Over time, some began preparing themselves before the wake-up bell"* (Teacher 6). This pattern was also acknowledged by students: *"Now I usually wake up before my friends because I know we will pray together"* (Student 4)

The third theme relates to the role of institutional structure. Documentary analysis and field observations demonstrated that educational activities were organized through a highly structured daily rhythm. Learning sessions, worship practices, memorization programs, meals, recreation, and rest periods followed consistent schedules that rarely changed. A teacher explained: *"The schedule is important because children learn discipline not through occasional advice but through repeated practice every day"* (Teacher 8).

Across both *pesantren*, participants consistently described this structured environment as helping students develop habits of punctuality, responsibility, and behavioral consistency. Taken together, these findings suggest that fasting, *tahajud*, and structured daily routines function as interconnected forms of physical discipline. Empirically, participants reported that these practices helped them manage emotions, regulate impulses, maintain routines, and develop a sense of personal responsibility. The findings therefore indicate that self-regulation emerges not from a single educational activity but from the cumulative effect of repeated bodily and behavioral practices embedded within everyday *pesantren* life.

Internalization of Spiritual Dimensions through *Tirakat* Practices

The second finding indicates that educational practices within both *pesantren* extend beyond physical discipline and contribute to the development of spiritual awareness, moral reflection, and ethical responsibility. Participants consistently described *wirid*, *tahfidz al-Qur'an*, and routine devotional activities as practices that shaped their inner disposition rather than merely fulfilling religious obligations. Across interviews and observations, students frequently associated *wirid* with feelings of calmness, emotional

balance, and increased awareness of their behavior. Twenty out of twenty-two interviewed students reported that regular participation in collective *wirid* helped them feel more peaceful and attentive to their actions throughout the day.

Table 2
Summary of Spiritual Dimension Findings

Main Theme	Data Source	Frequency of Occurrence	Representative Quote	Interpretation
Prayer and inner peace	20 students	Very high	"After reciting the wirid, my heart feels calm." (Student 12)	Repetitive practice builds emotional stability
Tahfidz as a builder of manners	2 clerics, 8 teachers	High	"Memorization shapes Qur'anic character." (*Kiai* 1)	Memorization is linked to ethical behavior
Awareness of sin and responsibility	Observation & interviews	High	"If you make a mistake, immediately remember the verse." (Student 4)	Integration of sacred texts in moral control

Note: Analysis by Authors (2026).

One student explained: *"After wirid, I feel calmer. When I am angry or sad, reciting together helps me become more relaxed"* (Student 12). Another student described a similar experience: *"When I finish wirid, I feel that my heart becomes lighter. It helps me think before doing something wrong"* (Student 9). These perceptions were also observed by teachers. A teacher noted: *"Children who participate consistently in wirid often become more reflective. They are more willing to admit mistakes and ask for forgiveness when conflicts occur"* (Teacher 5)

Field observations further showed that *wirid* sessions created moments of collective stillness within the daily rhythm of *pesantren* life. Rather than functioning solely as ritual repetition, these sessions provided opportunities for reflection and emotional regulation. Students frequently remained seated after collective recitation, continuing personal prayers or silent reflection before returning to other activities.

The second theme concerns the role of *tahfidz* in shaping moral conduct. Although *tahfidz al-Qur'an* is often associated with cognitive achievement, participants consistently emphasized its ethical significance. Both *Kiai* and teachers described memorization as a process of cultivating adab, humility, and responsibility. One *Kiai* explained: *"The goal is not how many verses children memorize, but how those verses influence their behavior. Memorization should be reflected in manners, respect, and responsibility"* (*Kiai* 1). Similarly, a teacher observed: *"Students who are serious in tahfidz are usually easier to guide in matters of discipline because they continuously interact with Qur'anic values"* (Teacher 2). Students themselves frequently linked memorization with behavioral

awareness. One participant stated: *"Sometimes when I want to do something wrong, a verse that I memorized comes to mind. It reminds me to be careful."* (Student 4). Another student remarked: *"Memorizing the Qur'an is difficult, but it also teaches patience. If I become impatient, I cannot continue memorizing well"* (Student 15)

The third theme concerns the emergence of moral responsibility. Interviews revealed that many students had begun to use religious teachings as internal reference points for evaluating their actions. Rather than relying solely on external supervision from teachers or caregivers, students increasingly described monitoring their own behavior through personal reflection. A teacher explained: *"At the beginning, children usually follow rules because adults are watching. Over time, some begin to regulate themselves because they understand why those rules matter"* (Teacher 7). This pattern was evident during observations of daily interactions. Researchers noted instances in which students voluntarily apologized after disputes, reminded peers of prayer times, or corrected their own behavior without direct teacher intervention. A senior caregiver summarized this process: *"The purpose of spiritual guidance is not obedience alone. We want children to develop awareness so that goodness comes from within themselves"* (*Kiai* 2).

These findings suggest that the spiritual dimension of *pesantren* education develops gradually through internalization. *Wirid* contributes to emotional calmness and reflective awareness, *tahfidz* strengthens the connection between sacred texts and everyday conduct, and repeated devotional practices foster moral responsibility. Participants consistently described these experiences as shaping not only what they know, but also how they think, feel, and act in daily life. Therefore, the findings indicate that spiritual formation within *pesantren* operates through sustained engagement with meaningful religious practices that gradually become part of students' ethical consciousness.

Correspondence between Educational Practices and the *Maqasid al-Shariah*

The third finding reveals a substantive correspondence between *pesantren* educational practices and the five dimensions of *maqasid al-shariah*. Although neither institution explicitly formulates its educational programs through *maqasid* terminology, empirical evidence suggests that many daily practices contribute to the preservation and development of values associated with religion (*hifdz al-din*), life (*hifdz al-nafs*), intellect (*hifdz al-'aql*), lineage (*hifdz al-nasl*), and wealth (*hifdz al-mal*).

The strongest correspondence emerged regarding *hifdz al-din*. Across observations and interviews, students consistently described religious practices as shaping their awareness of right and wrong, strengthening commitment to worship, and encouraging

moral responsibility. One student explained: *"If I forget to pray or behave badly, I feel uncomfortable because I remember what we learn every day"* (Student 6). A teacher similarly observed: *"Religious routines gradually become part of the students' character. They begin to remind one another about prayer, recitation, and good manners without being instructed"* (Teacher 4)

The second dimension, *hifdz al-nafs*, was reflected in the development of self-control, emotional stability, and physical endurance through fasting and disciplined daily routines. Participants frequently described learning to manage anger, impatience, and personal desires through repeated practice. A *Kiai* explained: *"The purpose of fasting is not hardship. It is to teach children how to govern themselves, especially when emotions and desires become difficult to control"* (*Kiai* 1). The dimension of *hifdz al-'aql* emerged through *tahfidz* activities and structured learning routines. Teachers repeatedly associated disciplined memorization practices with improved concentration, attentiveness, and persistence in learning tasks.

One teacher stated: *"Students who maintain a regular memorization schedule generally become more focused during study sessions because they are accustomed to sustained attention"* (Teacher 2). Students expressed similar perceptions: *"When I memorize every day, it becomes easier to concentrate during lessons because I am used to focusing for a long time."* (Student 13). Particularly important for this study were the dimensions of *hifdz al-nasl* and *hifdz al-mal*, which emerged through social and economic aspects of *pesantren* life.

Regarding *hifdz al-nasl*, the findings do not support a narrow biological interpretation centered solely on lineage preservation. Rather, the empirical evidence indicates that everyday educational practices in both *pesantren* cultivate ethical social continuity, communal responsibility, and the intergenerational transmission of moral values through sustained participation in communal life. Respect for teachers (*adab*), cooperation among peers, mutual assistance, conflict resolution, and shared responsibility for maintaining the boarding environment were consistently emphasized as essential components of students' character formation. A teacher explained, *"Children are constantly reminded that good manners are not only for themselves but also for maintaining harmony within the community. They are expected to preserve these values wherever they go"* (Teacher 8). Likewise, a student reflected, *"If we have disagreements, we are taught to apologize quickly because living together requires respect. Our teachers tell us that one day we should teach these values to younger children"* (Student 18).

These accounts were reinforced by field observations showing that older students routinely guided younger peers during congregational prayers, *tahfidz al-Qur'an* sessions, meal preparation, and dormitory responsibilities without direct instruction from teachers. Institutional documents, including *pesantren* regulations, further emphasized mutual respect, collective responsibility, and exemplary conduct as core educational principles embedded in everyday routines. Collectively, these findings suggest that the preservation of *hifdz al-nasl* is expressed not through biological continuity but through the intentional transmission of ethical traditions and communal values across generations within the *pesantren* community.

Importantly, neither *pesantren* explicitly formulated these educational practices in terms of *maqasid al-shariah*. Rather, the correspondence between these practices and *hifdz al-nasl* represents the researchers' analytical interpretation of empirically derived themes, informed by contemporary *maqasid* scholarship that understands lineage preservation as encompassing the continuity of moral, social, and civilizational values alongside familial continuity.

The dimension of *hifdz al-mal* emerged through educational practices that emphasized simplicity, moderation, gratitude, and responsible stewardship of personal and communal resources rather than through formal financial literacy instruction. Across both *pesantren*, students were encouraged to distinguish between needs and wants, manage their personal allowances carefully, avoid unnecessary consumption, and take responsibility for shared facilities and learning resources. Although these practices were embedded within daily routines rather than a dedicated curriculum, they consistently conveyed ethical principles of accountability and moderation. One *Kiai* explained, *"Children are taught that money should be used responsibly. Simplicity is not about deprivation but about learning gratitude, self-restraint, and avoiding wastefulness."* (*Kiai* 2). Similarly, a student reflected, *"When receiving pocket money, we are encouraged not to spend everything immediately. We learn to save, buy only what we need, and think before making purchases"* (Student 20).

Field observations further indicated that students were expected to care for dormitory facilities, conserve food, electricity, and water, and avoid unnecessary waste during daily activities. Teachers regularly reminded students that excessive consumption contradicted the values of gratitude (*syukr*) and trustworthiness (*amanah*), while institutional regulations encouraged modest living and collective responsibility for shared resources. These practices suggest that economic responsibility in the *pesantren* extends

beyond financial management to encompass ethical stewardship, self-discipline, and environmental awareness as integral components of everyday education.

Accordingly, the correspondence with *hifdz al-mal* should be understood as the researchers' analytical interpretation of empirically derived educational practices rather than as an explicit conceptual framework adopted by the participating *pesantren*. From the perspective of contemporary *maqasid al-shariah*, these recurring practices illustrate how moderation, responsible resource management, and the avoidance of waste contribute to broader objectives of human flourishing, ethical responsibility, and sustainable communal life.

These findings suggest that the educational practices observed in both *pesantren* correspond substantively to the five dimensions of *maqasid al-shariah*. The correspondence emerged not through formal doctrinal instruction about *maqasid* itself, but through everyday educational practices that shaped religious commitment, personal discipline, intellectual development, social responsibility, and economic awareness. Therefore, the findings indicate that *maqasid* may serve as a useful analytical framework for interpreting how holistic educational processes contribute to multiple dimensions of human flourishing.

Discussion

Bodily Discipline and the Development of Self-Regulation

The findings demonstrate that bodily discipline functions as a foundational mechanism for gradually cultivating self-regulation in children's *pesantren* education. While contemporary educational psychology commonly conceptualizes self-regulation as a cognitive process involving goal setting, self-monitoring, and behavioral control (Panadero, 2017; Zimmerman, 1989), the present study indicates that these regulatory capacities also emerge through embodied religious practices that repeatedly engage students in restraint, perseverance, attentiveness, and delayed gratification. Rather than functioning merely as ritual obligations, fasting, *tahajud*, and structured daily routines create recurring opportunities for students to exercise emotional control, regulate impulses, and develop personal responsibility through lived experience.

These findings reinforce and extend the growing literature on embodied pedagogy, which argues that educational formation is inseparable from bodily experience (Shusterman, 2012; Thorburn, 2021). Within the participating *pesantren*, bodily discipline was not employed as an end but as a pedagogical medium through which students gradually internalized habits of patience, endurance, and self-governance. This

interpretation broadens existing perspectives on self-regulated learning by suggesting that behavioral regulation can develop not only through explicit metacognitive strategies but also through repeated participation in meaningful spiritual routines. In this respect, bodily practices function simultaneously as educational experiences, moral exercises, and mechanisms of character formation.

The findings further suggest that self-regulation is socially constructed rather than solely an individual psychological capacity. Shared worship, communal routines, peer interaction, and continuous guidance from teachers and *Kiai* created an educational ecology that consistently reinforced disciplined behavior. Such observations resonate with recent studies emphasizing that self-regulation develops through socially mediated participation within supportive learning communities rather than through isolated individual effort (Taufikin et al., 2025). Consequently, the present findings contribute to contemporary educational theory by demonstrating that embodied discipline and communal participation are complementary dimensions of holistic self-regulation.

From the perspective of Ki Hadjar Dewantara's educational anthropology, these findings also illuminate the integration of physical discipline and character formation (Dewantara, 1977; Taufikin, 2021). Ki Hadjar Dewantara conceptualized education as guiding learners toward harmonious development by balancing the cultivation of bodily, intellectual, emotional, and moral capacities. The present study extends this educational philosophy by illustrating how *pesantren* traditions operationalize such integration through structured religious practices that simultaneously nurture bodily endurance, emotional maturity, and ethical responsibility. Rather than representing separate educational objectives, physical discipline and character development emerge as mutually reinforcing processes that support holistic human formation.

Spiritual Internalization and the Formation of Ethical Consciousness

Beyond strengthening self-regulation, the findings indicate that repeated devotional practices contribute to the gradual internalization of ethical consciousness. Participants consistently described *wirid*, *tahfidz al-Qur'an*, congregational prayer, and reflective religious routines as experiences that shaped how they interpreted moral responsibility in everyday life. Rather than simply transmitting religious knowledge, these practices appeared to cultivate an enduring moral orientation through continuous engagement with sacred texts, collective remembrance, and reflective habituation. Therefore, spiritual formation emerged not as the acquisition of doctrinal information but as the progressive integration of belief, emotion, reflection, and action within students' daily lives.

This interpretation is consistent with contemporary studies on spiritual pedagogy, which argue that meaningful education requires integrating cognition, emotion, identity, and moral reflection rather than the exclusive transmission of academic knowledge (J. P. Miller, 2007, 2023; Nucci, 2015). The present findings extend these perspectives by demonstrating that sustained participation in devotional practices enables students to gradually move from externally supervised compliance to an internally grounded ethical commitment. Moral awareness thus develops through an iterative process in which repeated practice fosters reflection, reflection deepens understanding, and understanding strengthens responsible action.

The findings also contribute to contemporary discussions within virtue ethics. Aristotelian and neo-Aristotelian scholars have long argued that virtues are cultivated through habituation rather than abstract moral reasoning alone (Arthur, 2020; Kristjánsson, 2015). The experiences reported by participants strongly support this proposition. Students rarely described fasting, *wirid*, or *tahfidz al-Qur'an* as opportunities to acquire new information; instead, they emphasized how repeated participation gradually nurtured patience, gratitude, sincerity, humility, and responsibility. These observations suggest that religious rituals operate as formative educational practices through which ethical dispositions become progressively embodied in everyday behavior.

Importantly, the present findings also broaden contemporary discussions on holistic education by demonstrating that spiritual development should not be understood as an isolated religious domain separated from intellectual or social development. Instead, spiritual awareness appears to function as an integrative dimension that strengthens ethical reflection, interpersonal responsibility, and meaningful participation within the educational community. This perspective complements international debates on human flourishing, which increasingly recognize that educational excellence encompasses moral integrity, emotional well-being, social responsibility, and purposeful living alongside cognitive achievement (Baehr, 2017; Curren et al., 2024). Accordingly, the findings suggest that spiritual internalization operates as a central mechanism linking embodied educational practice with broader processes of holistic human development.

Educational Discipline, Children's Agency, and Institutional Safeguards

One of the most important implications of the present findings concerns the continuing debate over the relationship between educational discipline and children's agency. Within contemporary educational philosophy, structured learning environments are frequently criticized for their potential to restrict autonomy, creativity, and personal choice, whereas advocates of character education argue that appropriately guided

discipline provides an essential foundation for responsible freedom and long-term self-regulation (Arthur, 2020; Biesta, 2015, 2020). The present findings suggest that this relationship is more nuanced than a simple opposition between discipline and autonomy. Across both *pesantren*, students commonly described a gradual transition from participation initially supported by institutional routines and adult guidance toward practices that became personally meaningful through repeated experience and reflective understanding. There, educational discipline appears to function less as an external mechanism of behavioral control than as a pedagogical scaffold through which students progressively develop self-directed ethical agency.

This interpretation is consistent with broader discussions on guided participation and character formation, which emphasize that children's autonomy develops through supportive social relationships rather than through the absence of educational structure. Within the participating *pesantren*, fasting, *tahajud*, *wirid*, and *tahfidz al-Qur'an* were embedded within a relational educational environment in which teachers, caregivers, and *kiai* continuously provided encouragement, explanation, supervision, and emotional support. Consequently, students were not expected merely to comply with institutional routines but were gradually assisted in understanding the educational and spiritual purposes underlying these practices. Such findings suggest that agency in children's religious education is cultivated through progressive internalization rather than assumed to be an innate capacity independent of educational guidance.

Nevertheless, these findings should not be interpreted as implying that structured ascetic practices are universally appropriate or beneficial for all children or educational contexts. Questions concerning children's rights, developmental readiness, physical well-being, and the ethical limits of institutional discipline remain legitimate concerns within both educational research and child development scholarship. Thus, the present study does not advocate the uncritical adoption of *pesantren* practices in other educational settings. Instead, it indicates that the educational significance of these practices depends fundamentally upon the pedagogical conditions under which they are implemented.

Field evidence demonstrates that participating *pesantren* incorporated institutional safeguards designed to ensure that religious discipline remained educational rather than coercive. Participation in fasting, pre-dawn worship, and other devotional practices was introduced gradually, according to students' age, physical readiness, and individual capacity. Teachers and caregivers continuously monitored children's health, emotional condition, and daily functioning, while exemptions were provided for illness, fatigue, or other legitimate circumstances. Parental permission preceded students' participation in

the study; children's assent was respected throughout the research process; and educational participation did not result in disciplinary sanctions when students were temporarily unable to undertake religious practices. These institutional arrangements indicate that bodily discipline operated within a broader framework of care, supervision, and educational responsibility rather than through compulsion or punitive enforcement.

Accordingly, the educational value of *tirakat* observed in this study should be understood as inseparable from these institutional safeguards. The findings indicate that bodily discipline contributes positively to character formation only when implemented through gradual habituation, age-appropriate expectations, continuous mentoring, and careful attention to children's physical and psychological well-being. Within this pedagogical context, discipline does not diminish children's agency; rather, it provides structured opportunities for self-regulation, moral responsibility, and a gradual emergence of reflective commitment. Future research should continue examining how similar educational principles may be adapted across different institutional settings while maintaining an appropriate balance between educational guidance, child protection, and respect for children's developing autonomy.

Reinterpreting *Maqasid al-Shariah* Through Educational Practice

The present study contributes to the growing body of contemporary *maqasid al-shariah* scholarship by examining how its ethical objectives may be interpreted through educational practice rather than exclusively through legal or normative discourse. Classical formulations of *maqasid* identify the preservation of religion (*hifdz al-din*), life (*hifdz al-nafs*), intellect (*hifdz al-ʿaql*), lineage (*hifdz al-nasl*), and wealth (*hifdz al-mal*) as the principal objectives of Islamic normativity. Contemporary scholars, however, increasingly understand these objectives within broader frameworks of human flourishing, dignity, ethical development, and sustainable social well-being (Auda, 2008, 2022, 2025; Kamali, 2012). The findings of this study support this broader orientation by demonstrating that educational practices embedded within everyday *pesantren* life correspond to multiple dimensions of human development simultaneously.

Importantly, the present analysis does not suggest that the participating *pesantren* explicitly designed their educational programs according to *maqasid* terminology. Rather, the correspondence identified in this study emerged through an abductive analytical dialogue between empirical evidence and contemporary maqasid theory. The categories of *hifdz al-dīn*, *hifdz al-nafs*, *hifdz al-ʿaql*, *hifdz al-nasl*, and *hifdz al-mal* function as interpretive analytical lenses through which recurrent educational themes become

conceptually intelligible, rather than as institutional categories consciously employed by participants themselves.

This interpretive perspective is particularly evident in relation to *hifdz al-nasl* and *hifdz al-mal*. Rather than reducing *hifdz al-nasl* to biological lineage, the empirical findings suggest that educational practices emphasizing *adab*, mutual responsibility, intergenerational mentoring, and communal solidarity contribute to the continuity of ethical traditions across generations. Likewise, *hifdz al-mal* extends beyond financial preservation to encompass moderation, gratitude, responsible stewardship, and ethical resource management cultivated through everyday habits of simplicity. These interpretations do not redefine classical *maqasid*; instead, they demonstrate how its ethical objectives may be understood within contemporary educational settings concerned with holistic human development.

From this perspective, *maqasid al-shariah* serves not merely as a normative ideal but also as a multidimensional evaluative framework capable of interpreting educational processes and outcomes. The findings extend previous scholarship by illustrating how embodied religious practices, communal participation, and character formation collectively contribute to ethical, intellectual, spiritual, social, and personal flourishing. In doing so, the study broadens the application of *maqasid* scholarship from jurisprudential reasoning toward empirical educational analysis while maintaining fidelity to its overarching concern for human well-being.

The Integral *Maqasid*-Based Dual Formation Model

The principal theoretical contribution of this study is the development of the Integral *Maqasid*-Based Dual Formation Model, an analytically grounded framework that emerged from an abductive engagement among empirical findings, Ki Hadjar Dewantara's educational anthropology, and contemporary *maqasid al-shariah* scholarship. Rather than proposing a universally validated educational model, the framework represents an interpretive synthesis derived from two qualitative case studies of children's *pesantren* in Central Java. Accordingly, it should be understood as a contextually grounded theoretical proposition that requires further empirical examination across diverse institutional, cultural, and developmental contexts.

The model conceptualizes educational formation as a dynamic interaction between two mutually reinforcing dimensions. The first dimension comprises bodily discipline, expressed through fasting, *tahajud*, structured routines, and other embodied religious practices that cultivate endurance, emotional regulation, attentiveness, and behavioral

self-control. The second dimension consists of spiritual internalization, developed through *wirid*, *tahfidz al-Qur'an*, reflective worship, and continuous ethical habituation that foster moral awareness, spiritual commitment, and responsible action. Rather than operating independently, these dimensions interact recursively: bodily discipline strengthens self-regulation; self-regulation facilitates deeper spiritual engagement; spiritual internalization nurtures ethical responsibility; and ethical responsibility contributes to holistic human flourishing interpreted through the multidimensional objectives of *maqasid al-shariah.*

This conceptual synthesis also extends Ki Hadjar Dewantara's educational anthropology. Dewantara emphasized that authentic education requires the harmonious cultivation of physical, intellectual, emotional, moral, and social capacities (Dewantara, 1977; Taufikin, 2021). The present findings suggest that children's *pesantren* operationalize this philosophical vision through integrated religious practices that simultaneously engage bodily experience, spiritual reflection, communal participation, and ethical development. Contemporary *maqasid* scholarship complements this anthropological perspective by providing a teleological framework through which these educational processes may be interpreted as contributing to the preservation and development of religion, life, intellect, ethical continuity, and responsible stewardship (Auda, 2008, 2022, 2025; Kamali, 2012).

The proposed model contributes at the theoretical level by integrating two intellectual traditions that have rarely been examined together in empirical educational research. It contributes secondarily by providing qualitative evidence demonstrating how these theoretical perspectives correspond with everyday educational practices observed in children's *pesantren.* Methodologically, the study illustrates the value of abductive qualitative analysis in generating conceptual models through continuous dialogue between empirical data and complementary theoretical frameworks rather than imposing predetermined categories upon participants' experiences.

Nevertheless, several boundary conditions should be acknowledged. The model was developed from two *pesantren* located in Central Java involving children aged 7–12 years and reflects the cultural, religious, and institutional characteristics of these educational settings. Consequently, it should not be interpreted as universally applicable across all Islamic educational institutions or broader educational contexts. Future studies employing comparative qualitative research, mixed methods, or longitudinal designs are required to examine the transferability, refinement, and broader applicability of the model across different age groups, educational traditions, and sociocultural

environments. Within these limitations, the Integral *Maqasid*-Based Dual Formation Model offers a theoretically coherent framework for understanding how embodied religious practice, spiritual internalization, and holistic human development may interact within contemporary Islamic education.

Conclusion

This study shows that *tirakat*-based educational practices in *pesantren* are institutionalized as an integrated pedagogical system that combines bodily discipline, spiritual cultivation, and ethical formation. Fasting, *tahajud*, *wirid*, and *tahfidz al-Qur'an* function not merely as devotional activities but as educational mechanisms through which students develop self-regulation, reflective awareness, and moral responsibility. The findings further reveal a substantive correspondence between these practices and the five dimensions of *maqasid al-shariah*, suggesting that *pesantren* education contributes to the development of religious commitment, personal well-being, intellectual growth, social responsibility, and economic awareness. As its primary contribution to contemporary Islamic educational theory, this study proposes the Integral *Maqasid*-Based Dual Formation Model, which explains how physical discipline facilitates spiritual internalization and supports holistic human development.

This study is limited to two *pesantren* with distinctive religious and educational cultures. Therefore, its findings are analytically rather than statistically generalizable. In addition, participant selection partly relied on institutional recommendations, which may have favored students who were more actively engaged in educational programs. Nevertheless, the findings highlight the importance of integrating disciplined habits, spiritual reflection, and communal value formation within character education. Future research may examine the applicability of the proposed model across different educational contexts and employ longitudinal, comparative, or mixed-methods approaches to further explore the relationships among embodied religious practices, character formation, well-being, and human flourishing.

Author Contribution Statement

The authors contributed to the conceptualization of the study, data collection and analysis, manuscript drafting, proofreading, and substantive revision. Both authors approved the final version of the manuscript.

Statement of Interest

All authors declare that they have no conflicts of interest for this research.

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