

Building Character through the Internalization of Moral Values in Learning from the *Risalah Nur*: A Case Study at Yasrib Islamic Boarding School, Soppeng Regency

A. Titin Reski^{1*}, Syahrudin Usman², Afifuddin³

^{1,2,3}Pascasarjana Universitas Islam Negeri Alauddin Makassar
Correspondence Email: titienreski@gmail.com

Received November 17, 2025; Revised December 22, 2025;
Accepted December 24, 2025; Available Online December 27, 2025

Abstract:

Education plays a strategic role in shaping students' character and moral development, particularly amid the challenges of modernization that tend to erode traditional moral values. This study aims to examine the processes, methods, and outcomes of internalizing moral education values through the teaching of the *Risalah Nur* at Yasrib Islamic Boarding School in Soppeng Regency. This research employed a qualitative method using a case study approach. Data were collected through in-depth interviews, observations, and document analysis. Purposive and snowball sampling techniques were used to select participants. Data analysis focused on identifying patterns and meanings related to the internalization of moral values in students' daily lives. The findings indicate that the internalization of moral values is implemented through both formal and informal learning activities, including the practice of religious rituals, exemplary conduct demonstrated by male and female religious teachers, and the cultivation of a disciplined dormitory life. The learning methods are contextual and reflective, enabling values such as sincerity, patience, and responsibility to be effectively instilled. This internalization process has a positive impact on improving students' moral attitudes toward Allah SWT, themselves, others, and the environment. Therefore, learning the *Risalah Nur* significantly contributes to the development of students' noble character.

Abstrak:

Pendidikan memiliki peran strategis dalam membentuk karakter dan akhlak peserta didik, terutama ditengah tantangan modernisasi yang menggeser nilai-nilai moral. Penelitian ini bertujuan untuk mengkaji proses, metode, dan hasil internalisasi nilai-nilai pendidikan akhlak dalam pembelajaran kitab *Risalah Nur* di Pondok Pesantren Yasrib kabupaten Soppeng. Penelitian ini menggunakan metode kualitatif dengan jenis studi kasus. Teknik pengumpulan data dilakukan melalui wawancara mendalam, observasi, dan dokumentasi. Teknik pengambilan sampel menggunakan *purposive sampling* dan *snowball sampling*. Analisis data dilakukan untuk memahami makna dan pola internalisasi nilai akhlak dalam kehidupan santri. Hasil penelitian menunjukkan bahwa internalisasi nilai akhlak dilaksanakan melalui pembelajaran formal dan nonformal seperti pembiasaan ibadah, keteladanan ustadz dan ustadzah, dan pembinaan kehidupan asrama. Metode pembelajaran bersifat kontekstual, reflektif, sehingga nilai-nilai seperti keikhlasan, kesabaran, tanggung jawab dapat terlaksana dengan baik. Internalisasi tersebut berdampak positif terhadap peningkatan akhlak peserta didik (santri) terhadap Allah SWT, diri sendiri, sesama manusia, dan lingkungan. Oleh karena itu, pembelajaran kitab *Risalah Nur* berkontribusi dalam pembentukan karakter santri yang berakhlak mulia.

Keywords:

Internalization of Moral Values, Moral Education, *Risalah Nur*,
Character Formation.

How to Cite: Reski, A. T., Usman, S., & Afifuddin. (2025). Building Character through the Internalization of Moral in Learning from the *Risalah Nur*: A Case Study at Yasrib Islamic Boarding School, Soppeng Regency. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan*, 28(2), 440-453. <https://doi.org/10.24252/lp.2025v28n2i10>.

Copyright 2025 © The Author(s)

The work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\)](https://creativecommons.org/licenses/by-nc/4.0/)



Introduction

Students' lives cannot be separated from education, as education is closely linked to human development and plays a strategic role in national development (Daradjat, 2011). The characteristics and identity of a nation are fundamentally shaped through a comprehensive and continuous educational process. High-quality education produces superior human resources capable of leading the nation toward a brighter and more competitive future (Muslich, 2011). In line with the functions and objectives of national education, educational implementation at all levels must be carried out systematically and purposefully to achieve goals related to the formation of students' moral values. Thus, students are expected not only to develop intellectual competence but also to cultivate ethical awareness, moral integrity, and proper manners in social interactions. Therefore, various factors within the educational process require serious attention, particularly those related to character building (Indonesia, 2011; Wilyani, 2017).

Amid the strong currents of modernization and globalization, moral values are often neglected due to the pervasive influence of popular culture, which is not always aligned with the values taught within families and educational institutions. This situation underscores the urgency of national character education, making the internalization of values a highly relevant approach to ensuring that moral teachings are not merely transmitted, but genuinely accepted, understood, and practiced by students in their daily lives (Rahman, Jannah, & Syafei, 2024). As widely observed, phenomena such as bullying, harassment, promiscuity, theft, and other forms of moral decline continue to emerge as persistent social problems that demand comprehensive and sustainable solutions. Character education represents a systematic effort to shape and develop individuals' moral values, attitudes, and personalities (Subur, Baihaqi, & Imron, 2023). Its primary objective is to assist students in understanding, internalizing, and applying positive values in everyday life. Individuals with strong character, both personally and socially, are those who possess sound morals, ethics, and integrity (Muhsin, 2020).

Character education integrates and optimizes informal education within the family and formal education in schools. In this context, students' learning time in educational

institutions must be maximized to enhance the quality of learning outcomes, particularly in terms of character development. Consequently, character education is an essential component of the educational process (Susanto, Setiaji, & Sulastri, 2022; Syari'ah, Maimun, & Marno, 2025). The ultimate aim of education is to cultivate students who are faithful, pious, and embody the spirit of Pancasila, supported by the development of personal potential such as intelligence and self-confidence. This includes fostering shared perceptions and collective action to create a generation with noble morals, high-quality skills, and strong competencies, as well as a high work ethic, creativity, and productivity in contributing to the honor of the nation and the state (Indonesia, 2003). From these educational objectives, it is evident that moral education at both formal and non-formal levels is indispensable, as it enables the formation of a generation endowed with noble character and moral excellence (Nata, 2014).

The Qur'an and Islamic teachings, as rahmatan lil-'alamin, serve as comprehensive guidance for human life and as the foundation of all laws. The principles embedded in Islamic teachings are relevant across all eras, as they are revealed by Allah SWT. Among these principles, moral education occupies a central position and constitutes the core of the Islamic educational process (Tafsir, 2014). Moral values in Islam are not merely conveyed theoretically; rather, they are internalized through exemplary behavior, habituation, and the consistent practice of noble values in daily life (Dhofier, 2015). As traditional Islamic educational institutions, Islamic boarding schools (pesantren) play a strategic role in shaping students' character through a holistic approach, including the teaching of classical and contemporary texts that embody moral and spiritual values (Sahlan, 2010).

This study focuses on the processes and impacts of internalizing moral values and their influence on students' character formation (Rahman, Jannah, & Syafei, 2024). Accordingly, this research seeks to explore and explain how student character is shaped through the internalization of moral values at Yasrib Soppeng Islamic Boarding School. Yasrib Soppeng Islamic Boarding School is one of the pesantren that has integrated the *Risalah Nur* into its curriculum. The inclusion of this text as a learning resource reflects the institution's strong commitment to instilling Islamic moral values among its students. The internalization of these values requires a distinctive pedagogical approach, encompassing instructional methods, the exemplary conduct of ustadz (teachers), and the cultivation of habitual practices within the pesantren environment. Nevertheless, it is essential to examine more deeply how the process of internalizing moral education values through the *Risalah Nur* is concretely implemented at Yasrib Soppeng Islamic Boarding School. An investigation into the extent to which this text contributes to shaping students' character, the learning methods employed, and the supporting and inhibiting factors involved is necessary to provide both theoretical and practical contributions to the development of moral education in Islamic boarding schools (Faiz, 2013).

The existence of Islamic boarding schools is increasingly expected to enhance their role in shaping students' lifestyles and moral education within the pesantren context. When education is understood as a process, it ultimately leads to the achievement of its

intended goals. The general objective of Islamic boarding schools is to bring about behavioral change and the cultivation of noble character, while the specific objective is tazkiyat al-nafs (purification of the soul) through mujahadah as a means of drawing closer to Allah SWT. Essentially, this represents the embodiment of ideal values that are internalized within an individual's personality (Mujib, 2010).

Research Method

This study employed a qualitative research method, which emphasizes the observation of phenomena and an in-depth exploration of their underlying substance and meaning. The rigor of qualitative analysis is largely influenced by the clarity and analytical strength of the language used to interpret the data. Accordingly, Basri asserts that qualitative research focuses primarily on processes and the meanings derived from outcomes. Such research places greater emphasis on human elements, objects, institutions, and the interactions among them in order to understand events, behaviors, or social phenomena comprehensively (Safarudin, Kustati, & Sepriyanti, 2023). The sampling techniques applied in this study were purposive sampling and snowball sampling. Purposive sampling involves selecting participants based on specific criteria determined by the researcher, particularly their relevance to and understanding of the research phenomenon. Snowball sampling, on the other hand, begins with a small number of initial participants who subsequently recommend additional informants. Data were collected using triangulation techniques, combining multiple sources and methods. Data analysis was conducted inductively using qualitative procedures that emphasize meaning rather than generalization (Wekke, 2019).

The theoretical foundation of this qualitative study is rooted in phenomenology, which serves as the primary framework for understanding participants' lived experiences. Complementary approaches, such as symbolic interactionism, cultural analysis, and ethnomethodology, were also employed as supporting theoretical perspectives (Moleong, 2017). Guided by this phenomenological framework, informants were purposively selected from individuals deemed most knowledgeable about the phenomenon under investigation, including the Head of Yasrib Islamic Boarding School, ustadzah and educators, students, and boarding school supervisors. Yasrib Islamic Boarding School was selected as the research site due to its integrated educational system, which combines formal classroom instruction with character development through communal boarding life. This environment enables the intensive, continuous, and comprehensive internalization of moral values in students' daily activities. Furthermore, the institution places strong emphasis on moral formation, discipline, and exemplary behavior as central elements of its educational vision and mission, making it particularly relevant for a qualitative study that explores processes, meanings, and lived experiences in character education.

Data collection methods included in-depth interviews, participant observation, and document analysis to obtain a comprehensive understanding of the implementation of learning methods and the challenges encountered in internalizing moral values. Data

analysis was conducted thematically to identify recurring patterns and themes within the educational context (Sugiyono, 2015). Triangulation, as a multi-method approach in data collection and analysis, was employed to enhance the credibility of the findings by examining the phenomena from multiple perspectives, thereby ensuring a higher level of trustworthiness in qualitative educational research.

Results and Discussion

Based on the research conducted with the Supervisor of the *Risalah Nur* at Yasrib Islamic Boarding School, Soppeng Regency, particularly in relation to the internalization of moral values, several key findings can be identified.

The Process of Internalizing Moral Education Values through Learning the *Risalah Nur* at Yasrib Islamic Boarding School, Soppeng Regency

The internalization process refers to the systematic effort to instill and develop students' personalities and moral character. At Yasrib Soppeng Islamic Boarding School, the internalization of moral values is implemented through two primary approaches: direct and indirect methods. Direct methods include exemplary behavior, habituation, the provision of advice, the application of warnings or sanctions, and continuous supervision (Rahman, Jannah, & Syafei, 2024). In practice, the cultivation of character values among students requires a well-conceptualized and consistent approach to ensure that learners are able to accept, reflect upon, and internalize these values meaningfully. These findings are consistent with Thomas Lickona's theory of character education, which emphasizes that character formation cannot be achieved solely through direct instruction. Instead, it requires the integration of habituation, role modeling, and the creation of a supportive educational environment. Within this framework, Islamic boarding schools function as integrative educational ecosystems that nurture students' cognitive, affective, and psychomotor development simultaneously (Lickona, 2012).

Furthermore, this approach aligns with Philip W. Jackson's concept of the hidden curriculum, which highlights that values such as responsibility, discipline, and empathy are implicitly transmitted through everyday practices and interactions beyond formal classroom instruction (Jackson, 1990). Accordingly, the internalization of moral values through learning the *Risalah Nur* can be considered effective when supported by a *pesantren* environment that consistently reinforces these values both in instructional settings and in students' daily activities. The findings also indicate that the internalization of moral values through the *Risalah Nur* does not occur exclusively within formal classroom contexts. Rather, it is strengthened through non-formal educational activities, including dormitory life, congregational worship, and routine interactions among students (Sanjaya, 2013). The *Risalah Nur* itself is the seminal work of Bediuzzaman Said Nursi, a prominent Muslim scholar and *mutakallim*, widely recognized as a reformer (*mujaddid*) of Islam whose thought reflects a modern and moderate perspective (Said Nursi, 2018).

The *Risalah Nur* corpus is compiled under the title *Kulliyat Rasā'il al-Nur* (The Collection of the Epistles of Light), which consists of four principal series: *al-Kalimat*, *al-*

Maktubat, al-Lama'at, and as-Syu'a'at (Said Nursi, 2018). Among these works, Mursyid al-Syabab specifically addresses themes of moral education. Originally written in Turkish, this and other volumes of the *Risalah Nur* have been translated into more than fifty languages. The text is widely regarded for its profound moral messages, which resonate deeply with readers. Grounded in the Qur'an and Hadith, the *Risalah Nur* integrates Islamic worldview and values with scientific reasoning and contextual applications relevant to modern life.

The learning of the *Risalah Nur* does not focus solely on students' intellectual development but also engages their moral and spiritual dimensions (Faiz, 2013). Moral values such as sincerity, humility, patience, steadfastness, and Islamic brotherhood are integral components that are consistently emphasized in each learning session. This approach reflects the distinctive pedagogical orientation of the *Risalah Nur*, which prioritizes spiritual character formation and the cultivation of the heart rather than merely an academic understanding of the text (Şahin, 2020). These findings are consistent with Nurhasanah's research, which highlights that in teaching the *Risalah Nur* (The Message of Nur), strong emphasis is placed on the values of sincerity and tawakkul (trust in Allah). These values are deeply embedded within the text and are essential for nurturing a pure heart and fostering independence from excessive attachment to worldly desires. Furthermore, the teachings are frequently contextualized through everyday situations, enabling students to apply them directly in their lives. In addition to sincerity, patience and gratitude are also emphasized, as these values frequently emerge in the lessons and are highly relevant to students' lived experiences. At the boarding school age, even minor challenges can serve as meaningful opportunities for practicing patience and strengthening character.

Based on the research findings, it can be concluded that the internalization of moral values through learning the *Risalah Nur* at Yasrib Islamic Boarding School in Soppeng Regency is implemented through a comprehensive and integrated approach. Internalization occurs not only through formal classroom instruction but is also reinforced through various non-formal educational activities that are embedded in the daily life of the pesantren. These findings indicate that the success of moral development is closely linked to the alignment of teaching materials, educational methods, and the social and religious environment of the Islamic boarding school. Consequently, the internalization of moral values through the *Risalah Nur* can be considered effective due to the use of appropriate pedagogical methods, a conducive educational environment, and teaching materials that correspond to students' moral development needs. This approach not only enhances students' religious knowledge but also fosters moral conduct that is reflected in their daily behavior, thereby enabling the objectives of moral education to be achieved optimally.

The Learning Methods of the *Risalah Nur* for Internalizing Moral Education Values at Yasrib Islamic Boarding School, Soppeng Regency

The study of the *Risalah Nur* (The Message of Nur) at Yasrib Islamic Boarding School in Soppeng Regency functions not only as a religious-scholarly activity but also as a strategic medium for internalizing moral values among students. Authored by

Bediuzzaman Said Nursi, the *Risalah Nur* is widely recognized for its profound spiritual, moral, and social messages, which are highly relevant to the contemporary needs of students' character development (Syauqi, 2017). Bediuzzaman Said Nursi is known for his distinctive use of language and writing style as a means of enhancing the effectiveness of his works. According to Dr. Sadik Tanrikulu, Said Nursi frequently employed metaphors and illustrative expressions to facilitate readers' understanding of complex religious and moral concepts. He demonstrated strong sensitivity to linguistic style, believing that clarity and depth of expression were essential to conveying meaning effectively (Mohamad, 2015).

The learning methods applied in teaching the *Risalah Nur* at Yasrib Islamic Boarding School extend beyond textual comprehension and are deliberately designed to shape students' character and behavior progressively (Andayani, 2017). The integration of cognitive and affective approaches within the learning process is considered crucial for the effective internalization of moral values (Muhaimin, 1996). Students are provided with opportunities to reflect, engage in discussion, and apply these values directly in their daily lives, acknowledging that instructional methods are closely linked to educational outcomes. Consistent with the findings from in-depth interviews, Hasbir noted:

"In my opinion, the methods used by the ustadz and ustadzah are quite effective in helping students internalize moral values. This is because the values are not only explained theoretically but are also supported through daily practices. For instance, honesty and responsibility are taught in the classroom and consistently implemented in dormitory activities."

A similar perspective was expressed by Muhammad Annis, the supervisor of the An-Nur boys' dormitory, who stated:

"I personally observed changes in students' behavior as they studied the *Risalah Nur*. Methods such as discussion, the use of real-life examples, and a personal approach made it easier for students to understand and practice the values being taught. As supervisors, we also monitored and reinforced what the ustadz and ustadzah had conveyed through daily guidance."

From a historical perspective, Said Nursi viewed da'wah bi al-kitabah (propagation through writing) as a central mission during the later phase of his life. Referring to himself as Said Baru, he devoted himself to writing the *Risale-i Nur* as part of his commitment to tajdid (religious renewal). In line with these findings, the *Risale-i Nur* contains numerous explicit and implicit messages related to value education, reinforcing its relevance as a pedagogical tool for moral and spiritual development (Mohamad, 2015).

Learning the *Risalah Nur* at Yasrib Soppeng Islamic Boarding School is not merely oriented toward mastering religious texts; rather, it is fundamentally directed toward the formation of students' character and noble morals. Authored by Bediuzzaman Said Nursi, the *Risalah Nur* is regarded as a rich source of spiritual and moral values that are highly relevant to the lives of pesantren students, including sincerity, patience, gratitude, tawakkul (trust in Allah), honesty, responsibility, and self-control (Syauqi, 2017). Accordingly, the learning methods employed by the ustadz and ustadzah are intentionally

designed not only to convey the textual content of the book but also to facilitate the internalization of these values within students. The instructional approach applied is more contextual than textual. Although reading and explaining the text remain integral components of instruction, the primary emphasis lies in understanding the values embedded in the text and exploring their practical application in everyday life. For instance, discussions on sincerity are linked to students' attitudes when performing communal cleaning duties without expecting recognition, while lessons on patience are related to students' responses when encountering conflicts with roommates (Sanjaya, 2006; Ramayulis, 2014).

Through this approach, students are encouraged not only to comprehend moral values theoretically but also to relate them to their lived experiences. Lectures are still utilized, yet they are delivered in an accessible and engaging manner using simple language. Interactive discussions and question-and-answer sessions constitute essential components of the learning process, as they provide students with opportunities to express opinions, seek clarification, and explore the meanings of moral values more deeply (Ramayulis, 2014). In addition, the *ustadzah* provides structured opportunities for reflection, inviting students to evaluate the extent to which they have practiced the values learned in their daily lives. Inspirational stories and relevant case studies are also incorporated to enhance students' understanding. Role modeling is a key method integrated into the learning process (Rohmah, 2021), with the *ustadzah* consistently demonstrating behaviors that reflect the values being taught, such as patience, honesty, and humility. This enables students to learn directly through observation of their teacher's attitudes and actions.

To facilitate comprehension of the relatively complex content and elevated language of the *Risalah Nur*, additional instructional media and teaching materials are employed. The *ustadzah* prepares simplified summaries of the material and distributes them to students. Short stories and everyday analogies are frequently used to help students grasp abstract concepts more concretely (Umam, Mashudi, & Usriyah, 2024). On certain occasions, videos of lectures or explanations by scholars on the *Risale-i Nur* are also presented to provide students with broader perspectives. The use of such media not only supports comprehension but also creates a more engaging and dynamic learning environment, reducing monotony in the instructional process (Umam, Mashudi, & Usriyah, 2024).

In practice, the *ustadzah* pays close attention to the diverse backgrounds, abilities, and learning capacities of her students. She recognizes that students possess varying levels of understanding and prior experience; therefore, the instructional approaches she employs are adapted to meet individual learning needs (Nata, 2014). For students who demonstrate a quicker grasp of the material, she encourages deeper discussion and assigns more challenging reflective tasks. Conversely, for students who encounter difficulties in understanding the material, she provides repeated explanations using simpler examples and offers gradual, guided assistance. This differentiated approach reflects an inclusive and responsive learning process that accommodates individual student characteristics,

ensuring that all learners can actively participate in the internalization of moral values and achieve the intended educational outcomes (Susanto, Setiaji, & Sulastri, 2022).

Based on the ustadzah's observations and teaching experiences, the methods implemented have proven effective in facilitating the internalization of moral values among students. Over time, positive changes in students' attitudes and behaviors have been observed, including increased patience, honesty, empathy toward peers, and a stronger sense of responsibility in fulfilling their duties. Although such transformations do not occur instantaneously, they emerge gradually and consistently as a result of continuous reinforcement through daily practice and exemplary conduct. This finding underscores that the internalization of moral values requires time, repetition, and appropriate pedagogical strategies to become firmly embedded within students' character.

In conclusion, the learning methods of the *Risalah Nur* implemented at Yasrib Soppeng Islamic Boarding School demonstrate that the internalization of moral education values can be effectively achieved through a combination of contextual approaches, interactive learning strategies, supportive media, and instructional adjustments tailored to students' individual characteristics. The learning process is not merely informative but also transformative, fostering attitudinal change and personality development aligned with Islamic values. The success of this process is highly dependent on educators' commitment to delivering relevant and engaging instruction, as well as their consistency in modeling the moral values they seek to instill in students' daily lives.

Results of the Internalization of Moral Education Values at Yasrib Islamic Boarding School, Soppeng Regency

The outcomes of internalizing moral education values at Yasrib Islamic Boarding School in Soppeng Regency reflect a continuous process of students' inner and spiritual development. This development occurs when students recognize the moral values embedded in religious teachings and adopt them as personal value systems that guide their attitudes, behaviors, and moral actions in daily life (Abdul, Rusdi, Suhermanto, & Ali, 2022). This process emerges through value education in its authentic sense, namely the creation of a learning atmosphere, environment, and interaction patterns that facilitate the socialization and internalization of moral values. According to moral education scholars, Hamzah Ya'qub defines morals as a discipline that determines the boundaries between good and bad, praiseworthy and blameworthy actions, encompassing both physical and spiritual human conduct (Umami & Amrulloh, 2017; Irham & Wiyani, 2017).

Moral education values are inherently embedded in deliberate and conscious educational efforts aimed at providing guidance through learning experiences that foster positive behavioral change applicable to everyday life (Azizah, Mashluchah, & Faisol, 2023). This is particularly crucial given the increasing prevalence of moral challenges among younger generations. However, the internalization of moral values is not a simple process, as it requires consistent strategies and collective commitment from all members of the Islamic boarding school community, not only teachers, but also administrators, supervisors, and students themselves (Susanto, Setiaji, & Sulastri, 2022). Based on the researcher's observations, the internalization of moral values related to students'

relationship with Allah SWT has shown significant development. Students demonstrate a deeper understanding of tawhid and its application in worship and daily conduct, accompanied by increased devotion, obedience to divine commands, and avoidance of prohibited actions. This is reflected in a growing sense of humility and moral restraint, as well as greater diligence in prayer and reliance upon Allah SWT in facing life's challenges (Umami & Amrulloh, 2017).

In terms of moral development toward oneself, students exhibit increased discipline in managing daily routines, including study schedules, meals, and rest periods (Azizah, Mashluchah, & Faisol, 2023). Attention to physical and mental well-being is reflected in optimistic attitudes, self-confidence, emotional regulation, and greater independence in completing tasks and taking responsibility for personal actions. Regarding moral relations with others, students demonstrate more polite and respectful behavior in communication and social interactions. They show increased tolerance toward differing opinions and beliefs, a heightened sense of empathy for others' difficulties, and greater willingness to collaborate in communal activities. Moreover, students display a stronger inclination to assist peers and community members in need (Rahman, Jannah, & Syafei, 2024). Finally, in relation to moral responsibility toward the environment, students show greater awareness and concern for cleanliness within the Islamic boarding school and its surroundings. They demonstrate a commitment to environmental sustainability and actively strive to contribute positively to the preservation and well-being of the surrounding environment.

In this study, the researcher observed an educational atmosphere in which exemplary behavior is strongly embedded in students' daily lives. This is evident in their worship of Allah SWT, their commitment to practicing Islamic law, and their interactions with others, all of which reflect commendable moral conduct. Such moral qualities align with Imam al-Ghazali's conception of praiseworthy character as articulated in his works on Sufism, where morality is understood as the manifestation of internalized spiritual virtues in outward behavior (Azizah, Mashluchah, & Faisol, 2023). At Yasrib Soppeng Islamic Boarding School, effective integration of moral education is achieved by embedding moral values across all subjects, not only in the learning of the *Risalah Nur*. Educators consistently explain how these values can be applied in students' everyday lives, thereby reinforcing moral learning across the entire curriculum.

The presence of structured internalization methods and stages in teaching the *Risalah Nur* demonstrates that Yasrib Soppeng Islamic Boarding School has successfully internalized moral education values through this text. This success is reflected in observable improvements in students' moral conduct across various dimensions of life. The application of these values is expected to foster students who possess noble character, strong faith, and the capacity to contribute positively to society. Furthermore, the study of the *Risalah Nur* at Yasrib Soppeng Islamic Boarding School reveals that behavioral changes, such as increased discipline and responsibility, are not merely the result of external habituation. Rather, they reflect an internal process of tazkiyat al-nafs (purification of the soul), as emphasized by Said Nursi. The values of faith and tawhid contained in the text

cultivate students' inner awareness, allowing moral behavior to emerge from internal conviction rather than from formal or imposed obedience. Overall, the internalization process unfolds through contextual learning, the exemplary conduct of educators, and habituation within dormitory life, facilitating a transformation from cognitive understanding to lived moral practice. Thus, education grounded in the *Risalah Nur* plays a significant role in shaping students who are both spiritually devout and socially responsible. These findings affirm the continued relevance of the concept of tazkiyat al-nafs in character education within Islamic boarding schools and its applicability within the broader context of contemporary Islamic education.

Conclusion

The process of internalizing moral values at Yasrib Islamic Boarding School in Soppeng Regency demonstrates that moral development is most effective when formal and informal educational approaches are integratively combined. This process involves the systematic instillation of values aimed at shaping students' character through direct methods, including role modeling, habituation, moral guidance, the application of sanctions, and continuous supervision. Indirect methods are implemented through dormitory life, congregational worship, and daily social interactions. Within this framework, the *Risalah Nur* of Bediuzzaman Said Nursi, particularly Mursyid al-Syabab, serves as a spiritual foundation that instills core values such as sincerity, humility, patience, steadfastness, tawakkul (trust in Allah), and gratitude, all of which are closely connected to the realities of students' modern lives. The internalization of these values is further strengthened through contextual and transformative learning strategies, including informal dialogues, group discussions, and collaborative reflection. Moral values are not positioned merely as passive knowledge but are actively explored through lived experience and daily practice, enabling them to become embedded in students' character and habitual patterns of behavior.

The outcomes of this internalization process are evident in students' spiritual and moral development, as reflected in increased devotion to Allah SWT, enhanced self-discipline and independence, heightened social awareness, and a stronger sense of responsibility toward the environment. From a theoretical perspective, these findings affirm the significance of integrating the *Risalah Nur* into Islamic boarding school education, as its moral education framework is grounded in the continuous strengthening of faith. Therefore, this model may serve as a valuable reference for other Islamic educational institutions in developing character education that is not only normative, but also transformative and contextual.

Ethical Statement

This study was conducted in accordance with established ethical principles for educational and social research. Ethical approval was obtained from the relevant institutional authority prior to data collection. Informed consent was secured from all participants, including administrators, teachers (*ustadz/ustadzah*), dormitory

supervisors, and students. Participants were informed of the research objectives, procedures, and their right to withdraw at any stage without consequence. Confidentiality and anonymity were strictly maintained by using pseudonyms and omitting any identifying information. All data were used solely for academic purposes.

CRedit Author Statement

- **Author 1:** Conceptualization, Methodology, Validation, Resources, and Writing – Reviewing and Editing.
- **Author 2:** Conceptualization, Methodology, Validation, Resources, and Writing – Reviewing and Editing.
- **Author 3:** Conceptualization, Methodology, Validation, Resources, and Writing – Reviewing and Editing.

Conflict of Interest

The authors declare that they have no financial interests or personal connections that could have affected the work presented in this article.

Data Availability

The datasets generated and analyzed during the current study are available upon reasonable request.

References

- Abdul, W., Rusdi, N., Suhermanto, S., & Ali, W. (2022). Internalisasi Nilai-Nilai Pendidikan Agama Di Sekolah: Perspektif Manajemen Pendidikan Islam. *Journal of Educational Management Research*, 1(2), 82–94. <https://doi.org/10.61987/Jemr.V1i2.39>.
- Azizah, M., Mashluchah, L., & Faisol, A. (2023). Internalisasi Nilai-Nilai Pendidikan Akhlak Melalui Pengajian Kitab Bidayatul Hidayah. *AL-ASHR: Jurnal Pendidikan Dan Pembelajaran Dasar*, 8(2), 97–104. <https://doi.org/10.56013/alashr.v8i2.2656>.
- Daradjat, Zakiah. (2011). *Ilmu Pendidikan Islam*, Jakarta: Bumi Aksara.
- Dhofier, Zamakhsyari *Tradisi Pesantren: Studi Pandangan Hidup Kyai Dan Visinya Mengenai Masa Depan Indonesia* (Cet. IX; Jakarta: LP3ES, 2015).
- Faiz, M. (2013). Integrasi Nilai Spiritual, Intelektual dan Moral dalam Konsep Pendidikan Said Nursi. *Ar-Risalah*, Vol. XI(1), 22.
- Indonesia, R., *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional*, (Jakarta: Sekretariat Negara, 2003).
- Irham, M & Wiyani, N. A. (2017). *Psikologi Pendidikan Teori Dan Aplikasi Dalam Proses Pembelajaran* (Cet. II). Yogyakarta: Ar-Ruzz Media.
- Lickona, Thomas. *Character Matters: Persoalan Karakter, Diterjemahkan Oleh Juma Abdu Wamaungo Dan Jean Antunes Rudolf Zien* (Jakarta: Bumi Aksara, 2012).
- Majid, Abdul & Andayani, Dian. (2017). *Pendidikan Karakter Perspektif Islam*. Bandung: PT Remaja Rosdakarya.

-
- Mohamad, W. R. H. B. W. (2015). *Sketsa Pemikiran Badiuzzaman Said Nursi Dalam Metode Da'wah Bi Al-Kitabah: Analisis Kitab Risalah Al-Nur. September*, 634–646.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*.
- Muhaimin. Strategi Belajar Mengajar: Penerapannya Dalam Pembelajaran Pendidikan Agama (Surabaya: Citra Media, 1996).
- Muhsin, A. (2020). Internalisasi Nilai Akhlakul Karimah dalam Membentuk Karakter Anak. *Insania*, 25(2), 226–239. <https://doi.org/10.24090/insania.v25i2.4255>.
- Mujib, Abdul. (2010). *Ilmu Pendidikan Islam*. Jakarta: Kencana.
- Nata, A. (2014). *Akhlaq Tasawuf Dan Karakter Mulia*.
- Nursi, Badiuzzaman Said. *Kulliyat Rasa'il An-Nur: Koleksi Lengkap Risalah Cahaya, Diterjemahkan Oleh Ihsan Qasim Al-Salihi* (Istanbul: Sözlük Publications, 2015).
- Philip W. Jackson, W. Philip. *Life In Classrooms*. (1990). New York: Teachers College Press.
- Rahman, H., Jannah, S. R., & Syafei, I. (2024). Metode Internalisasi dalam Menanamkan Nilai-Nilai Akhlak untuk Membentuk Karakter Siswa di SMP Darussalam Argomulyo Tanggamus. *Assyfa Journal Of Islamic Studies*, 02(01), 1–7. <https://doi.org/10.61650/ajis.v2i1.627>.
- Rohmah, S. (2021). *Akhlaq Tasawuf* (M. Nasrudin (Arg.)). www.penerbitnem.com / penerbitnem@gmail.com
- Safarudin, R., Kustati, M., & Sepriyanti, N. (2023). *Penelitian Kualitatif*. 3, 9680–9694.
- Sahin, E. Y. O.-M. (2020). Values Education In Risale-I Nur. *The Journal Of Risale-I Nur Studies*, 3(2), 28–45.
- Sahlan, Asmaun, Mewujudkan Budaya Religius Di Sekolah: Upaya Mengembangkan PAI Dari Teori Ke Aksi (Malang: UIN-Maliki Press, 2010).
- Sanjaya, W. (2013). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* Jakarta: Kencana Prenada Media Group.
- Subur, S., Baihaqi, A., & Imron, I. (2023). *Strengthening The Character Education Of Islamic Boarding School Students And The Internalization Of Values Through Local Wisdom At The Islamic Boarding* (Zembakia Bishss). Atlantis Press SARL. <https://doi.org/10.2991/978-2-38476-273-6>.
- Sugiono. (2015). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Susanto, H., Setiaji, A., & Sulastri, N. (2022). Strategi Internalisasi Nilai-Nilai Akhlak Dalam Upaya Membentuk Kepedulian Sosial Siswa. *Edumaspul - Jurnal Pendidikan* 6(1), 556–564. <https://doi.org/10.33487/edumaspul.v6i1.3178>.
- Syari'ah, A., Maimun, A., & Marno. (2025). Internalization Of Religious And Social Character Through The Islamic Building And Character Building Programs (A Case Study At Madrasah Ibtidaiyah International Sabilillah Sampang). *PALAPA Jurnal Studi Keislaman Dan Ilmu Pendidikan*, 13(1), 138–159. <https://doi.org/10.36088/palapa.v13i1.5707>.
- Syauqi, M. L. (2017). Mengenal Risalah Nur Karya Said Nursi Dan Metodologi Penafsirannya. *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 2(1), 109–124. <https://doi.org/10.24090/Maghza.V2i1.1547>.
- Tafsir, A. (2014). *Ilmu Pendidikan Dalam Perspektif Islam*. Bandung: PT Remaja Rosdakarya.
-

-
- Umam, M., Mashudi, & Usriyah, L. (2024). Penggunaan Metode Risalah Nahwu Dalam Meningkatkan Kemampuan Membaca Dan Memahami Kitab Kuning Santri PP Annur Rambipuji Jember Tahun 2022 Misbahul Umam, Mashudi, Lailatul Usriyah. *Jurnal Pendidikan Indonesia*, 13(1), 93–103.
- Umami, S. R., & Amrulloh, A. (2017). Internalisasi Nilai-Nilai Pendidikan Akhlak. *Jurnal Pendidikan Islam*, 1(1), 112–129. <https://journal.unipdu.ac.id/index.php/jpi/article/view/1019/725>.
- Wekke, I. S. (2019). *Metode Penelitian Sosial*.
- Wiyani, N. A. (2012). *Pendidikan Karakter Berbasis Iman Dan Taqwa*. Yogyakarta: Teras.