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A Psycho-Spiritual Approach in Islamic Education: A Multisite Study of Spiritual and Psychic Potentials in Two Pesantren in North Sumatra

Wawan Arbeni,^{*,1} Muzakkir,² and Nurussakinah Daulay ²

¹Institut Syekh Abdul Halim Hasan Binjai, Indonesia

²Universitas Islam Negeri Sumatera Utara, Indonesia

*Corresponding author: wawanarbeni@insan.ac.id

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Abstract

The purpose of this study is to investigate the implementation of a psycho-spiritual approach in Islamic education at *Pondok Pesantren Madani Ikhawamul Hasanah* in Deli Serdang and the *Modern Tahfidzul Qur'an Pesantren Raudhatul Mufasstrin* in South Labuhan Batu, North Sumatra. This study also seeks to examine the spiritual (*ruhani*) and psychic (*nafsāni*) potentials embedded within the educational practices of both institutions. Employing a qualitative methodology with a multisite design, this research utilizes case studies conducted at the two *pesantren*. The findings reveal that: (1) the Qur'an conceptualizes spiritual and psychic potentials as foundational elements for shaping students' character and behavior; (2) the psycho-spiritual educational principles identified across both *pesantren* include *tawhid*, *tazkiyat al-nafs*, self-awareness, *mujāhadah*, patience, gratitude, and *ihsān*; (3) the implementation of psycho-spiritual education remains partial, with religious practices and study circles serving as the primary instructional mediums, thereby indicating the need for a more structured and integrated curriculum; and (4) the main challenges in applying psycho-spiritual education lie in educators' limited practical understanding and the tendency to position spirituality as a supplementary activity rather than as the core foundation of the educational process. This study concludes that Qur'an-based psycho-spiritual education holds significant potential as a holistic educational model that harmonizes students' cognitive, affective, and spiritual dimensions. The findings are expected to offer theoretical contributions to the development of Islamic educational frameworks and provide practical guidance for *pesantren* in designing integrative curricula that nurture students who are virtuous, faithful, and competitive.

Keywords: Approach, Education, Psycho-Spiritual, Psychic Potential, Spiritual Potential.

1. Introduction

Psycho-spiritual education is an integrative approach that combines spiritual and psychological dimensions in shaping an individual's character and personality [1]. In the Islamic context, education is not understood merely as the transmission of knowledge but also as a comprehensive effort to

cultivate the spiritual (*rūhānī*) and psychological (*naḥsānī*) potentials inherent in human beings [2]. The Qur'an—as the primary source of Islamic teachings—offers profound guidance on these dimensions, making it highly relevant for the development of holistic educational models. The *rūhānī* and *naḥsānī* dimensions constitute essential aspects of the human self [3].

The *rūhānī* aspect relates to the spiritual dimension that connects humans with their Creator, whereas the *naḥsānī* aspect refers to the psychological and emotional dimensions that influence individual behavior and decision-making [4]. In the Qur'an, both are acknowledged as integral components of human existence.

The Qur'an emphasizes the importance of the human relationship with Allah as the primary source of spiritual potential. In Surah al-Baqarah (2:30), Allah appoints humankind as vicegerents on earth, indicating their profound spiritual and moral responsibility:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةًۭۙ قَالُوْۤا اَمْ جَعَلْتَ فِیْهَا مَنْ یُّفْسِدُ
فِیْهَا وَیَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَۙ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

“And [mention, O Muhammad], when your Lord said to the angels, ‘Indeed, I will make upon the earth a successive authority.’ They said, ‘Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?’ He said, ‘Indeed, I know that which you do not know.’” [5]

In the Qur’anic discourse, the *naḥs* possesses both positive and negative inclinations: the praiseworthy *naḥs al-mujma’innah* and the blameworthy *naḥs al-ammārah*. Psycho-spiritual education must enable individuals to understand and regulate their *naḥs* to attain righteousness.

In the Qur’anic discourse, the *naḥs* (self/soul) possesses both positive and negative inclinations: the praiseworthy *naḥs al-mutma’innah* (the tranquil soul) and the blameworthy *naḥs al-ammārah* (the commanding soul). Psycho-spiritual education must enable individuals to understand and regulate their *naḥs* to attain righteousness.

﴿۱۰﴾ وَمَا اُنۢبِیُّۤا نَفْسِیۡۙ اِنَّ النَّفۡسَ لَآ مَآرَۃٌۙ بِالسُّوۡءِۙ اِلَّا مَا رَجِمَ رَبِّیۡۤ اِنَّ رَبِّیۡ غَفُوْرٌ رَّحِیْمٌ

“And I do not acquit myself. Indeed, the soul is ever inclined to evil, except those upon which my Lord bestows mercy. Indeed, my Lord is Forgiving and Merciful.”

Both potentials significantly influence human development and continue to grow as the individual matures [3]. These spiritual and psychic potentials can be positively shaped through the surrounding environment and the education one receives [6]. However, this raises a disturbing question: ideally, education should improve a person’s character—both in their relationship with God (*hablum minallah*) and with others (*hablum minannas*). Yet, in reality, many students become involved in violence, inter-school clashes, robbery, and even murder [7].

These phenomena provoke critical questions: What is wrong with the education system? What elements are missing? The Qur’an itself explains that human beings inherently possess two contrasting tendencies: *taqwā* and *fujūr*. The commentary on Surah al-Shams (91:7–10) elaborates this as the human capacity to understand both good and evil. Islamic education, in essence, is not solely oriented toward intellectual attainment; it also seeks to develop the spiritual and psychological aspects of human beings comprehensively [8]. This aligns with the vision of Islamic education to cultivate *insān kāmil*—the complete human being capable of integrating intellect, heart, and action in daily life [9]. Therefore, a holistic educational approach that does not compartmentalize spiritual, emotional,

intellectual, and social dimensions is urgently needed in modern educational systems, especially in *pesantren*, which traditionally serve as centers for cultivating Islamic values [10].

A theoretical gap exists within contemporary Islamic educational discourse, where the concept of psycho-spiritual education remains fragmented. Dominant educational theories, whether from Western paradigms or certain Islamic approaches, often emphasize cognitive and affective dimensions without systematically integrating *rūḥānī* (spiritual) and *naḥsānī* (psychological) potentials as a unified framework. Yet, the Qur'an explicitly highlights these dimensions as fundamental to human existence, as seen in concepts such as *tazkiyatun nafs*, *qalbun salīm*, and *fiṭrah insāniyyah* [11].

Furthermore, on the research level, existing academic studies on Qur'anic-based psycho-spiritual education tend to remain in the conceptual or normative domain, without thoroughly addressing its practical implementation in formal educational settings such as *pesantren*. Current studies have not fully mapped how the *rūḥānī* and *naḥsānī* potentials can be used as philosophical, pedagogical, and methodological foundations in *pesantren* curriculum design. This leaves a significant gap in academic literature, particularly in bridging Qur'anic normative teachings with contextual and applicable educational practices [6].

Empirically, spiritual development in many *pesantren* is still treated as supplementary—delivered through religious gatherings, *dhikr*, and worship activities—rather than as the primary foundation of a comprehensive educational structure [12]. Few *pesantren* explicitly design integrated psycho-spiritual programs that combine spiritual guidance, emotional management, and character formation. In facing the challenges of globalization and moral decline among youth, educational approaches capable of balancing *rūḥānī* and *naḥsānī* dimensions have become increasingly relevant and urgent.

This study seeks to fill a gap in contemporary Islamic education literature, particularly regarding the application of a Qur'an-based psycho-spiritual approach in Islamic boarding schools (*pesantren*). Although psycho-spiritual education has begun in many Islamic boarding schools (*pesantren*), its implementation remains limited and often partial. Therefore, this study aims to examine the application of psycho-spiritual approaches in Islamic education at the *Madani Ikhwanul Hasanah* Islamic Boarding School and the *Raudhatul Mufasssirin* Modern Quranic Memorization Boarding School in North Sumatra. The research questions posed are: how is the application of psycho-spiritual principles based on the Quran in these two Islamic boarding schools, and what is its impact on the character formation of students? The significance of this study lies in its contribution to the development of a more holistic Islamic education curriculum—one that emphasizes not only intellectual competence but also the spiritual and moral development of students. Such an approach aims to cultivate well-rounded individuals who are better prepared to confront the complexities and challenges of the modern era.

2. Methods

This research employs a qualitative approach, a method aimed at producing descriptive data in the form of written or oral narratives from individuals, as well as observable behavior within a natural setting [13]. In accordance with the type of research previously described, this study adopts a multisite approach [14]. The selection of a multisite approach was made because the study involves two different research objects or locations [15]. As stated by Hasiara, multisite research is conducted when there are two or more research objects that share similar characteristics [16].

The primary goal of a multisite study is to identify common patterns or generate new propositions and theories from the studied sites. A similar view is expressed by Ulfatin, who notes that qualitative multisite research is conducted when a study involves two or more research sites with different

cases and settings. Suwendra further explains that a single-case study focuses on one case, whereas multisite research requires more than one focal case. He also states that multisite research employs two analytical methods: modified analytic induction and constant comparison.

Participants in this study consisted of three main groups: teachers, students, and Islamic boarding school leaders. A total of 10 teachers with experience in teaching materials related to psycho-spiritual education and character development, and 30 students representing various grade levels at both Islamic boarding schools, were involved in this study. Participants were selected using a purposive sampling technique, in which teachers, students, and Islamic boarding school leaders were selected based on their significant roles in the implementation of psycho-spiritual education at the Islamic boarding schools.

In this study, data sources are categorized into two types: primary data sources and secondary data sources [17]. Primary data were obtained directly from the subjects and objects of the research, which constitute the main focus of the field inquiry. The data collection instruments in this research consist of three main stages: first, observation of the research sites; second, interviews; and third, document analysis [18].

This study adopts a multisite approach, meaning that data analysis is conducted in two stages in accordance with the method proposed by Robert K. Yin in 1987. The first stage is individual site analysis, which focuses on understanding the context and unique characteristics of each site. The second stage is cross-site analysis, in which data from both sites are compared and integrated to generate more comprehensive insights.

The validity of the data in this study was maintained using several principles used in qualitative research, namely credibility, transferability, dependability, and confirmability. Data credibility was maintained through source triangulation, which compared interviews from various informants and confirmed findings through field observations and document analysis. To ensure transferability, in-depth contextual descriptions were provided so that the results of this study could be understood and applied in other Islamic boarding school contexts. This study also ensured dependability through systematic and transparent procedures in data collection, which enabled the study to be replicated. Furthermore, data confirmation was carried out by verifying the findings through data rechecking and feedback from informants to ensure the accuracy and consistency of the main findings.

3. Results and Discussion

3.1 Results

Islamic education is oriented toward the formation of the *insān kāmil* (a complete human being), not only in intellectual dimensions but also in spiritual and moral aspects. Psycho-spiritual education emerges as an approach that emphasizes the development of *ruhānī* (spiritual) and *naḥsānī* (psychological-emotional) potentials as the primary foundation of personality formation [19]. The Qur'an, as the main source of Islamic teachings, underscores the importance of managing these two potentials so that human beings are not only intellectually capable but also mature in managing the soul, heart, and behavior.

Based on these findings, the Qur'an-based psycho-spiritual education approach implemented at the *Madani Ikhwanul Hasanah* Islamic Boarding School and the *Raudhatul Mufasssirin* Modern Qur'an Memorization Boarding School in North Sumatra has the potential to become a practical example in integrating knowledge and faith, reason and heart, *ruhānī* and *naḥsānī* within the framework of Islamic education. This study reveals two problem formulations that are the main focus:

3.1.1 The Potential of Spirituality and Self-Concept in Personality Formation in Islamic Boarding Schools

This study aims to explore the potential of spirituality and self-concept in shaping the personality of students in two Islamic boarding schools in North Sumatra: the *Madani Ikhwanul Hasanah* Islamic Boarding School and the *Raudhatul Mufassirin* Quranic Memorization Boarding School. While these two Islamic boarding schools employ different approaches to personality development, they both agree on developing the potential of spirituality and self-concept.

Spiritual Focus

In both Islamic boarding schools, the spiritual dimension (spirituality) is central to the formation of students' personality. At the *Madani Ikhwanul Hasanah* Islamic Boarding School, spiritual development is carried out through three main components: worship practices, *dhikr* (remembrance of God), and Quranic interpretation. One of the teachers at this Islamic boarding school explained, "We don't just teach the Quran textually, but also encourage students to understand the deeper meaning of each verse, so they feel close to Allah."

Students also expressed the positive impact of these activities. One student stated, "Regular worship, *dhikr*, and daily interpretation make me feel closer to Allah and more focused in studying and interacting with friends."

In contrast, the *Raudhatul Mafassirin* Modern Quran Memorization Islamic Boarding School primarily focuses on Quran memorization (*tahfiz*). Memorizing the Quran is seen as a form of *tazkiyatun nafs* (purification of the soul), which fosters patience, perseverance, and closeness to Allah. One student said, "Memorizing the Quran teaches me to be more patient and disciplined. When difficulties arise, I remind myself to remain steadfast and continue memorizing."

Although both Islamic boarding schools emphasize spirituality as the foundation of personality formation, their methods differ. The *Madani Ikhwanul Hasanah* Islamic Boarding School employs a pluralistic approach by integrating acts of worship, *dhikr*, and interpretive study, whereas the *Raudhatul Mafassirin* Islamic Boarding School adopts a more monocentric model centered primarily on Qur'anic memorization. Nevertheless, both institutions share the view that effective spiritual education requires the integration of ritual worship, consistent spiritual practice, and deep intellectual engagement.

Focus on the Self

Both Islamic boarding schools recognize the importance of psychological-emotional development (*nafsānī*). At the *Madani Ikhwanul Hasanah* Islamic Boarding School, the development of the self is carried out through discipline, obedience, and structured supervision. A teacher at this boarding school added, "Students are trained to keep their rooms clean, be punctual, respect their teachers, and always remember that Allah is always watching over them."

Students also feel the impact in their daily lives. One student stated, "The discipline implemented at this Islamic boarding school has taught me to value time more and always maintain personal and environmental hygiene."

At the *Raudhatul Mufassirin* Islamic Boarding School, the development of the *nafsānī* (self - consciousness) is focused on disciplined memorization of the Qur'an and time management. Students learn consistency in *muraja'ah* (recitation), perseverance in overcoming laziness, and self-control amidst demanding routines. One student explained, "Memorizing the Qur'an teaches me to keep trying, despite many temptations. Every time difficulties arise, I return to memorization and strive to improve."

The *Madani Ikhwanul Hasanah* Islamic Boarding School emphasizes external regulation through rules and supervision, while the *Raudhatul Mufassirin* Islamic Boarding School emphasizes internal

self-control through a strict memorization regime. Effective development of the *nafsānī* requires integrating social discipline (rules, supervision) with internal discipline (self-regulation).

3.1.2 Principles of Psycho-Spiritual Education Applied in Islamic Boarding Schools

Although the two *pesantren* employ different methods, both emphasize character formation based on strong spiritual values. The following principles define their psycho-spiritual education models:

Principle of Tawhid (Oneness of God)

At *Pondok Pesantren Madani Ikhwanul Hasanah*, the principle of *Tawhid* is the main foundation for psycho-spiritual education [20]. *Tawhid* is integrated into the students' learning, worship, and morals, aiming to build an awareness of God in every aspect of life. In this case, the principle of *Tawhid* is not just seen as a religious doctrine, but as a spiritual value integrated into daily activities, both in worship and in social interactions among students [21]. Meanwhile, at *Pondok Pesantren Raudhatul Mufassirin*, the principle of *Tawhid* is also applied as a spiritual value that underpins holistic education and student character.

This principle directs the entire education system toward a spiritual understanding that unifies *aqidah* (creed), *ibadah* (worship), and *akhlak* (morals) [22]. The Qur'an and Islamic teachings in general become the basis of these values, and students are expected to understand and practice these teachings in daily life [23]. Both *pesantren* (Islamic boarding schools) agree that *Tawhid* is the core principle in psycho-spiritual education that must guide all educational activities to form students who are religious and possess a deep spiritual understanding [24].

Tazkiyatun Nafs (Purification of the Soul)

At *Pondok Pesantren Madani Ikhwanul Hasanah*, *Tazkiyatun Nafs* (purification of the soul) is implemented through various activities such as worship, *dhikr* (remembrance of God), *muhasabah* (self-reflection), exemplary conduct, and memorization of the Qur'an [25]. This process aims to form students with a clean soul, trained morally and spiritually, with a focus on purity of heart and self-awareness. Through these routine activities, students are expected not only to understand religious teachings but also to be able to implement them in daily life.

At *Pondok Pesantren Raudhatul Mufassirin*, *Tazkiyatun Nafs* is prioritized through spiritual and social habituation that leads to the improvement of students' moral quality. This soul education is carried out through teaching that focuses on discipline, perseverance, and the internalization of Qur'anic values in daily life. Both *pesantren* agree that soul purification is an important aspect of psycho-spiritual education, although its implementation has different emphases.

Muhasabah and Self-Introspection

Muhasabah or self-reflection is a very important principle in both *pesantren* [26]. At *Pondok Pesantren Madani Ikhwanul Hasanah*, daily reflection is carried out through collective *muhasabah*, *Tadabbur Qur'ani* (contemplation of the Qur'an), and moral guidance. This *muhasabah* process aims to strengthen honesty, inner awareness, and continuous moral improvement of students. This reflection is also considered a strategy to improve oneself and enhance students' spiritual and moral quality.

Pondok Pesantren Raudhatul Mufassirin also prioritizes self-reflection as a strategy for self-control and character building. *Muhasabah* in this *pesantren* functions to identify self-weaknesses, correct shortcomings, and improve the personal quality of students. Both *pesantren* have a similar approach in applying *muhasabah*, with the common goal of forming students who are honest, value-conscious, and capable of self-improvement.

Al-Qur'an as a Guide for Life

At *Pondok Pesantren Raudhatul Mufassirin*, the Qur'an is made the main guide in all *pesantren* activi-

ties, be it in the curriculum, morals, or daily life. Students are expected to internalize Qur'anic values and make them the foundation for every action [27]. Qur'anic education in this *pesantren* focuses not only on memorization but also on the understanding and practice of the Qur'an's teachings in daily life.

Conversely, *Pondok Pesantren Madani Ikhwanul Hasanah* does not emphasize the Qur'an as the sole guide for life but focuses more on the integration of Qur'anic values into every aspect of education, from worship to morals. Here, the Qur'an is considered the main source of the teachings that form the students' character, but it is not limited only to Qur'an memorization, but also to the application of the values contained within it.

3.2 Discussion

The discussion of these research findings will draw upon the perspectives of Islamic education scholars who underscore the importance of integrating the *rūḥānī* (spiritual) and *nafsānī* (psychological/self) dimensions in the formation of students' personalities [28]. Islamic education, as an education system oriented toward forming the complete human being (*insān kāmil*), not only promotes intellectual intelligence but also moral and spiritual development [29]. In this context, psycho-spiritual education in *pesantren* in North Sumatra plays an important role in forming students' personalities that are balanced between knowledge and piety.

The findings of this study indicate that the implementation of Qur'an-based psycho-spiritual education at the *Madani Ikhwanul Hasanah* Islamic Boarding School and the *Raudhatul Mafassirin* Modern Qur'an Memorization Boarding School in North Sumatra is in accordance with the basic principles of Islamic education, which integrates the spiritual (*rūḥānī*) and psychological-emotional (*nafsānī*) aspects in shaping the character of students. Although these two Islamic boarding schools use different approaches, these findings align with research, which emphasizes the importance of education that integrates these two aspects to shape a holistic character [30]. These findings add insight by demonstrating that Qur'an-based psycho-spiritual education can produce students who are not only intellectually intelligent but also possess noble morals and are able to manage their emotions and spirituality well.

Research Syed Muhammad *Naquib al-Attas* emphasizes that Islamic education is oriented towards the formation of *insān kāmil* (the whole person), which encourages not only intellectual intelligence but also moral and spiritual development [31]. This study reinforces this view by showing that two Islamic boarding schools in North Sumatra have successfully implemented education that integrates knowledge and piety. *Madani Ikhwanul Hasanah* Islamic Boarding School, which uses a pluralistic approach combining worship, *dhikr*, and interpretation, and *Raudhatul Mafassirin* Islamic Boarding School, which focuses more on memorizing the Qur'an, both demonstrate how psycho-spiritual education can simultaneously develop students' spiritual and psychological dimensions.

Consistent with Al-Attas' (1993) view that the ultimate aim of Islamic education is the development of the *insān kāmil* (perfect human being), the findings of this study also reinforce the notion that psycho-spiritual education—integrating both the *rūḥānī* and *nafsānī* dimensions—enables students to achieve a balanced relationship between knowledge and morality [32]. This is reflected in both Islamic boarding schools, where students are not only taught to master religious knowledge but also trained to develop good morals through regular worship practices and strict self-control [33].

Spiritual education in these two Islamic boarding schools focuses on closeness to God through the practice of worship and interpretation, which teaches discipline, deepens spiritual awareness, and enhances understanding of the Quran. This aligns with the thinking of Al-Ghazali (2006), who stated that spiritual education aims to purify the heart and strengthen the relationship with God through various spiritual practices. At the *Madani Ikhwanul Hasanah* Islamic Boarding School, Quranic inter-

pretation is used to broaden intellectual and spiritual horizons, reminiscent of the thinking of Syed *Muhammad Naquib al-Attas* (2014) on the importance of integrating the intellectual and spiritual in education [31].

On the other hand, spiritual education in both Islamic boarding schools focuses on self-control and discipline. Ibn Sina (2007) suggested that spiritual education aims to manage lustful impulses and develop strong character [34]. These findings align with practices at the *Madani Ikhwanul Hasanah* Islamic Boarding School, which enforces social discipline through strict supervision and rules, and the *Raudhatul Mufassirin* Islamic Boarding School, which emphasizes discipline in memorizing the Quran and managing time [35]. In this regard, both Islamic boarding schools demonstrate the importance of integrating internal self-control and social discipline, in accordance with the principle proposed by Ibn Khaldun (2004), who stated that education relies not only on academic aspects but also on character formation through strict social rules [36].

Furthermore, the integration of the spiritual and psychological aspects in psycho-spiritual education at these Islamic boarding schools aligns with the Quranic perspective in Surah *Al-Baqarah* (2:286), which emphasizes the importance of developing the potential of the mind, heart, and soul in human life [37]. These findings demonstrate how both Islamic boarding schools strive to integrate intellectual and moral aspects simultaneously, creating a balance between spiritual development and self-control. This is consistent with the view of *Al-Ruhani* (2009), who stated that holistic education must include physical, intellectual, and spiritual development simultaneously [38].

Overall, this study shows how Qur'an-based psycho-spiritual education is effectively applied in *Pondok Pesantren Madani Ikhwanul Hasanah* and *Pondok Pesantren Modern Tahfiz Al-Qur'an Raudhatul Mafassirin* in North Sumatra. Both Islamic boarding schools integrate two important dimensions in education, namely *rūḥānī* (spiritual) and *nafsānī* (psychological), which are interrelated in the formation of students' character. The *rūḥānī* dimension involves practices of worship, *dhikr*, and interpretation of the Qur'an, which aims to deepen spiritual awareness and bring students closer to God. Meanwhile, the *nafsānī* dimension focuses on self-control, discipline, and character formation through memorization of the Qur'an, time management, and training in emotional control and decision-making.

The integration of these two dimensions becomes the key principle in psycho-spiritual education in *pesantren*. This education combines spiritual aspects with psychological self-control, focusing on the formation of *insān kāmil* (the complete human being), who is not only intellectually intelligent but also mature in moral and spiritual aspects. By integrating these two dimensions, the *pesantren* can create balanced students in spiritual development and character, who are ready to face life's challenges with patience, perseverance, and spiritual depth.

Table 1. Psycho-Spiritual Integration in Islamic Boarding School Education

Dimensions	Aspect	Objective	Methods Used
<i>Rūḥānī</i> (Spiritual)	Development with proximity to God	Forming spirituality And moral discipline	Worship (prayer), <i>dhikr</i> , Interpretation of the Qur'an
<i>Nafsānī</i> (Psychological)	Control self And formation character	Develop control self, perseverance, and discipline	Memorizing the Qur'an, Management time, discipline social, obedience
Integration	Balance between <i>rūḥānī</i> And <i>nafsānī</i>	Forming balanced students in spiritual and moral aspects	Merger between worship, remembrance, interpretation, memorization of the Koran, and discipline

The description in Table 1, It indicates that the table above explain how second dimensions in educa-

tion psycho-spiritual in Islamic boarding schools each other related and each other support in form character holistic students. Dimensions *rūḥānī* (spiritual) focused on activities that bring people closer together between students and God, such as worship (prayer), *dhikr*, and interpretation of the Qur'an. These activities are intended not only to enhance students' spirituality but also to cultivate deep moral discipline. Through regular acts of worship, intensive *dhikr*, and a broadened understanding of Qur'anic interpretation, students are expected to internalize the moral values embedded in Islamic teaching.

On the side other dimensions *nafsānī* (psychological) teaches students about importance control self, perseverance, and discipline. This reflected through memorizing the Qur'an, management time, and discipline social that teaches obedience and not quite enough answer in life daily. Through disciplined memorization, students. A study for control desire and fertilize perseverance in reach objective. Besides that, management of good timeteach they For become more personal regular and responsible answer.

Integration second dimensions, this very important in form balanced students, not only develop in matter intellectual, but Also in moral and spiritual aspects. With combine activities that increase spiritual depth and control self, education this psycho -spiritual allows students for develop complete character. They Not only become intelligent person in a way intellectual, but Also ripe in moral and spiritual aspects, ready face challenge life with calm And high discipline.

However, these findings also highlight the challenges faced in adapting psychospiritual education to the modern era. The primary challenge faced by both Islamic boarding schools is the disruption of technology and popular culture, which often disrupt the educational process. *Madani Ikhwanul Hasanah* Islamic Boarding School addresses this by teaching students to remain focused on worship and *dhikr*, despite being exposed to the distractions of the modern world. *Raudhatul Mufassirin* Islamic Boarding School addresses this challenge by prioritizing consistency and consistency in memorizing the Quran, even when faced with the anomaly of technological temptations and laziness. This demonstrates the relevance of educational policy implementation theory, which advocates the importance of an adaptive approach in addressing local and global challenges.

The uniqueness of this research lies in its contribution to broadening understanding of how Quran-based psycho-spiritual education policies can be adaptively implemented in Islamic boarding schools with limited resources. These findings highlight that a collaborative approach involving educators, students, and the Islamic boarding school community is a key factor in the successful implementation of this education, an aspect that has received little attention in previous research.

4. Conclusion

This study investigated the implementation of a Qur'an-based psycho-spiritual approach in Islamic education at the *Madani Ikhwanul Hasanah* Islamic Boarding School and the *Raudhatul Mafassirin* Modern Qur'an Memorization Boarding School in North Sumatra. The findings demonstrate that both institutions integrate spiritual and psychological values into students' character formation, although through distinct pedagogical orientations. The *Madani Ikhwanul Hasanah* Islamic Boarding School adopts a more pluralistic model by combining acts of worship, *dhikr* (remembrance of God), and interpretive activities as pathways for students' spiritual and psychological development. In contrast, the *Raudhatul Mafassirin* Islamic Boarding School places stronger emphasis on Qur'anic memorization as the primary vehicle for spiritual purification and character cultivation.

These findings highlight the practical significance of designing Islamic education curricula that systematically incorporate spiritual and psychological dimensions. Islamic boarding schools are encouraged to develop educational frameworks that extend beyond cognitive or academic competencies to

encompass holistic character development grounded in both *ruhāni* (spiritual) and *nafsāni* (psychological) aspects. Moreover, this study underscores the potential of the Qur'an as a foundational source for shaping students' personalities through internalized moral and spiritual values.

Despite its contributions, this research has certain limitations. First, the analysis was confined to two Islamic boarding schools in North Sumatra; thus, the results may not be fully generalizable to institutions with differing characteristics across other regions. Second, although the study focused on the implementation of psycho-spiritual education, it did not comprehensively examine all components of the educational ecosystem, such as parental involvement and community participation.

Therefore, future research is recommended to broaden its scope by including a larger and more diverse range of Islamic boarding schools employing similar or varying psycho-spiritual models. Further studies may also explore in greater depth the influence of external factors—such as family and community environments—on the effectiveness and sustainability of psycho-spiritual education within Islamic boarding schools.

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