

The Meaning of *Riyadhoh Matang Puluh* for Students in Salaf Islamic Boarding School

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<p><i>Article history</i> Received 28 June 2024 Revised - Accepted 20 July 2024</p>	<p><i>Corresponding author</i> jani.khoerani-2023@psikologi.unair.ac.id DOI: 10.35316/jpii.v9i1.617</p>
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Abstract: *Riyadhoh matang puluh* is a tradition practiced by students in salaf Islamic boarding schools. The implementation of *riyadhoh matang puluh* is crucial as an act of inner effort in the process of acquiring knowledge at Islamic boarding school. This study aims to understand the practice of *riyadhoh matang puluh* and explore the meaning of the experience for students at salaf Islamic boarding schools. The participants in this study were two students who had undergone *riyadhoh matang puluh*. A qualitative method with a phenomenological approach was used. Data collection was conducted through semi-structured interviews. The results of this study indicate that the meaning of *riyadhoh matang puluh* for the participants is a spiritual exercise to control desires and purify oneself from elements that can taint the soul through activities such as reading the Qur'an and fasting for 41 days. *Riyadhoh matang puluh* positively impacts self-regulation, and self-control, and enhances religiosity.

Keywords: *riyadhoh matang puluh*, students, salaf Islamic boarding school

Introduction

Islamic boarding schools are educational institutions that focus on enhancing knowledge and teaching spiritual values. Hidayat et al., (2018) explain that the goal of education in Islamic boarding schools is to nurture students (santri) to develop Islamic personalities that consistently engage in worship, fear Allah SWT, possess noble character, be beneficial, and serve the community with the knowledge acquired at the pesantren. In their teaching process, the Islamic boarding school has its distinct characteristics, namely the incorporation of Sufi values as the basis of its educational

curriculum, which is reflected in the tradition of *tirakat* or *riyadhoh* (Triana et al., 2023).

The terms "*riyadhoh*" and "*tirakat*" have nearly identical meanings relating to spiritual training. However, the term "*tirakat*" is more commonly known in *kejawen* tradition and typically involves fasting or meditating. In contrast, the term "*riyadhoh*" has a broader scope of meaning (Khakim, 2020). Suyuti explains that the practice of *riyadhoh* involves cleansing and emptying the soul of everything except Allah, as well as adorning oneself with remembrance (zikr), reading the Qur'an, performing righteous deeds, and engaging in other acts of worship that bring one closer to Allah (Adnan, 2017).

The tradition of *riyadhoh* is commonly found in several Islamic boarding schools, particularly in salaf or traditional Islamic boarding school. It takes various forms such as fasting, *ngrowod*, *bilaruh*, the practice of *wirid*, *sholawat*, and others. Khakim (2020) adds that abstaining from food (enduring hunger), minimizing unnecessary speech, reducing sleep, and avoiding crowds are also forms of *riyadhoh*.

Riyadhoh is practiced by students as an inner effort to acquire knowledge. Furthermore, *riyadhoh* is important to practice because it can positively impact those who undertake it. *riyadhoh* can enhance intellectual, emotional, and spiritual intelligence, promoting student success (Elqaweliya et al., 2023). Several previous researchers have also studied the theme of *riyadhoh*, such as the research by Aini et al., (2020) on *riyadhoh sholawat* Bani Hasyim. The results of the study indicate that *riyadhoh sholawat* Bani Hasyim has a significant impact on resolving various life problems. Participants who practiced it reported experiencing effects such as inner peace, emotional stability, and changes in bad habits.

Furthermore, Arifah, (2018) study examines *riyadhoh* or *tirakat ngrowod* from the perspectives of exact sciences, social sciences, and psychology. The results indicate that, from the perspective of exact sciences, *tirakat ngrowod* plays an important role in training consistency, as it requires patience and precision. From the social sciences perspective, *tirakat ngrowod* has a positive impact on consumption control. Meanwhile, from the psychological perspective, *ngrowod* positively influences emotional intelligence and self-control.

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Mahroini (2019) also explored the topic of *riyadhoh* at Pondok Pesantren Jagad Alimussiry. The form of *riyadhoh* examined in this study involved immersing oneself in seawater while reciting dhikr to Allah SWT. The results indicate that seawater immersion *riyadhoh* can lead to inner peace and a sense of gratitude. The vastness of the ocean and seas serves as a reminder to individuals not to be arrogant about their possessions.

In contrast to some previous studies that discuss related to *tirakat ngrowod*, *riyadhoh sholawat* Bani Hasyim and *riyadhoh* soaking in sea water. This research will focus on studying the *riyadhoh matang puluh*. *Riyadhoh matang puluh* is also known as *Riyadhoh Al-Qur'an* because in its implementation it is obligatory to recite the Qur'an every day. The term *matang puluh* is related to the duration of the implementation of the *riyadhoh*, which is 40 days.

Based on information from one of the participants, DH explained that the duration of this *riyadhoh* is usually increased to 41 days. However, among the students, it is still known as *riyadhoh matang puluh*. Permatasari (2022) explains that the *riyadhoh* of Qur'an 41-day has implications for moral formation.

Santri who run *riyadhoh* claim to feel extraordinary benefits to their daily lives such as feeling peace of mind, trained to be patient, disciplined, *istiqomah* and *qon'aah*.

Carrying out the mature *riyadhoh* requires students to be patient and sincere to survive and complete the *riyadhoh* until the end. The appreciation in practicing spiritual exercises such as *riyadhoh* is needed so that a person can give meaning to every aspect of his life. The meaning of life is often associated with values that are considered important and used as goals in life (Bastaman. H, 2007)

The meaning of life is considered important in the life of every human being because it provides an impetus so that humans can continue to survive in their lives (Hapsari & Septiani, 2015), as well as in the practice of worship. Frankle (Bastaman, 2007) revealed that there are several value systems related to a person's meaning of life, one of which is experiential values which include belief and appreciation of the values of truth, virtue, beauty, faith, and religion, as well as love. A person who is able to live his life with meaning will show a life full of enthusiasm without a sense of emptiness (Bastaman, 2007).

Through the description above, it can be seen that the individual's meaning of an experience will encourage the individual to undergo every aspect of his life including in the spiritual experience contained in the implementation of *riyadhoh matang puluh*. However, so far there has been no research that describes in depth from the scientific realm of psychology. Therefore, researchers are interested in conducting research with the title "The meaning of *riyadhoh matang puluh* on santri in salaf islamic boarding schools. This study aims to obtain an overview of the implementation of *riyadhoh matang puluh* on students in salaf Islamic boarding schools and understand the meaning of the experience of *riyadhoh matang puluh* on students in salaf Islamic boarding schools.

Research Method

This research uses a qualitative method. Bogdan et al., (2007) explain that in qualitative research the researcher seeks to understand the meaning of an event experienced based on the participant's point of view. This qualitative research involves several important processes, namely asking questions, collecting specific data from participants, analyzing data inductively from specific themes to general themes, and interpreting meaning (Creswell, 2019).

Phenomenology is a research method that describes a person's lived experience of a phenomenon he experiences (Creswell, 2019). Researchers try to enter the conceptual world of informants and then understand how and what meanings they build related to an event or phenomenon (Bogdan et al., 2007). The data collection technique in this study used semi-structured interviews. Before going to the field, the researcher prepared a guide that had been discussed with the supervisor. The participants in the study amounted to 2 santri in a salaf boarding school and had experience *riyadhoh matang puluh*. The data that has been collected is analyzed using Miles & Huberman, (1994) namely: (1) data collection (2). reduction (3) data presentation. In this study, data validity was carried out using member check. The following research participant data is presented in the table below:

Table 1. Partricipant demografi data

	Participant I	Participant II
Initial name	DH	NA
Gender	Male	Female
Age	26 years	23 years
Domicile boarding school	Yogyakarta PP. An-Nur Yogyakarta	Malang PP Al-Baqoroh Malang
<i>Ijazah Riyadhoh</i>	KH. Abdul Hamid	R. Mbah Nyai Zumrotin

Findings

The results of this study describe the implementation of *riyadhoh matang puluh* on participants and also describe the meaning of experiencing *riyadhoh matang puluh* on students in salaf islamic boarding schools.

Overview of the implementation of *riyadhoh matang puluh*

Based on the data in the field, in the point about the description of the implementation of *riyadhoh matang puluh* carried out by the participants, the researchers found two sub themes : (1) the practice of *riyadhoh matang puluh* (2) the rules of *riyadhoh matang puluh*.

The practice of riyadhoh matang puluh

Riyadhoh matang puluh is one of the pesantren traditions practiced by students, especially students who memorize the Qur'an who have finished memorizing 30 juz because in the process of implementing this *riyadhoh*, they are required to memorize the Qur'an every day for 41 days and accompanied by fasting, but fasting is not a mutlaq obligation that must be carried out, this depends on giving a *ijazah* from the teacher, *kyai* or *bu nyai*. As explained by DH

“Oh yes, related to *riyadhoh matang puluh*, later it will be different, depending on who gives *ijazah*, if from Mbah Zum it is related to fasting, it is not mandatory, the important thing is to learn one khataman and the abstinence is passed.” (DH, 26 years old)

In the implementation of *riyadhoh matang puluh*, DH and NA carry it out with fasting. However, in the case of NA, the duration of *riyadhoh* is longer because it is

interrupted by menstruation, however, in terms of counting, it still counts 41 days of *riyadhoh* because menstruation is not counted as *riyadhoh* and it is also prohibited to do the practices in it.

“During the *riyadhoh*, I menstruated twice, the first time I only got 12 *khataman*, then I menstruated for 9 days and after that it turned out that I still lacked 12 *khataman* again, that was the second period...so in total I *riyadhoh* in the hut for two months and one day, and the second period, alhamdulillah, was only one week .” (NA, 23 years old).

Furthermore, in the stages of implementing *riyadhoh matang puluh*, there are some differences between the two participants. Based on the *ijazah* file given by DH, it shows that the implementation of *riyadhoh* begins with a repentant bath, praying and praying with predetermined readings, before starting to read the Qur'an, sending *al-fatihah* according to the certificate given, then continuing to read 30 juz of the Qur'an, either by reading the *mushaf* or without reading (by memorizing / *bil-ghoib*). Meanwhile, at the stage of *riyadhoh* carried out by NA, there is no repentance bath and the obligation to pray *hajat* and another difference is the ritual of “*nyebul*” blowing bottles, salt, sugar, candy after finishing reading the khataman prayer. These stages were carried out every day for 41 days.

As for the obligatory practice of reading 30 juz of the Qur'an, in this case the rule is that if the student starts *tawashul* after *maghrib* then he must finish before *maghrib* too. Based on the results of the interview, both participants started *tawashul* after the evening prayer, but the duration of NA in reading the Qur'an was faster than DH, as explained in the conversation:

“at that time I recited the Qur'an,,, I started after *maghrib*, *maghrib* I *tawasul* and then recited the Qur'an, usually I

recited the Qur'an until 09.00 am I started reading magrib finished at 09.00 am if not 10.00 am it was late, usually finished at 12.00 noon." (NA, 23 years old).

"I start from Maghrib and then usually finish reading after Asr because I read it casually" (DH, 26 years old).

The rules of riyadhoh matang puluh

Some rules cover the prohibitions when carrying out *riyadhoh matang puluh*. NA and DH explained that during the *riyadhoh matang puluh* it is forbidden to do things that are worldly and not useful, such as joking or gossiping. DH mentioned that buying and selling is also something that must be avoided. Meanwhile, in NA, there is also a prohibition on looking at non-mahram members of the opposite sex and killing animals such as fleas, mosquitoes, ants and others.

"Then there are also prohibitions, a lot of them... not allowed to look at the opposite sex that is not *mahrom*, not allowed to wear sanitary napkins, not allowed to gossip, not allowed to kill animals such as fleas, mosquitoes, ants etc." (NA, 23 years old).

"There are also prohibitions it is recommended to leave worldly things such as chatting that has no benefit, then buying and selling and others are included in the prohibitions" (DH, 26 years old).

The meaning of the riyadhoh matang puluh experience

Based on the results of data processing, on the theme of the meaning of the mature *riyadhoh* experience. Researchers found

several sub-themes that are interconnected so that they can form the meaning of the experience of *riyadhoh matang puluh* on students in salaf Islamic boarding schools. The subthemes are:

The basis for the decision to carry out riyadhoh matang puluh

Some responses about the theme of the students' decision to carry out the *riyadhoh matang puluh*, DH explained that there was a role from the *kyai* in the form of advice and recommendations to do *riyadhoh matang puluh*.

"People in the past and many *Kyai* or teachers also often say that if you want to want good results or want to succeed, it is also accompanied by... with *riyadhoh* or *tirakat*. Once upon a time, one of the caretakers of the An-Nur Islamic boarding school, *Kyai* Haji Asyim Nawawi, once said during the recitation of the book, "If the Qur'an students or the Qur'an recitation students, especially those who memorize the Qur'an, want good results, they must be accompanied by *riyadhoh* or *matang puluh*, when they have finished memorizing, that is the basis for me to do *riyadhoh*, one of which is the conversations *kyai* and *Yai* Ashim." (DH, 26 years old)

As for NA, he explained that the decision to do *riyadhoh* was based on his desire to be able to get closer to Allah so that he could get used to reading the Qur'an. Furthermore, NA also provided information that this was also inseparable from the role of the *Kyai* who gave a message about the intention of *riyadhoh*. As follows:

"I want to carry out *riyadhoh* because of *taqarrub ilallah*, yes, getting closer to Allah and as I said earlier, I can be trained to recite the Quran every

day and not solely so that I can do *riyadhoh* to be fluent, I don't do *riyadhoh* for my Al-Qur'an.... Because fluency is a gift from Allah, as Mbah Nyai Mundir said, "don't be afraid of not being fluent but be afraid of not repeating memorization". so I want to do the *riyadhoh* because I want to get closer to Allah by reciting the Qur'an so that I get used to reciting the Qur'an'. (NA, 23 years old)

The challenges of practicing riyadhoh

Riyadhoh means training yourself, forcing yourself to do a series of worship consistently for 41 days, which in its implementation is accompanied by fasting. Based on the responses of the two participants, when undergoing the process of *riyadhoh matang puluh*, both of them felt that there were trials or challenges experienced by the two participants, as explained by DH.

"For the trials that I experienced during the *riyadhoh*, yes....the trials were physical or unhealthy because I caught a cold" (DH, 26 years old).

Both participants agreed that physical trials are trials that are often experienced during *riyadhoh* because the body is required to fast for 41 days. Participant NA explained that during the *riyadhoh* she experienced severe *ambeian pain* and was in great pain, but in this situation NA was able to be patient.

The importance of riyadhoh mature puluh

In relation to this subtheme, NA explained that this *riyadhoh* is important because it is an intermediary for training oneself in worship and also controlling lust in order to get used to reading the Qur'an. In another case with DH this *riyadhoh* is important to do but not obligatory because

the core of this *riyadhoh matang puluh* is *istiqomah* in reading the Qur'an.

Conditions of Riyadhoh matang puluh

Based on the results of interviews related to what was felt during the *riyadhoh matang puluh*, the two participants had different responses. DH revealed that the *riyadhoh matang puluh* activity was very difficult to do at the beginning because the body needed to adjust to the conditions of *riyadhoh*. Furthermore, DH revealed that the things that made the *riyadhoh* mature were the rules that had never been done before, including: (1) the demand to recite the Qur'an 1 day 1 khataman, DH feels that in terms of memorization it is not yet fluent, this affects the duration of reading (2) rules related to the prohibition of doing worldly things such as chatting and joking, DH is a typical person who likes to chat when there is this prohibition, enough to make DH object, fortunately, the neighborhood where the *riyadhoh* matures is very quiet, so the possibility of chatting is very small (3) rules related to the prohibition of buying and selling are the toughest thing because to meet the needs of food and drink for sahur and breaking the fast DH is reluctant to ask for help, but this can be overcome because of the help of friends who live near the place of *riyadhoh*. DH further explained that this condition lasted for 5 days, after which DH began to feel comfortable, because he was used to reading the Qur'an one day a khataman and began to be able to divide his time. As explained by DH:

As for NA, explaining that when running *riyadhoh matang puluh* NA did not feel anything heavy, NA felt optimistic and enjoyed the implementation of *riyadhoh matang puluh* to the point that it did not feel like 41 khataman had passed. However, the memorable thing during the *riyadhoh* is when

the moon comes, because of this, the *riyadhoh matang puluh* NA paused longer.

"I was about to finish 41 days, suddenly I got my period and I wasn't allowed to read the Quran, even though I was about to finish .. it was a very memorable experience, I even cried"(NA, 23 years old).

What is interesting about DH's response is the feeling after the *riyadhoh*, he felt that the heavy conditions during the *riyadhoh* made him want to relax.

"When I finished the *riyadhoh*, I wanted to relax because after being tired and exhausted, I wanted to relax and I ended up being complacent. (DH, 26 years old).

Benefits of riyadhoh matang puluh

Based on the results of the interviews, the two participants explained that there are many benefits of *riyadhoh matang puluh*. This *riyadhoh* has a positive impact on the quality of memorising the Qur'an because of the repetition in reading the Qur'an for 41 times. Then the two participants also explained that this *riyadhoh* trained themselves to control their lust, so that they could be *istiqomah* in reading the Qur'an. Furthermore, DH feels that with *riyadhoh* he is more aware of the urges of lust, able to observe and instruct himself on the urges that arise.

"Then related to behavior, there is also an impact that previously when I wanted this, I immediately obeyed my lust, after *riyadhoh* it must be ... what I feel, what I live, as if there are some desires that must be controlled, anyway not everything must be followed so there must be a difference, what I emphasize must be different, there are changes before and after *riyadhoh*. ...yes ... not all of these desires

after *riyadhoh* I left, there are those that I still run if there is a certain desire, to maintain the spirit of life as well as the spirit of memorizing the Qur'an. (DH, 26 years old)"

Meaning of *riyadhoh matang puluh* for student

Based on DH's response, *riyadhoh* is an intermediary to get results in seeking knowledge and also as a form of da's inner effort. Similarly, NA also explained that this *riyadhoh* is a "tirakat diri" from things that pollute the soul and also as an exercise in controlling lust.

"for intermediaries, intermediaries so that the results are better. In addition to the physical effort, there must be an inner effort because *riyadhoh* is an inner effort according to my meaning". (DH, 26)

Discussion

This study discusses the description of the implementation of *riyadhoh matang puluh* and the meaning of the *riyadhoh matang puluh* experience carried out by students. The participants involved in this study have the same background, namely memorizing the Qur'an. Being a memorizer of the Qur'an has a big responsibility, one of which is to maintain his memorization by repeating memorization (*murojaah*). Ibn 'Umar (may Allah be pleased with him) reported that the Messenger of Allah (may Allah's peace and blessings be upon him) said: "Verily, the example of the one who memorizes the Qur'an is like a tied camel. If he takes care of it, it will hold him. If he lets go of it, it will go away." Sahih Hadith - Muttafaq 'alaih

Riyadhoh matang puluh can be a place for Al-Qur'an memorizers to get used to *murojaah* because the implementation of *riyadhoh matang puluh* involves at least 2 core activities, namely reading Al-Qur'an and

fasting. Not all students who memorize the Qur'an are ready to do *riyadhoh matang puluh* because it requires physical and mental readiness. 41 days of reading the Qur'an until khatam without stopping and fasting continuously is not an easy thing. Participant DH also responded that this *riyadhoh* is hard, some many challenges and rules must be carried out. There is a feeling of happiness, satisfaction and gratitude when participants complete the *riyadhoh*.

Riyadhoh matang puluh has a positive impact on participants' well being. This is certainly inseparable from the worship practices that are carried out consistently during the *riyadhoh matang puluh*. Jassem Mahmoud & Abdul Rahman Saleh (2023) explained in their research that Memorizing the Qur'an can alleviate psychological distress by improving mental well-being, as indicated by the Prophetic hadiths that emphasize its importance in reducing psychological distress. In addition, Sari & Abidin (2022) explaining the psychological well-being of students who memorize the Qur'an reveals that through muroja'ah and reading the Qur'an can have a positive impact on psychological well-being by fostering self-acceptance, positive relationships, autonomy, environmental control, life goals, self-growth, and providing peace as seen in students who memorize the Qur'an.

Furthermore, fasting also has a positive impact on participants. This is in line with the research of Muhopilah et al.,(2018) there is a relationship between fasting quality and happiness. When students are encouraged to fast in order to avoid bad behavior, always be patient and behave in accordance with the will of Allah SWT, this will bring positive emotions and life satisfaction so that it can increase happiness in students.

On the theme of the decision of *riyadhoh matang puluh*, there are several things that underlie the participants in running

riyadhoh matang puluh including; (1) Taqorrub illah or wanting to get closer to AllaH SWT (2) advice from the teacher; (3) want to familiarize themselves with the Qur'an. If it is concluded that the core of the basis for the decision of the two participants in carrying out *riyadhoh matang puluh* is the basis of religiosity. According to (Surono & Mahfud, 2022) Religiosity is the tendency of individuals to act in accordance with their religious beliefs. Religious belief is a powerful motivator, which leads a person to perform various types and forms of actions (Sarwari et al., 2024). As for religion, it consists of 3 components, namely (a) Religious commitment: the extent to which we follow religious teachings in daily life, how pious we are, and how much benefit we derive from belief in the Almighty (internal faith); (b) Religious struggle: how much we consider the difficulty of faith, the extent to which we feel distant from the Almighty, and how often we question our faith; and (c) Religious involvement: how often we participate in religious gatherings, pray, and read scriptures with full conviction (Lih et al., 2024).

Furthermore, related to the basis of the second decision, namely the role of the teacher in the decision to carry out *riyadhoh matang puluh*, this is inseparable from the santri's obedience to the kyai. Abdillah & Maskuri (2022) explain that santri's obedience to the Kyai is based on the tradition of khidmah, which reflects respect, humility, and social awareness, and provides psychological benefits and character building such as sincerity, independence, and responsibility. According to Huda, (2023) the teacher/ustadz has an important role in the formation of the religiosity of the students, the role carried out by the teacher has an impact and changes in the attitude of religiosity, increased obedience in worship, changes in morals and behavior.

Based on the findings of the experience of running *riyadhoh matang puluh*, the two participants have different meanings but the point is the same, namely interpreting *riyadhoh matang puluh* as tirakat or inner efforts in the process of gaining knowledge in pesantren, in this case memorizing the Qur'an. This is in line with the opinion of Khakim (2020) explaining that riyâdhah is an effort to balance the psychological elements, controlling *nafs al-amarah*, *al-hawa* and lust.

Furthermore, NA also interprets *riyadhoh* as an effort to cleanse themselves of things that pollute the soul which will have an impact on behavior. Triana et al. (2023) explained that the implementation of tirakat in the context of education in pesantren is a process in the formation of changes in behavior with various exercises and experiences carried out consciously and systematically to achieve predetermined goals. *Riyadhah* can also be interpreted as a serious effort to clean the heart as clearly as possible so that it is expected to be able to capture and reflect the light of God (Khakim, 2020).

The meaning of *riyadhoh matang puluh* is also reinforced by the many benefits obtained from various *riyadhoh matang puluh* worship activities. Other findings explain the overall benefits of the *riyadhoh matang puluh* series have a positive impact including (1) improving the quality of memorization due to the continuous repetition of the recitation of the Qur'an for 41 times (2) self regulation; with the rules, prohibitions during *riyadhoh*, this can have a positive impact on self-control behavior (3) self control: participants feel more able to control their lusts after running *riyadhoh matang puluh*. (4) the presence of peace of mind and enthusiasm in worship

Self-regulation is an ability that must be possessed by every individual, including students who memorize the Qur'an. According to Chairani & Subandi, (2010) memorizing the Qur'an will enter a long

process that requires strength, patience and discipline to reach its destination. A strong desire and discipline in repeating memorization is a requirement for the main mastery of memorization in the midst of busy activities, therefore the ability to regulate oneself or self-regulation is important. In line with the research of Utami et al., (2022) that spiritual intelligence and diverse beliefs have a positive impact on self-regulation in Qur'an memorization students.

NA participant revealed that after running *riyadhoh matang puluh*, she felt more able to control her lustful urges. DH added that after *riyadhoh* she was more able to realize that not all desires of lust must be followed. Widianoro et al., (2017) revealed that self-control in a santri makes santri obedient and disciplined in religious activities, namely reading and memorizing the Qur'an. repetition in reading the Qur'an and understanding the meaning of the verses contained in the Qur'an can have a positive impact on self-control in students who memorize the Qur'an (Daffa Salsabela et al., 2023)

Both participants revealed that the experience of running *riyadhoh matang puluh* made participants feel calm and enthusiastic in worship, it can be said that *riyadhoh matang puluh* has a positive impact on religious appreciation. As explained by Kasan et al in Pratama Nugraha, (2023) which states that a person's appreciation of religion can be seen from how much a person's routine is in carrying out worship in his religion.

Conclusion

Based on the results and discussion of the research, it can be concluded that *riyadhoh matang puluh* is a tirakat tradition that is still often found in salaf pesantren. The implementation of *riyadhoh matang puluh* is done by reciting the Qur'an every day and

accompanied by fasting for 41 days. *Riyadhoh matang puluh* for participants is meaningful as a spiritual training effort to control lust, cleanse themselves from things that can pollute the soul through a series of worship. *Riyadhoh* has a positive impact on self-regulation, self-control and an increase in religiosity in santri.

This study has limitations related to participants and data collection techniques. Researchers only involved 2 participants.. As for the suggestions for researchers to provide for future researchers, if they want to research on the same theme, namely *riyadhoh matang puluh*, researchers suggest increasing the number of variations of participants to get in-depth and comprehensive information.

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