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Dynamics of *Wira'i* Manners in Maintaining Self-Control of Students at Integrated Islamic Boarding Schools

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ABSTRACT

This research aimed to determine the understanding of students regarding the concept of adab wira'i in integrated Islamic boarding schools, the application of adab wira'i in maintaining students' self-control in integrated Islamic boarding schools, and how the dynamics of the relationship between adab wira'i and the formation of students' self-control in the modern era. This research was a qualitative case study. The researcher acted as a non-participant observer, using in-depth interviews, observation, and object documentation as data collection techniques. The analysis technique used Huberman's model (condensation, data presentation, and drawing conclusions). Data validity was achieved through source triangulation. The results of this study indicated that, adab wira'i is understood as an attitude of caution in acting, speaking, and interacting, which is based on spiritual awareness to avoid doubtful matters and sins. Through various habituation activities, such as discipline in worship, maintaining manners towards teachers (ta'dzim lil asatidz), providing waqf sandals, not allowing other people's food and belongings carelessly, and self-control in social interactions, students were guided to develop strong moral and spiritual awareness. The interaction between moral conducted and self-control in shaping the character of students was mutually reinforcing and sustainable. This dynamic results in a continuous character transformation, where students not only outwardly submit to the rules of the Islamic boarding school but also develop an inner awareness to behave in accordance with religious guidance.

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INTRODUCTION

In Indonesia, Islamic boarding schools (*pesantren*) play a crucial role in educating the younger generation, emphasizing character building and mastery of religious knowledge. One aspect emphasized in the lives of students is etiquette (*adab*), which encompasses daily behavior, both in relationships with fellow human beings, the surrounding environment, and with God (Ardiansyah & Iswahyudi, 2023; Assa'idi, 2021; Roqib, 2021) . One aspect of etiquette that is highly guarded and taught in Islamic boarding schools is the etiquette of *wira'i*, which is a cautious and vigilant attitude toward protecting oneself from things that can harm or disturb one's peace of mind and purity of soul. Etiquette of *wira'i* is a key element in maintaining students' self-control especially in integrated Islamic boarding schools that combine religious and general education (Fajri & Mukarroma, 2020; Yasin & Sutiah, 2020) .

As one of the educational institutions that carries religious knowledge and spirituality both in its process and purpose, there is no doubt that pesantren must base all knowledge on the basis of monotheism to Allah swt. by proving morality starting with God and others (Romadhon et al., 2019) . Noble morality that is often exalted for the cadre of a student to become a scholar is the practice of Sufi morality. *Adab wira'i* which refers to an attitude of caution in staying away from things that are forbidden or of doubtful legality, is included in Sufi morality. In Sufism, *wira'i* is considered one of the noble spiritual maqam or levels (Widiantoro et al., 2017) . The Prophet Muhammad (PBUH) said, "The pillars of religion are *wira'i*." *Wira'i* is closely related to morality in Islam, because it reflects a Muslim's efforts to protect himself from forbidden acts and maintain the purity of the heart. (Asadin et al., 2023) .

A common problem faced by students at the Darul Lughah Wal Karomah Islamic boarding school was that careless students may consume food without ensuring its halal status, especially if the food is obtained from outside the school. This can raise doubts and fall into the category of doubtful. Another common problem was that some students may borrow or use a friend's belongings without permission, claiming urgent needs. Although the intention was good, this action was considered doubtful because it involves the rights of others without their consent. Careless students might be influenced by external trends or habits that are inconsistent with the teachings of the Islamic boarding school, such as excessive use of social media or following an un-Islamic lifestyle. This can blur the line between what is halal and what is haram, thus falling into the category of doubtful.

However, in the digital era and increasingly rapid social development, the challenges for students in maintaining good manners and self-control are increasingly complex. External influences such as technology, social media, and popular culture often negatively impact students' ability to control themselves, both in terms of their behavior and thoughts. Therefore, it was important to conduct a more in-depth study of the dynamics of good manners in the context

of integrated Islamic boarding schools, to understand how students can maintain and apply good manners to maintain their self-control amidst the challenges of the modern era (Rika Widianita, 2023) .

The urgency of research on the etiquette of *wira'i* and self-control of Islamic boarding school students in the modern era is becoming increasingly important given the rapid social, cultural, and technological changes. Students not only face the Islamic boarding school environment filled with religious values, but also must be able to navigate the flow of information and global lifestyles that often conflict with the principle of prudence in Islam. Without strong self-control, a student can easily be influenced by consumer behavior, easy access to digital entertainment, or even content that is inconsistent with Islamic values. Therefore, this research is urgent to understand the extent to which etiquette of *wira'i* remains a moral bulwark for students in maintaining the purity of their hearts, thoughts, and actions amidst the rapid flow of modernization and digitalization.

Thus, this research was not only relevant to strengthening the scholarly tradition of Islamic boarding schools, but also crucial in actualizing the values of *adab wira'i* as a basis for students' self-control in facing moral challenges in the digital era. This study aimed to delve deeper into the role of *adab wira'i* in maintaining self-control in students at integrated Islamic boarding schools, focusing on the dynamics within the school environment. Thus, the results were expected to contribute to the development of more effective educational methods in shaping the character and mentality of students, as well as serve as a reflection for improving the teaching of *adab wira'i* in modern Islamic boarding schools.

RESEARCH METHOD

This study used a qualitative approach with a case study type. In accordance with the problems found and felt by the researcher, this study aimed to reveal a phenomenon from a case or event. The location of the study was carried out at the Darul Lughah Wal Karomah Islamic boarding school, Probolinggo Regency. Data collection was obtained from three techniques, namely observation of research objects, in-depth interviews with key informants, and attached documentation. The respondents of this study consisted of caregivers, heads of Islamic boarding schools, administrators of institutions/programs, teachers, and students at the Darul Lughah Wal Karomah Islamic Boarding School. The respondents assisted the researcher in collecting data in a limited time. Then the data obtained was analyzed using data condensation techniques, data presentation, and drawing conclusions. In order to obtain valid data, data validity techniques were used through triangulation of sources and techniques.

RESULT AND DISCUSSION

Result

The implementation of the etiquette of politeness in the Integrated Islamic Boarding School is an integral part of the character education system. Observations show that students are taught to be careful in their actions, speech, and social interactions. In daily life, this value is reflected in the students' habits of guarding their tongues by refraining from harsh or excessive speech, avoiding *gossip* , and refraining from behavior that could undermine their self-respect and the good name of the Islamic boarding school. For example, students have strict rules against spreading baseless rumors or gossip without clarification and against making negative comments about friends or guardians, either directly or secretly.

The daily lives of students at the Darul Lughah Wal Karomah Islamic Boarding School demonstrate a tangible manifestation of the etiquette of good manners, which they collectively internalize. One of the most concrete manifestations is their careful use of their tongues. Based on field observations and interviews with several caregivers, students are taught to weigh every word before it comes out. In every assembly, teachers frequently remind students to speak with good *words* and to avoid *gossip* , *gossip* , and *mockery* . The students apply this communication etiquette not only in formal settings such as the classroom, halaqah (religious study group), or madrasah diniyah (Islamic boarding school) but also in informal settings such as the dormitory. In practice, students are accustomed to gently reprimanding friends who make excessive jokes or comments that have the potential to hurt others' feelings. The atmosphere of their conversations is colored by the awareness that every word carries a moral responsibility before God and has a social impact on the harmony of the pesantren community.

These speaking etiquettes are based on student regulations, which include rules and sanctions for violations. This foundation serves as a basis for students to recognize their limits as students in expressing themselves verbally. The rules and sanctions related to this are listed below.

Rules for Avoiding Harsh Language:

Definition of Profanity: 1) Words that are impolite, dirty, insulting, insulting, degrading, or hurt other people's feelings. 2) Shouting or speaking in an inappropriately high tone. 3) Recommended Words: *a)* Speak politely, courteously, and gently. *b)* Use good and easy to understand language. *c)* Avoid useless or useless words. *d)* Increase dhikr, read the Quran, and say *good sentences*.

Prohibition of Swearing: 1) Saying dirty, obscene, or abusive words. 2) Swearing, insulting, or belittling other people. 3) Lying, cheating, or spreading slander. 4) Speaking in a high tone or shouting inappropriately. 5) Talking about other people's faults or shortcomings (backbiting).

Situations to Watch Out For: 1) Watch your tongue when joking or discussing so as not to offend other people. 2) Control your emotions when you are angry or upset so that you don't say inappropriate words.
Enforcement and Sanctions: 1) Supervision The implementation of this SOP is carried out by Security. 2) Warning: Queuing personnel who violate this SOP will be given a verbal or written warning, depending on the level of violation. 3) Sanctions: Repeated or serious violations may be subject to stricter sanctions, such as: a) Disciplinary punishment (for example, cleaning the pondok environment, writing holy verses from the Koran or reading verses from the Koran while standing). b) Calling parents/guardians of students. c) Suspension or expulsion from the boarding school (for very serious violations and repeated many times without the student's awareness).

In contrast to the values mentioned above, which are already integrated into the concept of Islamic boarding schooling within the Darul Lughah Wal Karomah Islamic Boarding School, researchers assisted in coaching students to reduce *ghasab behavior*, particularly in the use of sandals. This is because the *wira'i* attitude is also evident in the way students treat objects around them. The researchers conducted this based on interviews with senior student administrators, who stated that students have been accustomed to being careful in using items that are not theirs, including stationery, clothing, and toiletries. This principle of caution is reinforced by the *waqf* sandal system designed by the researchers. There is no concept of private ownership in this regard. All sandals are provided by the researchers and may be used by anyone with full responsibility and a sense of shared ownership.

The other purpose of using these *waqf* sandals is regulated by researchers as follows: 1) Set the minimum and maximum amount of *waqf* sandals distributed each month so that they are distributed evenly and on target . 2) Control the spending limit for endowment sandals so that stocks are safe throughout the year. 3) Establish re-purchase standards to avoid stock outs.

Table 1. Data on the Number of Students

STUDENT CATEGORY	NUMBER OF STUDENTS
Male Students	541
Female Students	630
DWK 2 Students	39
TOTAL	**1210**

Then, the regulation of the stock of *waqf* sandals needed by students is also regulated in the following provisions. 1) The monthly stock of *Waqf* sandals is 80% of the total number of students.
Female students = 80% of the total number of female students, which is **504** pairs
Male students = 80% of the total number of male students, which is **433** pairs

DWK 2 (female students only) = 100% of the total number of students + 5 pairs (stock) = **44** pairs

2)*Waqf* sandals stock in the sandals must be available every time the students return from vacation. In this case, the Islamic boarding school has provided a further stock of *waqf* sandals. 3) Distribution terms (the use of) the *waqf* sandals that students are to use is also regulated in the following provisions. 4) Time = 1 year 2x (every time the students return from holiday, namely after the Maulid Nabi SAW holiday and *Eid al-Fitr*). 5) The number of distribution (use) of *waqf* sandals every time students return from vacation = 70% of the total number of students per region.

Female students = 70% of the total 630 female students are 441 pairs of *waqf* sandals/ half a year (every student returns).

Male students = 70% of the total male students 541 is 379 pairs of *waqf* sandals/ half a year (every time a student returns).

For the distribution of sadal *waqf* DWK 2 = 100% of the total number of students, 39 pairs.

6)Analysis of lost or damaged *Waqf* sandals is recorded every Saturday night. 7) Issue or replacement of damaged and lost sandals after data collection is carried out (Monday morning) according to data on damaged and lost *Waqf* sandals, so it does not reduce the number of sandals that have been issued.



Figure 1. Waqf Sandals
Source: Researcher Documentation

This system teaches the values of asceticism and Islamic brotherhood , that togetherness and social responsibility are more valuable than individual rights. Interestingly, the students maintain the donated sandals as if they were their own, neatly arranging them on shelves and cleaning them when dirty. From a social perspective, this fosters collective awareness, moral responsibility, and respect for the rights of others without the need for rigid written rules.

In Islamic boarding schools, the etiquette of wira'i is one of the main characteristics continuously instilled in students as a form of caution in protecting themselves from things that are doubtful (things whose halal and

haram are not yet clear). Students who have the etiquette of wira'i are also taught to be very careful about the source of the food they consume. Before eating, they ensure that the food is truly halal, does not come from questionable sources, and is obtained in a good way. For example, when there is food or even leftovers in the kitchen or in the dormitory whose owner is unclear, a student with the etiquette of wira'i will prefer to refrain from taking it without permission. They believe that the blessings of knowledge are very dependent on the purity of the heart and the halal sustenance consumed. As the guardians often remind in mau'izhah hasanah , "Knowledge will not enter a heart that is tainted by haram or doubtful food." Therefore, the atmosphere of eating in the boarding school is not just about fulfilling physical needs, but also a spiritual practice of maintaining the purity of the heart from things of unclear status.

Each student is guided to cultivate a cautious attitude in all things, especially when it comes to the food they consume. In the communal kitchen, for example, an atmosphere of simplicity blends with a spiritual nuance: the students line up neatly to wait their turn, while reciting the prayer before eating, "Allāhumma bārik lanā fī mā razaqtanā, waqina 'adzābannār " or at least reciting " Bismillahir Rahmanir rahiim ." They are taught that food is not merely something to fill the stomach, but also a means of gaining the blessings of knowledge. Therefore, if there is food of unknown origin whether it is a gift from guests, leftover food from Islamic boarding school activities, or something entrusted to an unknown owner They will refrain from eating without permission from the administrator. A student wira'i believes that sustenance whose halal status is unclear can pollute the heart and prevent the light of knowledge from descending. In the view of the kiai, knowledge will not settle in a heart tainted by doubtful matters. Therefore, in the midst of busy study and worship, student always organize their intentions, purify themselves from doubt, and guard their tongues and stomachs so that they only touch that which is truly halal and thayyib. This habit not only trains spiritual discipline, but also forms a subtle moral sensitivity, making every spoonful of rice at the pondok feel like part of worship and the formation of a true wara' soul.

In addition to being careful with food, the etiquette of wira'i is also reflected in how students treat other people's belongings. In Islamic boarding schools, items as small as spoons, toiletries, sarongs, or books have their own etiquette values, because behind them lies responsibility and honesty. Students who are wira'i will ensure that every borrowed item is immediately returned, even if they find something lost, they will report it to the administrator or find the owner. There is a saying often repeated by the ustadz, "Things that are not yours are a test for your heart." The atmosphere of the Islamic boarding school is also warm and full of moral awareness: students live simply, reminding each other not to be tempted by things that are not theirs, and practicing honesty and trustworthiness. Through habits like this, the value of wira'i is not only a theory

taught in the ta'lim al-muta'allim or bidayatul hidayah books , but is transformed into the daily breath of students as they pursue the path of knowledge and piety.

Living in a community (shared living) with a large number of students demands honesty and a high degree of caution in maintaining trust. In each dormitory, a noticeboard often displays a simple but meaningful inscription: "Lost items are not for them to take, but for them to return." This sentence serves as a reminder for each student to control themselves from the desire to possess something that is not theirs. When finding a lost item, whether a prayer mat, sarong, or yellow book, civilized students will immediately hand it over to the administrator or seek out the owner, because they understand that taking without permission, even just "borrowing," can harm the blessings of life and knowledge. In the study room, they habitually ask permission when using a friend's pen or book, and do not forget to say jazākallāhu khayran when returning it.

This atmosphere fosters a strong culture of honesty and mutual trust within the Islamic boarding school environment. It's not uncommon for a student to spend days searching for the owner of a small item they find, fearing that it could be the cause of the loss of blessings. Kiai and ustadz often advise in their Ta'līm al-Muta'allim (Islamic study group) that trustworthiness is a hallmark of a learned person, and the loss of trustworthiness is a sign of the fading light of faith. Thus, the value of wira'i goes beyond theory or advice, but becomes a concrete behavior rooted in the students' daily lives. From this careful attitude toward the rights of others, noble character is born: honesty, responsibility, and fear of God in every action, no matter how small. Islamic boarding schools are not just places to gain knowledge, but also spaces for moral development, where students learn to become wara', trustworthy, and full of integrity.

Adab wira'i in the context of pesantren education not only means caution in matters of halal-haram, but also includes an inner attitude that always protects oneself from behavior that approaches disobedience, both in speech, action, and thought. Al-Ghazali in Ihya' 'Ulumuddin explains that wara' is leaving doubtful matters in order to maintain purity of heart and peace of mind. This principle is a strong moral basis in the formation of student's character. In Islamic education theory, wira' i is part of the process of tazkiyah an-nafs (purification of the soul), which aims to train individuals to have high spiritual awareness and the ability to restrain themselves from lust.

The application of these values is supported by habituation, example, and supervision. The Islamic boarding school teachers and caretakers act as role models in implementing adab wira'i. They guide the students through the study of moral books, such as Ta'līm al-Muta'allim and Bidayatul Hidayah , which emphasize caution in behavior. The method of mau'idzah hasanah (good advice) and tazkiyah an-nafs (purification of the soul) is also applied in daily activities such as muhasabah night and tausiyah monthly (held on a Friday night every month).



Picture 2. Monthly Tausiyah of Nanny after Maghrib Jama'ah Prayer for Students



Picture 3. Pencak Silat Student Putra Forms Self Defense and Emotions

The method of instilling the values of *adab wira'i* in this Islamic boarding school is not done instantly or simply through verbal teaching, but rather through a layered and continuous moral education system. Based on the results of an interview with KH. Ahmad Syakur, one of the boarding school's caretakers, the approach used is the method of exemplary behavior (*uswah hasanah*) and habituation (*ta'dib*). The ustaz and student administrators are required to be the main role models in being careful, such as not speaking carelessly, not taking students' belongings without permission, and always maintaining good manners towards fellow teachers, especially towards the board of masyayikh (boarding school caretakers). In this way, the values of *wira'i* are transmitted naturally through observation and imitation, not just advice. The caretakers also emphasize the importance of the spiritual dimension in character development: every student is required to participate in evening self-reflection, read morning and evening dhikr, and attend monthly tausiyah (religious lectures) discussing the stories of scholars known for their *wara'* and tawadhu' (respect for humility). Through these activities, the values of moral and spiritual caution become a lived experience, not just a religious theory.

From an educational management perspective, Islamic boarding school administrators also implement a tiered evaluation system to measure the internalization of the values of "*adab wira'i*" (good manners). Based on documentation of the 2024 student care program, each dormitory has a musyrif (mentor) tasked with recording students' behavior in a report book on the students' noble character. This record not only assesses students' adherence to regulations but also their ethical sensitivity regarding the use of shared items, discipline in polite speech, and involvement in the boarding school's social

activities. Each month, the results of these observations are discussed in a tarbawiyah circle meeting between administrators and supervising ustaz (Islamic religious teacher) to design further development strategies for students who show weaknesses in the "*adab wira'i*" aspect. For example, for students who tend to joke around excessively, the supervisor will assign them to help in the communal kitchen so they learn the meaning of cooperation, patience, and responsibility. This corrective approach is more educational than repressive, emphasizing character improvement through social responsibility and self-reflection.

Empirically, the results of this study align with the findings of Casmini & Wayudi (2021) , which showed that the practice of *wira'i* is implemented through social habituation and spiritual supervision. These values are lived out through the traditions of halaqah (Islamic religious gatherings), evening self-reflection, and teacher exemplary behavior (*uswah hasanah*). Similarly, a study by Rosyadi et al. (2021) emphasized that effective moral formation in students occurs when moral values are internalized through repeated habituation, not simply cognitive indoctrination.

This approach is also supported by Albert Bandura's social learning theory, which states that individuals learn moral behavior through observing and imitating respected figures. In the context of Islamic boarding schools, *kiai* (Islamic teachers) and *ustadz* (Islamic teachers) serve as significant role models for students in emulating moral behavior. Observations show that the greater the intensity of students' interactions with teachers who exhibit moral behavior, the stronger their self-control over negative behavior.

The Dynamics of Interaction between *Adab wira'i* and *Self - Control*

The research results show a dialectical relationship between the etiquette of *wira'i* and self-control. The etiquette of *wira'i* forms a moral framework that serves as a foundation for self-control, while self-control becomes a practical manifestation of the values of *wira'i* in everyday behavior. Students who understand the concept of prudence in Islam tend to be more able to control their anger, restrain worldly desires, and maintain behavior in accordance with sharia norms.

This interaction is dynamic: the continuous teaching of *wira'i* values strengthens the students' self-control, while strong self-control *skills* help them internalize *wira'i* etiquette more consistently. In situations of social conflict in the dormitory, for example, students with *wira'i* awareness prefer to restrain themselves, apologize, or engage in polite dialogue rather than react emotionally. This process demonstrates that the formation of students' character occurs not only through formal rules, but also through repeated moral practice and continuous spiritual strengthening.

Field observations indicate that the values of *wira'i* etiquette and self-control among Islamic boarding school students are not isolated entities, but

rather interact dynamically, forming a cohesive personality system. In daily life, students who cultivate caution in their speech, actions, and social interactions also demonstrate higher levels of self-control. For example, observations of afternoon activities in the dormitory area revealed that students known for their careful speech tended to mediate minor disputes between friends. They preferred to remain silent and calm the situation rather than respond harshly. This phenomenon demonstrates that the value of *wira'i*, which involves avoiding questionable and potentially sinful behavior, has become a powerful self-control mechanism. Students understand that maintaining etiquette is not only a moral obligation but also a path to peace of mind and social harmony.

Furthermore, this dynamic is also evident in the moral decision-making process among students. Interviews with final-year students (*marhalah ulya*) revealed the growing awareness that every action must be considered with the principle of spiritual prudence. One student, Fadli, recounted his experience refraining from engaging in small talk that began to escalate into gossip during recess. He admitted to remembering his kiai's advice that guarding one's tongue is a form of *wara'* (religious discipline) and a concrete exercise in subduing one's desires. This case illustrates how the value of *wira'i* (ethical conduct) directly influences the process of regulating emotions and behavior. self-control is built not out of fear of punishment, but out of an awareness of spiritual responsibility before God. In other words, *wira'i* serves as the foundation of values, while self-control becomes the psychological and behavioral expression of those values.

Furthermore, the interaction between *wira'i* and self-control also shapes moral leadership patterns among senior students. Based on observations of halaqah akhlak activities, students who are highly cautious in their words and actions are often chosen as room coordinators or study group leaders. They are known to be calm, patient in advising, and able to control themselves even when dealing with less disciplined students. This shows that the deeply ingrained value of *wira'i* gives rise to emotional maturity, which is a hallmark of moral leaders in the Islamic boarding school community. In fact, in an interview with Ustaz M. Yusuf, the Islamic boarding school's morals teacher, he emphasized that "a truly *wara'* student will not be easily tempted by praise or provoked by insults; because he has placed God as the controller of his heart, not his ego."

Institutionally, the interaction between the values of *wira'i* and self-control is strengthened through a reflective and collective character development system. Each week, the board holds a self-reflection (muhasabah) circle, guided by a sermon from the instructor, who encourages students to reflect on their behavior, particularly regarding how they maintain good manners in their daily lives. During these sessions, students are invited to discuss and share their experiences of how they struggle to control anger, laziness, or hurtful language. This process creates a vibrant moral learning environment, where the values of *wira'i* are not only taught but also continually tested through real-life experiences. Based on documented observations of the Islamic boarding school

in 2024, these self-reflection activities have significantly impacted student behavior, particularly in terms of time discipline, social responsibility, and composure in the face of differences of opinion.

Thus, the dynamic interaction between the etiquette of *wira'i* and self-control in Islamic boarding schools can be understood as a synergistic process of spiritual values and personality development. *Wira'i* serves as a source of values that guide students to be careful in every aspect of life, while self-control serves as a psychological skill that enables these values to be realized in practice. Both shape the character of students who are not only obedient to rules but also possess a strong internal moral awareness. Empirically, this synergy is evident in the students' humble, highly disciplined, and emotionally stable behavior. In the context of Islamic education, this demonstrates the success of Islamic boarding schools in integrating the dimensions of spirituality and moral psychology into their character development system, making students not only ritually pious but also ethically and socially mature.

The dynamic relationship between the etiquette of *wira'i* and self-control demonstrates a close reciprocal pattern. *Wira'i* provides a dimension of value and moral awareness to the concept of self-control, while self-control becomes a concrete manifestation of *wira'i* values in everyday actions. In this regard, Kohlberg's moral internalization theory is relevant, stating that mature self-control is not solely driven by fear of punishment, but by an internal ethical awareness born of deeply held moral principles (Hajifathali et al., 2021) .

Empirical findings show that students with a deep understanding of the etiquette of *wira'i* are able to transform it into an internal moral system. They refrain from bad behavior not because of external supervision, but rather because of an inner drive to maintain the honor of themselves and their pesantren. Field observations show that students who practice *wira'i* are less easily provoked into conflict, less reactive on social media, and more reflective in their social interactions.

In a sociological context, this dynamic reflects the transformation of values from external morality to internal morality. When the values of *wira'i* are consistently internalized through habituation, reflection, and spiritual supervision, self-control becomes part of the student's personality. This aligns with the concept of *akhlaq al-karimah* developed by Al-Attas, which states that true Islamic education is a process of restoring *adab* (*ta'dib*) that produces individuals with sound reason, morals, and high self-discipline (Yaqin, 2025) .

Overall, the results of this study confirm that the etiquette of *wira'i* and self-control are mutually reinforcing in the Islamic boarding school education system. Islamic boarding schools that successfully instill *wira'i* through exemplary behavior, habituation, and a spiritual approach produce students with high levels of self-control. This is empirically demonstrated through observations of student behavior that demonstrates emotional stability, social responsibility, and high moral independence.

The theoretical implication is the need to integrate spirituality-based moral education (Sufism) with modern psychology-based character education. The practical implication for Islamic boarding schools is the need to strengthen character development systems that emphasize not only formal discipline but also intrinsic moral awareness. The self-reflection program, the moral circle, and the religious lectures have proven effective in fostering self-control in students when developed sustainably and contextually.

Discussion

In addition to spiritual motivation, a sound understanding of religion also forms a strong foundation for self-control. Through lessons in tafsir akhlaki (moral interpretation) and fiqh muamalah (Islamic jurisprudence), students are trained to understand the boundaries of what is permissible (halal) and what is forbidden (haram) in everyday behavior. For example, a student named Ahmad (grade 3 Tsanawiyah) stated in an interview that he tries to restrain himself from making hasty decisions or speaking harshly to friends because he remembers the hadith of the Prophet Muhammad (peace be upon him) about the virtue of controlling anger. The understanding of religious values internalized through religious study and discussion allows students to not only memorize Islamic teachings but also internalize them in their social behavior. This demonstrates that students' self-control is not mechanical, but rather rooted in a deep religious awareness.

Psychologically, self-control is defined by Baumeister as an individual's ability to regulate impulses, emotions, and behavior to conform to certain social and moral standards. In the context of Islamic boarding schools, self-control is an indicator of the success of moral and spiritual education. The results of this study show that spiritual motivation and religious understanding are the dominant internal factors that foster self-control. This is in line with the *self-regulation theory* proposed by Malihah & Alfiasari (2018) , where effective self-regulation stems from personal goals and internally held values.

Within the framework of Islamic spirituality, Ibn Qayyim al-Jauziyah emphasized that self-control is the fruit of *muraqabah* (awareness of God's supervision). Students who regularly practice *muraqabah* through dhikr, night prayers, and spiritual introspection demonstrate higher levels of self-control . Empirical data supports this: interviews with senior students indicate that regular worship practices and spiritual activities strengthen the ability to control emotions and impulsive behavior (Melhem, 2022) .

Meanwhile, the Islamic boarding school environment and peer influence are also significant. Rini's (2018) study found that social solidarity among students has two sides: it can strengthen moral discipline through a system of social supervision (*peer control*), but it also has the potential to weaken self-control when negative conformity to the group occurs. This explained the research

finding that not all students were able to consistently maintain the etiquette of *wira'i* without the support of their caregivers and a strict system of social control.

CONCLUSION

The results of this study indicated that, adab wira'i is understood as an attitude of caution in acting, speaking, and interacting, which is based on spiritual awareness to avoid doubtful matters and sins. Through various habituation activities, such as discipline in worship, maintaining manners towards teachers (ta'dzim lil asatidz), providing waqf sandals, not allowing other people's food and belongings carelessly, and self-control in social interactions, students were guided to develop strong moral and spiritual awareness. The interaction between moral conducted and self-control in shaping the character of students was mutually reinforcing and sustainable. This dynamic results in a continuous character transformation, where students not only outwardly submit to the rules of the Islamic boarding school but also develop an inner awareness to behave in accordance with religious guidance. This dynamic results in a sustainable character transformation, where students not only submit outwardly to the rules of the Islamic boarding school but also develop an inner awareness to behave according to religious guidance. Practically, the results of this study implied that Islamic educational institutions, particularly Islamic boarding schools (pesantren), need to strengthen their moral education systems by integrating theoretical teaching with daily practice. Moral education is not simply delivered through lectures or studies; it needs to be realized through concrete actions and exemplary behavior from educators. Role-modeling and community-based moral formation approaches have proven effective in fostering moral values in students. Furthermore, Islamic boarding schools can develop a character curriculum that emphasizes spiritual and social dimensions in a balanced manner, so that students not only acquire knowledge but also develop noble character.

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