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## Implementation of Recitations, Purification, and Teaching Concepts in Increasing Students' Spirituality and Character at PPI Nurul Burhan Bondowoso

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### Abstract

The concept of recitation, purification, teachings taught by the Koran in Surat al-Jumu'ah: 2 is an effective way in the teaching and learning process and can even create the Tridharma of Islamic Boarding Schools, namely fostering faith and piety to Allah SWT, developing science and expertise useful, as well as devotion to religion, society, and the country. These three concepts became the brainchild of KH. Imam Barmawi in improving the spirituality of his students at PPI Nurul Burhan, Badean, Bondowoso. This study uses a qualitative approach. Methods of data collection using interviews, observation, and documentation. The analysis technique uses the descriptive analysis model of Miles and Huberman. While the data validity technique uses data validity with source and time triangulation techniques. The results of this study indicate that the three concepts are applied at PPI Nurul Burhan; (1) the concept of recitations is applied by reading and writing the translation of the Koran using the *Yanbu'a* method and the *Tarjamah Tafsiriyah* study of the Koran with the aim that the students are not only able to read and write the Koran but also able to understand its meaning; (2) the concept of purification is applied by continuing congregational prayers, reciting Salawat Burdah, and cleaning the Islamic Boarding School environment. The concept of teaching is implemented with worship workshop activities so that it has a positive effect on the character in terms of piety and cleanliness of the students.

**Keywords:** Character; Purification; Recitations; Spirituality; Teaching

## INTRODUCTION

Islamic Boarding School is one of the oldest educational models in Indonesia, therefore Islamic Boarding School education colors the dynamics of education in Indonesia (Supriyanto, 2020:14). The development of Islamic boarding school education at present and in the future must rely on the main roles of Islamic boarding schools. The three main roles of Islamic boarding schools include: the development of religious education, community development, and the development of education and science and technology (Haedari, 2021).

One of the uniqueness of Islamic Boarding School is its strong independence, where the community has relative flexibility and freedom that does not have to take sides or follow the standard model set by the government in the field of education. Islamic boarding schools are free to develop their educational models without having to follow strict standardization and curriculum because they tend to be centralistic centered in the hands of kiai. This kind of educational model that runs in Islamic boarding schools is very diverse according to the tendencies and missions that the kiai, who as a leader as well as a caregiver of the Islamic boarding school, wants to develop (Julaiha, 2022).

An Islamic boarding school has five elements or components that distinguish it from other educational institutions, namely the existence of kiai, santri, mosques, dormitories, and book recitations. This indicates that the characteristics of Islamic boarding schools are educational institutions that are places where students learn, understand, and practice the teachings of Islam accompanied by *ahlakul karimah* in life, with the guidance of a teacher known as a kiai or *ustadz* (Romdoni, 2018). These elements manifest in the form of activities summarized in the *Tridharma* of Islamic Boarding Schools, namely the development of faith and piety to Allah SWT, the development of useful knowledge and expertise, and devotion to religion, society, and the state (Oktari, 2021).

Recommendations to study religion as stated in Q.S. al-Ankabut: 43 namely:

وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ

*And these parables We made for men; and no one understands it except those who are knowledgeable.*

The above verse is very clear, that in Islamic boarding schools can develop the knowledge of a student. Islamic Boarding School can simply be defined according to its characteristics, namely, a place for students to learn (Dasmadi, 2022). Article 6 of Law 18 of 2019 stipulates that Islamic boarding schools are established by individuals, foundations, Islamic community organizations and/or communities. The establishment of Islamic boarding schools must be committed to practicing the Islamic values of *Rahmatan Lil'alamin* and based on Pancasila, the 1945 Constitution, and Bhineka Tunggal Ika (Law 18/2019: article 6).

The development carried out in Islamic Boarding School varies greatly from one Islamic Boarding School to another. There are some Islamic boarding schools that develop in the field of science and technology (IAIC, 2021), development in terms of reading the Yellow Book as a tradition of Islamic boarding schools that must be maintained (Asmuni, 2018) and there are even those that combine the quality of students in terms of science and the quality of students in terms of improving morality and spirituality (Arifin, 2022). Like one of the concepts of a kyai in the city of Bondowoso, namely the Nurul Burhan Islamic Student Islamic Boarding School which

is in Badean Bondowoso, he is Drs. KH. Imam Barmawi Burhan. He innovated learning at Islamic boarding schools with the application of 3T, namely *recitation, tazkiyah, ta'lim* to form the character of students who can improve the quality of science and technology and IMTAQ. In this regard, in this study, the author describes the application of the 3T learning method (*recitation, tazkiyah, ta'lim*) in increasing the spirituality of students and its implications for the routine and character of students at PPI Nurul Burhan, Badean, Bondowoso.

## RESEARCH METHODS

The research approach is to use a qualitative approach, namely the researcher carries out procedures that have become rules in the qualitative approach, such as interviews, observations and documentation (Mukhtazar, 2020), and on the other hand the researcher uses the library research method (Evanirosa, 2022), which is a discussion to solve a problem through a literature review approach. Literature research emphasizes theoretical studies, references, and scientific literature. both in books, journals, and online media. Thus, the primary data in this study are books, journals, and online media that discuss 3T learning (*Recitation, Tazkiyah, Ta'lim*). The data analysis technique used in this study is a qualitative data analysis technique from Miles and Hubberman. Miles and Hubberman stated that there are three streams of analysis activities that occur simultaneously, namely Data Reduction, Data Presentation, and Drawing Conclusions or verification (Butarbutar, 2022). In this study, the researcher measured the validity of the data (data validity) using source triangulation and time triangulation. The goal is to increase the theoretical, methodological, or interpretive power of qualitative research.

## ANALYSIS AND DISCUSSION

### *History of the Establishment of Nurul Burhan Islamic Student Islamic Boarding School (PPI)*

Islamic Student Boarding School "Nurul Burhan" This Islamic boarding school is under the auspices of the Nurul Burhan Foundation (YANUBU) which is located in a fertile area because it is surrounded by rice fields, the north is bordered by Madrasah Aliyah Negeri (MAN) Bondowoso, the east is bordered by the cemetery complex, the west and south are bordered by the rice fields. The Nurul Burhan Islamic Student Islamic Boarding School, which is located in the urban area of Badean Village, Bondowoso Regency, looks so beautiful with the natural atmosphere of rice fields that are far from the urban impression known for being hot and sultry (Aida, 2021).

KH. Imam Barmawi Burhan is the founder and caregiver of this Islamic Boarding School. Starting from his obsession to create a young generation who is Qur'anic in order to create cadres of successors to ulama and leaders of the nation. His desire to establish a Islamic Boarding School that prioritizes *knowledge* but still works as a student in the early years of 2005 was revealed. Finally, a vacant land was chosen to the south of MAN Bondowoso.

At the beginning of its establishment, Abah KH. Imam Barmawi Burhan and Almh. Mrs. Hj. Faridatus Zuhroh is the founder and caregiver of this ta'lim ceremony (formerly known as PPI Nurul Burhan). Starting from his obsession to create a young generation who are Qur'anic in order to create cadres of successors to ulama and leaders of the nation. His desire to establish

a knowledge council that prioritized 'ilmun hal' but still worked as a student was sparked in early 1981 (Athi', 2022).

Who would have thought, which was originally a quiet, dark and famous 'haunted' land according to the interest of the surrounding community, has now turned into part of the lighthouse of Islamic civilization in the Bondowoso area. At the beginning of its establishment, this Islamic Boarding School was still standing as a slum building where the facilities and infrastructure were still limited. But as time went by, little by little this Islamic Boarding School began to develop. The development carried out continues to be sustainable until now, in 2019 the existing facilities and infrastructure are enough to meet the needs of the students. These facilities and infrastructure include: 13 rooms for students, prayer rooms, prayer rooms, libraries, living rooms, 14 student bathrooms, clotheslines, fields, and the Source Building. Plus one new room, namely the Health Room.

It is in this Islamic Boarding School that the mentality of students is fostered with education that prioritizes amaliyah, because with this it is considered more familiar and fundamental for the formation of character and spiritual spirit of students rather than prioritizing several books as the main learning attention. This is in line with the 5 characteristics (vision and mission) of Islamic boarding schools, namely: 1) *There is no day without the Qur'an*, 2) *There is no time without congregational prayers*, 3) *There is no day without prayer*, 4) *Not behaving in a way that is not pleasing to Allah SWT*, and 5) *Getting used to a clean lifestyle* (Avionita, 2011).

These five things are actually the formulation of caregivers who are indispensable for strengthening the mental-spiritual of students when entering the community and applicative. Until in the end, students are expected to be happy and accustomed to paying attention to their lives in the community from these 5 things. Therefore, in the development of the next Islamic Boarding School program, the 5 visions and missions are not just theoretical but are applied and practiced by all students who are guided by the Islamic Boarding School management and monitored by caregivers and caregivers.

The characteristics of the teaching of amaliyah are also diverse, ranging from the smallest things to very extraordinary things that have an extraordinary influence on the mentality of students referred to from the 5 vision and mission theories. It can be seen from the Islamic boarding school rooms that habituate students to congregational prayers, such as 5 times prayer in congregation, tahajud and dhuha prayers in congregation which are the obligations of all students. Providing various studies of the Qur'an from day to night, both in terms of reading it, translating and writing the Qur'an and the art of reading the Qur'an (recitation). The habit of praying, such as reciting prayers at least 1000 times per ashar and maghrib prayer, *shalawat qiyam* to *shalawat burdah* which interestingly is carried out in the open air every Friday night. Until the habit of students not to behave that is not disapproved by Allah, they began to prohibit dating, prohibited from stealing, to things that are considered small, namely *rubbing* (wearing without permission) sandals. All these habituations are balanced with the provision of punishment that will have a deterrent effect so that students are disciplined.

Another characteristic is that in this Islamic Boarding School there is a habit for students to behave in an Islamic spirit. Just as a young person honors an older person by kissing his hand, and an old person respects a younger person. In addition, students are accustomed to being responsible, such as at the end of each management period they are required to report their work programs and office inventory. No matter how small items such as brooms, markers, padlocks must all be clear and must be reported by the management (Faradilla, 2011).

The developments that occur are not limited to the things mentioned above. It should be known that until now the name "Nurul Burhan" is no longer strange to the ears of the public. This is inseparable from the achievements achieved by the students in recent years. Throughout our management, there are 9 trophies that have been successfully bought into this Islamic Boarding School, namely: 1st place in the hadrah competition in the framework of creative social communication in 2018, 1st place in the MSQ and MFQ competition, second place in the contemporary MHQ and MKQ competition, third place in the goal MKQ competition. Mushaf in the framework of MTQ Bondowoso Regency, and 1st place in the most complete sar-pras competition and second place in the cleanest toilet competition and GENERAL CHAMPION in the Healthy Sanitation competition in the framework of National Santri Day in 2018 (Mukhtar, 2020).

In addition, the popularity of this Islamic boarding school can also be seen from the frequent use of this place, especially in the Source Building, for prestigious events by institutions outside the Islamic boarding school. Among them are: the 2018 Burdah Sholawat Festival Competition, the 2018 PONIRAS Competition, the 2018 MHQ and MKQ Branch MTQ Competition, the 2019 Manasik Hajj and others.

### *Application of the Concept of Recitation, Tazkiyah, Ta'lim in Improving the Spirituality of Students*

Good spirituality is able to reflect a clear mind and a calm mind (Saomi, 2020). Spirituality is also reflected in behavior. Good spirituality can also function as a tool to improve the quality of life, one of which is by doing activities that make the mind calm such as reading the Qur'an and so on. Therefore, in increasing one's spirituality, it is necessary to have a way/concept that is sourced from the Qur'an (Kalam Allah SWT) and through steps and thoughts that are natural towards a complete human being and have a *monotheistic* and principled thinking pattern only because of Allah (Fuad, 2020).

To find answers to some questions, the researcher first interviewed the caretaker of the Nurul Burhan Islamic Student Islamic Boarding School (the main speaker), namely Abah Imam Barmawi Burhan, he said:

The concept of 3T (*recitation, tazkiyah, ta'lim*) is the concept of heaven, meaning a direct concept from Allah Ta'ala that cannot be disputed by anything. From the first time Prophet Ibrahim asked Allah in Q.S. al-Baqarah verse 129:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ ۗ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

*O our Lord, send them a Messenger from among them, who will recite to them Your verses, and teach them the Book (Qur'an) and al-Hikmah (al-Sunnah) and purify them. Indeed, You are the Mighty, the Most Wise. (Mushaf al-Hikmah, 2011:20)*

Recitation, *ta'lim*, and then *tazkiyah* were submitted by the prophet Ibrahim to Allah. Then Allah answered with a different answer, still 3T but in a different order, answered 3 times,

namely in Q.S. Ali-Imran: 164, Q.S. al-Jumu'ah: 2, answered again in Q.S. al-Baqarah: 151. From the answers here, the same order, namely the first, *tilawah* (reading the verses of Allah), the second, *tazkiyah* (purifying oneself) and the third, *ta'lim* (teaching). It is very clear, if we follow this concept, then life will be directed, not lost, and not misguided.

According to the results of the researcher's observations, the researcher has also heard directly the remarks of K.H. Imam Barmawi Burhan at the XIV graduation ceremony of STAI At-Taqwa on Saturday, November 13, 2021, he conveyed about the concept of 3T (*Recitation, Tazkiyah, Ta'lim*) applied at PPI. Nurul Burhan hopes that all institutions under the auspices of the At-Taqwa Bondowoso Foundation will implement this concept. So, the researcher believes that the 3T concept (*recitation, tazkiyah, ta'lim*) is really applied in PPI. Nurul Burhan Badean Bondowoso .

Starting when he served as the head of Madrasah Aliyah Negeri Bondowoso, this concept was applied. Seeing a lot of achievements produced because one of the factors is that he uses this concept. As he said: "The first time we applied this concept in a State Aliyah Madrasah started in 2000. For now, not only in MAN but also in the development of the At-Taqwa Foundation using this concept." And ustad Nasrullah also said: "When he was still the principal of MAN he applied this concept, until now he also applies it here."

According to the results of observations, the researcher found one of the books entitled "*Designer of Madrasah Badean Jejak Thought KH. Imam Barmawi Burhan*" by Suheri, M.Pd.I published by IMTIYAZ in 2015. As the content of this book on page iii of the preface, the author mentions that this book is a trace of KH's thoughts. Imam Barmawi Burhan was special during the "menahkodai" of MAN Bondowoso. In this book, there are several important points for us to know, including: (1) the grand design of Qur'anic education, (2) the examples of KH. Imam Barmawi Burhan, (3) the thoughts of KH. Imam Barmawi Burhan, (4) education policy of KH. Imam Barmawi Burhan, (5) the content of the author's interview with KH. Imam Barmawi Burhan exclusively.

In the first part, namely the grand design of Qur'ani education, the researcher found a discussion about the 3T culture (*recitation, tazkiyah, ta'lim*) on pages 6-10. The discussion in this book explains that these three cultures are the key to success and extraordinary provisions for an educator, especially at MAN Bondowoso.

### *Implications of the Implementation of Recitation, Tazkiyah, Ta'lim with Santri Routine*

Application is the act of practicing a theory, method, and other things to achieve a certain goal and for an interest desired by a group or group that has been planned and arranged in advance. It can also be interpreted that the word application is the process of making and applying. The application of the 3T method (*recitation, tazkiyah, ta'lim*) cannot be separated from the daily activities of students/routines, both daily, weekly, monthly, and yearly. Student routines are all student activities that are carried out routinely/every day starting from waking up early in the morning to night. Routines are different from rules, so routines usually refer to activities and they are usually aimed at completing tasks rather than prohibiting behavior (Hakim, 2020).

In this case, the researcher interviewed a student named Nailus Sa'adah about the application of the 3T method and its implications in the routine of students at PPI. Nurul Burhan. He said: "The 3T is *recitation, tazkiyah, ta'lim*. For the first one, namely *recitation*, its application in this Islamic Boarding School is BTT (reading and writing, translation) of the foundation's flagship program. However, there are also several levels of reading the Qur'an. The first is *tahqiq*, which means reading slowly (slowly in reading) (Pulungan, 2019). Second, *tartil*, which means reading by perfecting reading according to the law of *tajweed* (Ridwan, 2018). Third, *hadr*, which is reading the Qur'an with a fast method without reducing *tajweed* (the procedure for reading the Qur'an) such as *hafiz-hafizah* (memorizers of the Qur'an). Usually, this *hadr* method is used during the fasting month (annual routine). Furthermore, Tazkiyah students always live cleanly, both *dhohir* and inward. So that the concept of *tazkiyah* was created 5 *wadifah* (habits/obligations of students), namely: there is no day without the Qur'an, there is no time without congregational prayers, there is no day without prayer, not behaving that is not blessed by Allah, getting used to a clean lifestyle (Romdoni, 2018). The last one is *ta'lim*, which we interpret as learning. Where learning is one of the obligations of a student, and we also pay attention to who teaches us, which means not carelessly choosing teachers (Salsabila, 2021).

Then Nailus Sa'adah added: "*It can be said that 90% of this concept is well implemented by all students. Because every activity related to 3T, both new and old students also take part in carrying out the routine of the students. One example: Monday night routine, there are worship workshop activities: correcting the movements/recitation of prayers of younger siblings, teaching morals to teachers, friends, and others. It also feels real patience.*"

Based on the results of observations made by researchers, on February 12, 2022, during the *Tarjamah Tafsiriyah Qur'an* activity at the PPI resource building. Nurul Burhan, who was attended by male and female students, followed solemnly. About 4 students did not follow because they were sick in each student's room. This is true as conveyed by Nailus Sa'adah who said that 90% of all students participate in Islamic Boarding School activities.

The above statement was reinforced by Abah Imam Barmawi Burhan, he said: "*The recitation is not only reciting the Qur'an but also contemplating its meaning, until it is touched in the heart. In this cottage, in terms of recitation, it is known as BTT (Read, Write, Translate). The Qur'an is read correctly as well as tajweed such as makharijul letters and others with the Yanbu'a method. In addition, there are also activities that are general in nature, meaning that the public can participate. The activity is the study of tafsiriyah tarjamah of the Qur'an which is carried out every Sunday night.*"

There are also general activities, meaning that the wider community can take part in this activity but still comply with the health protocol, namely by wearing masks. Because it is still in the atmosphere of the Covid-19 pandemic. According to the results of observations carried out on February 12, 2022, this activity is the study of *Tarjamah Tafsiriyah al-Qur'an*, which was held on Saturday night at 18:30 WIB to 19:20 WIB. This activity was led directly by the caretaker of the Islamic boarding school, namely Abah Imam Barmawi Burhan, which began with *tawassul* and continued with the reading of the assembly prayer. In this case, this includes weekly activities carried out in the PPI source building. (Muhammad, 2021) Nurul Burhan. In one meeting to discuss 1 verse of the Qur'an and all students summarized the results of this study, because the results of the summary will be included in the Islamic Boarding School exam. As the times develop and there are technological advances, the wider community, especially the Bondowoso

people who cannot attend this activity, can do it at home by participating in the live broadcast of the *Tarjamah Tafsiriyah al-Qur'an* study on the PPI YouTube account. Nurul Burhan (R Chanel). With this, it is very helpful for people who want to take part in the study but still have other jobs. After the activity was completed, it was continued with congregational prayers (Hawwa, 2017).

Then, he said: "Our *Tazkiyah* starts with congregational prayers, because prayer is part of self-cleaning, if there are students who are late (*ma'mum masbuk*) must stand while *wiritan* for about 30 minutes, in the hadith it is also stated that before we pray, of course, we do ablution first, so that cleanliness is maintained both *dohir* and *bathin*".

The concept of *tazkiyah* is applied by praying 5 times in congregation. *Tazkiyah* is *indiary*, meaning to purify or cleanse one's mind. With this congregational prayer, it is hoped that it can cleanse the minds of students from everything negative. The documentation above is a congregational prayer at dawn, which was received directly by Mrs. Hj. Durrotul Muti'ah and researchers also participated in this activity. As for the male students, they were directly received by Abah Imam Barmawi Burhan. After praying in congregation, the students continued by reciting the *dhikr* of the *thayyibah* sentences at the same time. For female students who cannot pray (during menstruation), the student is also required to take part in the *dhikr* reading. In this activity, the researcher also participates in carrying out congregational prayers and other routine activities of students at PPI. Nurul Burhan (Mukhtazar, 2020).

Mentally, students can clean it by praying in congregation. However, *dohiriyah tazkiyah* is applied by cleaning the Islamic Boarding School environment. This activity is carried out alternately (*picket*). The students were divided by *mushrif* and *mushrifah* to carry out pickets to clean the Islamic Boarding School environment. Starting from each dormitory, bathroom, Islamic Boarding School yard to *dhalem* (house) caregivers are also carried out by all students. Maintaining cleanliness is very important, because if we are in a clean environment, we will avoid diseases (Ngainun, 2016). At PPI. Nurul Burhan, in addition to getting used to living a clean life, also gets used to living a healthy life. In this case, it is done with morning gymnastics carried out by students. Morning gymnastics starts from 08:00 to 08:30 WIB. It is very important to maintain hygiene and health for yourself, because the risk of getting sick is smaller than getting used to living an unclean and healthy life.

In addition, there are also activities that can accumulate between purification in *dohir* and mind, namely, the recitation of *burdah*. Uniquely, the reading of this *burdah* is carried out in the courtyard of the Islamic Boarding School with several benefits, including contemplating and being grateful for the blessings that Allah gives like sunlight that is rich in benefits for the human body (*habl min al-'nature*). The sun contains rich vitamin D which is needed by the human body. To maintain health, there are many Islamic boarding schools that pay attention to activities such as this activity. In addition, it can also reduce the saturation of students because this activity is not in the Islamic Boarding School room. In mental purification, of course, it is also obtained by the students, because with the chanting of prayers to the Prophet which is read simultaneously with all students. This activity is carried out after the congregational dawn prayer until it is finished and is equipped with a classical Muslim instrument that breathes Islam, namely the tambourine, so that it can increase the enthusiasm of students to pray (Oktari, 2021).



He continued by saying: "Next is *ta'lim*, considering our students from various levels of education ranging from *tsanawiyah*, *aliyah* and even some go to college. The big ones (old students) guide their children, for example worship workshop activities, and we also prepare *Maktabah* or library as an addition to knowledge to students."

Then the last is *ta'lim* which is applied to worship workshop activities. In this activity, there is a learning process, both experience and knowledge from *mushrif* and *Mushrifah* (students who have positions/administrators) to other students, including new students. This activity is a learning of good and correct prayer procedures, starting from the reading of prayers and prayer movements that are carried out every Sunday night Monday. The start of this worship workshop is from 19:45 WIB until it is finished.

Starting from the opening led by *the mushrif* and *the mushrifah* was closed with the reading of the summary (results of the records) of the students appointed by the *mushrifah* and continued with the reading of prayers before going to bed. With this activity, it is hoped that students can perform 4 in 1 prayer, namely in terms of speech, movement, thoughts, and with the heart of which the four are continuous into one.

## CONCLUSION

The concept of 3T (*recitation, tazkiyah, ta'lim*) in improving the spirituality of students at PPI Nurul Burhan is the brainchild of a caregiver, namely KH. Imam Barmawi Burhan who is the source of the Qur'an. The concept of 3T is based on Q.S. al-Baqarah: 151, Q.S. Ali-Imran: 164 and Q.S. al-Jumu'ah: 2. The concept of 3T appears sequentially and interrelated. Recitation means reading verses of the Qur'an, *tazkiyah* means cleansing both the mind and the mind, and *ta'lim* means providing scientific insight through teaching and understanding.

The application of 3T with the routine of students at the Islamic Student Boarding School (PPI) Nurul Burhan, Badean, Bondowoso, implies that recitation is carried out by reciting the Qur'an using the *Yanbu'a* method and the application of the study of *Tarjamah Tafsiriyah* al-Qur'an which is a weekly activity. In *tazkiyah*, congregational prayer is one of the things that can purify oneself inwardly (*tazkiyat al-nafs*) and outwardly applied by cleaning the Islamic Boarding School environment. Furthermore, *ta'lim* is applied with the process of learning the correct prayer procedures, both from speech, movement, heart, and mind called "worship workshop activities."

The implementation of 3T at PPI Nurul Burhan has implications for piety and clean-living habits. The piety of students can be measured by the participation of students in Islamic Boarding School activities and changes in attitudes, words, and morals to be better than before getting to know the world of Islamic Boarding School. In the habit of clean living, PPI Nurul Burhan Badean Bondowoso was named the overall champion of the clean toilet competition between Islamic boarding schools in Bondowoso Regency in 2018 in the context of National Santri Day.

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