

Student Character Rehabilitation Model Through the Tazkiyah Al-Nafs Program

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Abstract: This study aims to analyze the influence of the Tazkiyah al-Nafs program on the character development of students at Madrasah Aliyah Ihyaul Ulum Gresik. This research employed a quantitative approach using a survey method, with data collected primarily through questionnaires. The data were analyzed using Structural Equation Modeling (SEM) based on Partial Least Square (PLS) with SmartPLS software. The results indicate that Self-Purification has a highly significant impact on students' religiosity and social empathy. Self-Control contributes strongly to religiosity and social empathy, while Spiritual Self-Awareness has a significant effect on personal responsibility. Furthermore, Consistency in Righteous Deeds plays an important role in shaping self-discipline. Conversely, several hypotheses were not supported, such as the influence of Closeness to God on self-discipline and personal responsibility, as well as the influence of Spiritual Self-Awareness on social empathy. These findings suggest that spiritual values have not been fully internalized into actual behavior and require more experience-based and action-oriented programs. This model offers an integrative approach to character rehabilitation, systematically combining spiritual intervention (Takhliyah), the cultivation of noble character (Tahliyah), and self-actualization (Tajalliyah) in the school environment.

Keywords: Tazkiyah al-Nafs; student character; religiosity; self-discipline; personal responsibility; social empathy

DOI: <https://doi.org/10.15575/ath.v10i2.47430>

Received: 06, 2025. Accepted: 10, 2025. Published: 10, 2025.

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INTRODUCTION

The formation of religious character in madrasah students has become a critical focal point, particularly amidst the challenges of globalization, technological disruption, and social change (Wieringa, 2005). The *Tazkiyah al-Nafs* program, which aims to purify the soul through spiritual and moral aspects, has been recognized as effective in strengthening students' religiosity and character (*akhlak*) in several madrasahs (Hefner, 2023). However, quantitative and survey-based empirical evidence regarding this program—specifically at the Madrasah Aliyah (MA) Ihyaul Ulum Gresik level—remains highly limited (Jubba, 2021).

Data from the PISA (Programme for International Student Assessment) survey indicates that many students engage in academic dishonesty, such as cheating, and tend to rationalize unethical behavior, which potentially evolves into corrupt practices in their future professional lives (OECD, 2022). Global character education is still considered less than effective due to the lack of a standardized evaluation framework, suboptimal educator quality, and a lack of consistency in implementing moral value programs (Begum, 2021). This condition is exacerbated by the influx of digital content—ranging from violence to hedonism (Saodi, 2024)—which is increasingly accessible to children and adolescents, eroding their social values, empathy, and integrity (Arroisi, 2024; Khasawneh, 2024; Seider, 2013).

A similar trend is observed domestically. Reports from the Indonesian Child Protection Commission (KPAI) recorded various cases of student aggressiveness—such as challenging teachers, cyberbullying, and physical violence—indicating a weakness in character education both at school and at home (KPAI, 2023). Furthermore, Commission X of the Indonesian House of Representatives (DPR-RI) noted that 41% of Indonesian students had experienced bullying in the past month, while 24% had experienced it within the last year (Kemendikbudristek, 2023).

Many schools have recorded a significant decline in affective aspects: a degradation of manners (*sopan santun*), obedience, responsibility, and empathy became evident when face-to-face learning was reinstated (Alsmeheen, 2024; Bahri, 2022). National media also highlighted viral cases of students acting inappropriately, fighting in public spaces, and recording harassment against teachers—all of which demonstrate that character education has not fully succeeded in counteracting negative global and local influences (Balakrishnan, 2017; Chang, 2015; Halstead, 2007).

Several analyses suggest that the primary causes of this condition include:

1. A character education system that is overly cognitive and symbolic, lacking practical application in students' daily behavior (Komalasari, 2018; Skaggs, 2006).
2. A lack of exemplary behavior (*keteladanan*) from teachers, parents, and public officials who should serve as moral role models for the younger generation (Jones, 1999; McGraw, 2018).

3. The influence of social media environments and a global culture of materialism that encourages consumerism and diminishes students' moral sensitivity (Susilawati, 2022; Tinto, 2022).

Based on previous qualitative studies, the integration of *tazkiyah* methods—such as role modeling, habituation, and counseling—has been proven to enhance students' religious character at MA Ihyaul Ulum Gresik, despite facing inhibiting factors like low student awareness, lack of teacher awareness, and inadequate infrastructure (Timmermans, 2019; Wagner, 2020). Other studies in Islamic-based Madrasah Aliyah indicate that such programs significantly strengthen students' discipline, responsibility, and spiritual loyalty (Azadpur, 2011; Jamil, 2022).

Recent quantitative findings by Ainiyah (2023) demonstrate that the *Tazkiyatun Nafs* program at SMPN 2 Tarik Sidoarjo not only improves students' religiosity but also fosters tolerance and responsibility through systematic annual planning and daily practices of congregational worship and communal charity (*infak*). This reinforces findings at MA Ihyaul Ulum, indicating an expansion of program impact toward students' socio-moral aspects. Research also found that structured worship habituation—such as *dhikr al-ma'tsurat*—at the Integrated Islamic Junior High School (SMPIT) Darrul Maghfiroh, is effective in shaping emotional control, mental tranquility, and mature thinking (Hapsari et al., 2023). This confirms that aspects of self-control (*hawa nafsu*) and consistency in righteous deeds (*amal shalih*) within the *tazkiyah al-nafs* concept directly impact student character development.

Meanwhile, a qualitative study at the Daarul Mukhtarin Islamic Boarding School (Istianah, 2024) shows that similar methods—namely Qur'anic memorization, *dhikr*, and classical book studies—are capable of forming a resilient moral personality, although obstacles such as low motivation and external environmental influences must be addressed. These findings align with the conditions at MA Ihyaul Ulum Gresik, which also noted constraints regarding motivation and teacher support. Furthermore, the spiritual leadership model based on *tazkiyah* applied at the La Tansa Islamic Boarding School shows that the planning, implementation, and evaluation aspects of spiritual programs influence the development of students' moral character and leadership (Rizki et al., 2023). This suggests the need for more systematic management of *tazkiyah* programs in Madrasah Aliyah with routine evaluations.

Theoretically, Mutholingah and Zain (2021) emphasize that soul purification methods (*tazkiyah*) such as *muhasabah* (self-reflection), *tadarus* (Qur'an recitation), and *mujahadah* (spiritual struggle) have important implications for the effectiveness of religious education in formal institutions. The implementation of these methods is required to be repetitive, continuous, and measurable (Rizal, 2022). Amidst the pandemic context, integrated Islamic educational institutions were also forced to strengthen religious-based character education, as it was proven that Islamic Religious Education (PAI) helped shape student personalities during crisis periods (Nuraeni et al., 2021). Other researchers emphasize that the concept of *Tazkiyatun Nafs* (Rohman & Rosadi, 2022; Zainol, 2019), based on the frameworks of Al-Ghazali and Imam Al-Attas,

is highly relevant to holistic character education in facing the challenges of the digital era and disruption (Rohman & Rosadi, 2022).

Despite these developments, several critical gaps remain:

1. Methodological limitations: The majority of studies are qualitative and do not involve quantitative instruments such as surveys or questionnaires.
 2. Limited research focus: Few studies specifically evaluate the implementation of the *Tazkiyah al-Nafs* program at MA Ihyaul Ulum Gresik or similar Madrasah Aliyah institutions.
 3. Lack of outcome measurement: The impact on dimensions of religiosity, discipline, responsibility, and empathy has not been statistically measured.
- Therefore, this study intends to fill these gaps by:
1. Employing a survey-based quantitative approach to measure the impact of *Tazkiyah al-Nafs*.
 2. Focusing the observation on MA Ihyaul Ulum Gresik as a case study.
 3. Testing the statistical relationship between the *Tazkiyah al-Nafs* program and student character (including religiosity, discipline, personal responsibility, and social empathy).

This research is expected to provide a new contribution in the form of quantitative-based empirical data that supports or improves the implementation of spiritual-character programs in madrasahs to strengthen the effectiveness of character rehabilitation through *Tazkiyah al-Nafs*.

RESEARCH METHODS

Penelitian This study employs a quantitative approach with a survey method to examine the influence of various dimensions of the *Tazkiyah al-Nafs* program on student character formation in Madrasah Aliyah. This approach was selected as it enables the researcher to obtain an objective and measurable overview of the relationships between the investigated variables through numerical data processing and statistical testing.

The research was conducted at Madrasah Aliyah (MA) Ihyaul Ulum Gresik, an Islamic educational institution that has implemented the *Tazkiyah al-Nafs* program as an integral part of its students' character development. The population for this study consisted of all 485 active students during the 2023/2024 academic year.

The sample size was determined using the Slovin formula with a 5% margin of error. Based on the calculation ($n = N / (1 + Ne^2)$), a minimum sample size of 219 students was obtained. A proportional random sampling technique was employed to ensure representation from each grade level. The sample composition included 77 students from Grade X, 72 students from Grade XI, and 70 students from Grade XII. This sample size fulfills the data adequacy requirements for Structural Equation Modeling (SEM), which necessitates a minimum of 100 observations or 5 to 10 times the number of observed indicators (Hair et al., 2019).

Data collection was carried out through several complementary techniques. The primary technique utilized was a questionnaire, a closed-ended instrument

designed based on the indicators of each variable within the hypotheses. The questionnaire employed a 5-point Likert scale to measure student perceptions regarding the implementation of the *Tazkiyah al-Nafs* program and the resulting character traits, such as religiosity, self-discipline, personal responsibility, and social empathy. In addition to the questionnaire, observations were conducted to obtain contextual data by directly observing student activities and the implementation process of the *Tazkiyah al-Nafs* program within the madrasah environment. Semi-structured interviews were used to gather in-depth information from supervising teachers and program administrators, specifically regarding their understanding, implementation strategies, and the challenges faced in fostering student character. Furthermore, documentation was utilized to supplement the data by reviewing various documents, such as activity schedules, character development curricula, program implementation reports, and available evaluation archives.

The collected data were analyzed using Structural Equation Modeling (SEM) based on Partial Least Square (PLS) with SmartPLS 4.0 software. This method was selected for its robustness in analyzing latent variable relationships simultaneously, accommodating non-normal data distributions and relatively small sample sizes. The analysis proceeded in two stages using established statistical thresholds. First, the measurement model (outer model) was evaluated to ensure validity and reliability. Convergent validity was considered acceptable if loading factors were > 0.70 and the Average Variance Extracted (AVE) was > 0.50 . Internal consistency reliability was confirmed if both Cronbach's Alpha and Composite Reliability values exceeded 0.70. Second, the structural model (inner model) assessment included the coefficient of determination (R^2) and hypothesis testing. Relationships between variables were considered statistically significant if the T-statistics were > 1.96 and P-values were < 0.05 at a 95% confidence level.

This study tested 20 hypotheses, each examining the positive influence of the *Tazkiyah al-Nafs* program dimensions, namely:

1. Self-Purification (Penyucian Jiwa)
2. Enhancement of Closeness to God (Peningkatan Kedekatan dengan Allah)
3. Self-Control (Pengendalian Hawa Nafsu)
4. Spiritual Self-Awareness (Penyadaran Diri Spiritual)
5. Consistency in Righteous Deeds (Konsistensi Amal Sholeh)

Toward four indicators of student character:

1. Religiosity
2. Discipline
3. Responsibility
4. Socio-Emotional

The complete hypotheses are listed in the hypothesis flow diagram above, coded from H_1 to H_{10} as follows:

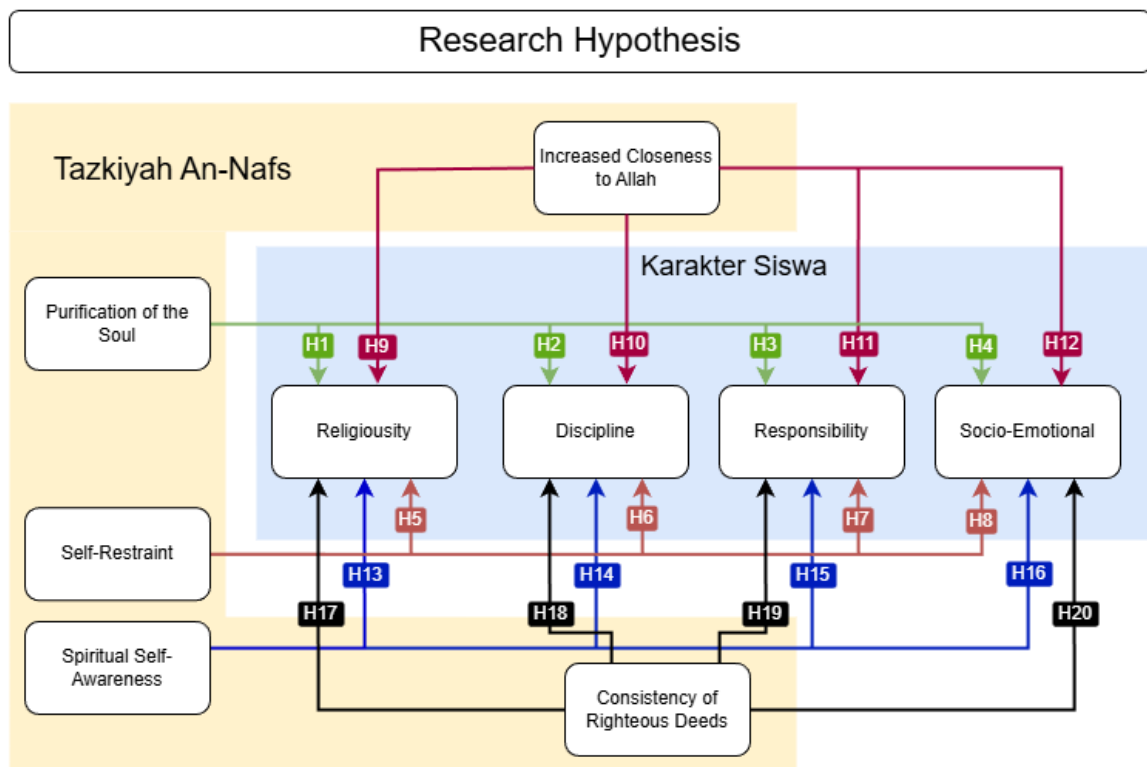


Figure 1. Research Hypothesis

RESEARCH RESULT AND DISCUSSION

Hypothesis Result

Table 1. Hypothesis Result

Hypothesis Code	Hypothesis	Original Sample (O)	Sample Mean (M)	Standard Deviation (STDEV)	T Statistics (O/STDEV)	P Values
H ₁	PJ -> RS	0.765	0.761	0.072	10.625	0.000
H ₂	PJ -> DS	0.402	0.399	0.086	4.674	0.000
H ₃	PJ -> TJ	0.205	0.198	0.081	2.531	0.012
H ₄	PJ -> SE	0.515	0.519	0.077	6.688	0.000
H ₅	PHN -> RS	0.638	0.636	0.085	7.506	0.000
H ₆	PHN -> DS	0.491	0.488	0.093	5.279	0.000
H ₇	PHN -> TJ	0.058	0.061	0.069	0.841	0.401
H ₈	PHN -> SE	0.711	0.707	0.068	10.456	0.000
H ₉	PKA -> RS	0.522	0.518	0.084	6.214	0.000
H ₁₀	PKA -> DS	0.066	0.062	0.079	0.835	0.404
H ₁₁	PKA -> TJ	0.097	0.101	0.086	1.128	0.260

H ₁₂	PKA -> SE	0.233	0.230	0.088	2.648	0.009
H ₁₃	PDS -> RS	0.479	0.481	0.082	5.841	0.000
H ₁₄	PDS -> DS	0.289	0.287	0.088	3.284	0.001
H ₁₅	PDS -> TJ	0.738	0.733	0.076	9.711	0.000
H ₁₆	PDS -> SE	0.123	0.120	0.077	1.597	0.111
H ₁₇	KAS -> RS	0.611	0.609	0.074	8.257	0.000
H ₁₈	KAS -> DS	0.587	0.581	0.062	9.468	0.000
H ₁₉	KAS -> TJ	0.172	0.169	0.083	2.072	0.039
H ₂₀	KAS -> SE	0.284	0.280	0.086	3.302	0.001

The Influence of Self-Purification (PJ) on Student Religiosity (RS)

The results of the analysis indicate that Self-Purification (PJ) has a highly significant influence on Student Religiosity (RS). This is evidenced by an original sample (O) value of 0.765, a T-statistic of 10.625, and a P-value of 0.000. This high and significant path coefficient indicates that the process of internalizing spiritual values through self-purification activities—such as *muhasabah* (self-reflection), *dhikr* (remembrance of God), and self-contemplation—tangibly promotes an increase in student religiosity. The more intensive the implementation of self-purification, the higher the level of religious awareness and spiritual commitment among students.

The Influence of Self-Purification (PJ) on Student Self-Discipline (DS)

Regarding the second hypothesis, it was found that PJ also exerts a significant influence on student self-discipline (DS). The original sample value was recorded at 0.402, with a T-statistic of 4.674 and a P-value of 0.000. This suggests that spiritual practices performed consistently also impact students' ability to manage time, adhere to regulations, and maintain orderly behavior. Although the influence is not as strong as it is on religiosity, this relationship remains robust in supporting the formation of positive disciplinary character.

The Influence of Self-Purification (PJ) on Personal Responsibility (TJ)

The results of the third hypothesis testing indicate that self-purification also influences students' personal responsibility (TJ), with an original sample value of 0.205, a T-statistic of 2.531, and a P-value of 0.012. While this influence is statistically significant, its magnitude is categorized as moderate to low. This implies that while self-purification activities contribute to forming an accountable attitude, the impact is not as substantial as its influence on religious and disciplinary aspects. The aspect of responsibility is likely influenced by social environments and students' practical experiences beyond the spiritual domain.

The Influence of Self-Purification (PJ) on Social Empathy (SE)

In the fourth hypothesis, it was found that PJ has a significant influence on students' social empathy (SE), with an original sample value of 0.515, a T-statistic of 6.688, and a P-value of 0.000. This figure demonstrates that deep spiritual activities also contribute to students' social sensitivity, such as awareness of others' needs, a caring attitude, and social solidarity. In other words, the dimension of self-purification not only strengthens the vertical relationship with God but also fosters harmonious horizontal relationships with fellow human beings.

The Influence of Self-Control (PHN) on Student Religiosity (RS)

The fifth hypothesis shows that Self-Control (*Pengendalian Hawa Nafsu* – PHN) exerts a strong and significant influence on student religiosity (RS). This is reflected in the original sample value of 0.638, a T-statistic of 7.506, and a P-value of 0.000. Self-regulation against negative impulses – such as anger, laziness, and excessive desires – is proven to be vital in enhancing the quality of student religiosity. Structured self-control exercises within the character development program can strengthen students' spiritual commitment and maintain the stability of their faith in daily life.

The Influence of Self-Control (PHN) on Student Self-Discipline (DS)

The analysis indicates that Self-Control (PHN) significantly influences student self-discipline (DS). This is reflected in the original sample (O) of 0.491, a T-statistic of 5.279, and a P-value of 0.000. This means that the better a student's ability to control their base impulses (*hawa nafsu*), the better their disciplinary behavior. Self-control practices, such as voluntary fasting, restraining anger, and limiting excessive behavior, have a positive impact on the formation of discipline.

The Influence of Self-Control (PHN) on Personal Responsibility (TJ)

In this hypothesis, the influence of Self-Control (PHN) on students' personal responsibility was not statistically significant. The original sample (O) was only 0.058, with a T-statistic of 0.841 and a P-value of 0.401. These values indicate that the ability to control base impulses (*hawa nafsu*) has not made a tangible contribution to the formation of personal responsibility. Other factors beyond self-control, such as social habituation or the role of the family, are likely more dominant in influencing this aspect.

The Influence of Self-Control (PHN) on Social Empathy (SE)

Self-Control (PHN) exerts a very strong and significant influence on students' social empathy. This is evidenced by an original sample (O) of 0.711, a T-statistic of 10.456, and a P-value of 0.000. This suggests that the better students manage their base impulses, the higher their social sensitivity and concern. Self-restraint exercises encourage the emergence of empathy, as students become accustomed to prioritizing the needs of others and controlling their ego.

The Influence of Spiritual Self-Awareness (PKA) on Student Religiosity (RS)

The results of this hypothesis test indicate that PKA has a significant influence on student religiosity. The original sample value was 0.522, with a T-statistic of 6.214 and a P-value of 0.000. This implies that efforts to raise students' awareness of spiritual meaning and their relationship with God promote an increase in the quality of their religiosity. Spiritual development activities, such as reflection and spiritual guidance, are effective in strengthening students' faith and religious practices.

The Influence of Spiritual Self-Awareness (PKA) on Student Self-Discipline (DS)

In this hypothesis, PKA was not proven to have a significant influence on student self-discipline. The original sample was only 0.066, with a T-statistic of 0.835 and a P-value of 0.404. This indicates that an increase in spiritual awareness alone does not automatically form disciplined behavior. Self-discipline appears to require more concrete interventions in the form of regulations and consistent behavioral habituation.

The Influence of Spiritual Self-Awareness (PKA) on Personal Responsibility (TJ)

The analysis shows that PKA does not significantly influence students' personal responsibility. The original sample (O) was only 0.097, with a T-statistic of 1.128 and a P-value of 0.260 (which is greater than 0.05). This means that increasing students' spiritual awareness has not been able to directly enhance their sense of personal responsibility. Other practical approaches, such as involvement in real-world activities or task-based habituation, may be required.

The Influence of Spiritual Self-Awareness (PKA) on Social Empathy (SE)

PKA has a significant influence on students' social empathy, with an O of 0.233, a T-statistic of 2.648, and a P-value of 0.009. Although the influence is moderate, these data indicate that spiritual awareness provides a positive impetus toward students' social sensitivity. Students who are aware of spiritual values tend to be more caring and responsive to the social conditions surrounding them.

The Influence of Consistency in Righteous Deeds (PDS) on Student Religiosity (RS)

PDS significantly influences student religiosity, as shown by an O of 0.479, a T-statistic of 5.841, and a P-value of 0.000. Consistency in righteous deeds, such as routine worship and good habits, strengthens the religious values held by students. Consistent actions serve as a tangible reflection of their religiosity.

The Influence of Consistency in Righteous Deeds (PDS) on Student Self-Discipline (DS)

PDS also has a significant influence on student self-discipline, with an O of 0.289, a T-statistic of 3.284, and a P-value of 0.001. Although the influence is not as strong as it is on religiosity, consistent righteous habits appear to encourage

disciplined behavior, as they demand orderliness and personal responsibility in their execution.

The Influence of Consistency in Righteous Deeds (PDS) on Personal Responsibility (TJ)

PDS exerts a very strong influence on students' personal responsibility. The values of $O = 0.738$, $T\text{-statistic} = 9.711$, and $P\text{-value} = 0.000$ indicate a significant and substantial influence. This suggests that the more consistent students are in performing righteous deeds, the higher the sense of responsibility embedded within them, both in personal and social spheres.

The Influence of Consistency in Righteous Deeds (PDS) on Social Empathy (SE)

The test results indicate that Consistency in Righteous Deeds (PDS) does not significantly influence students' social empathy. The original sample (O) was only 0.123, with a $T\text{-statistic}$ of 1.597 and a $P\text{-value}$ of 0.111 (greater than 0.05). This means that even if students are consistent in their righteous deeds, it does not directly increase their social empathy. It is possible that social empathy is more influenced by direct interaction or social experiences rather than individual righteous routines.

The Influence of Consistency in Righteous Deeds (KAS) on Student Religiosity (RS)

KAS has a highly significant influence on student religiosity, as seen from an O of 0.611, a $T\text{-statistic}$ of 8.257, and a $P\text{-value}$ of 0.000. This indicates that righteous deeds performed consistently tangibly strengthen students' religious identity and behavior. The more routinely deeds are performed, the higher the level of their religiosity.

The Influence of Consistency in Righteous Deeds (KAS) on Student Self-Discipline (DS)

KAS also significantly influences student self-discipline with an O of 0.587, a $T\text{-statistic}$ of 9.468, and a $P\text{-value}$ of 0.000. These data show that consistency in deeds fosters disciplined attitudes because the routine and responsibility involved in these deeds require strong commitment and adherence to specific rules.

The Influence of Consistency in Righteous Deeds (KAS) on Personal Responsibility (TJ)

KAS has a significant but relatively small influence on students' personal responsibility, with an O of 0.172, a $T\text{-statistic}$ of 2.072, and a $P\text{-value}$ of 0.039. While the influence is significant ($P < 0.05$), its value is not as large as its influence on religiosity and self-discipline. This means that righteous deeds have a greater impact on the dimensions of religiosity and discipline than on directly fostering a sense of personal responsibility.

The Influence of Consistency in Righteous Deeds (KAS) on Social Empathy (SE)

Finally, KAS significantly influences students' social empathy, with an O of 0.284, a T-statistic of 3.302, and a P-value of 0.001. This implies that consistency in righteous deeds also contributes positively to students' social concern, despite having moderate strength. The habit of doing good appears to foster their sensitivity toward the social environment.

Initial Research Model

The initial research model was designed to examine the relationship between six primary constructs believed to influence the formation of positive student character and behavior, particularly within the context of Islamic education. These six constructs are: Self-Purification (*Penyucian Jiwa*), Self-Control (*Pengendalian Hawa Nafsu*), Enhancing Closeness to God (*Meningkatkan Kedekatan dengan Allah*), Spiritual Self-Awareness (*Penyadaran Diri Spiritual*), Consistency in Righteous Deeds (*Konsistensi Amal Sholeh*), and four primary student character outputs, namely Religiosity, Self-Discipline, Personal Responsibility, and Social Empathy.

The model incorporates 20 hypotheses consisting of direct relationships between each input construct and each aspect of student character. These hypotheses were formulated to comprehensively map how spiritual and religious dimensions contribute to character formation, as detailed below:

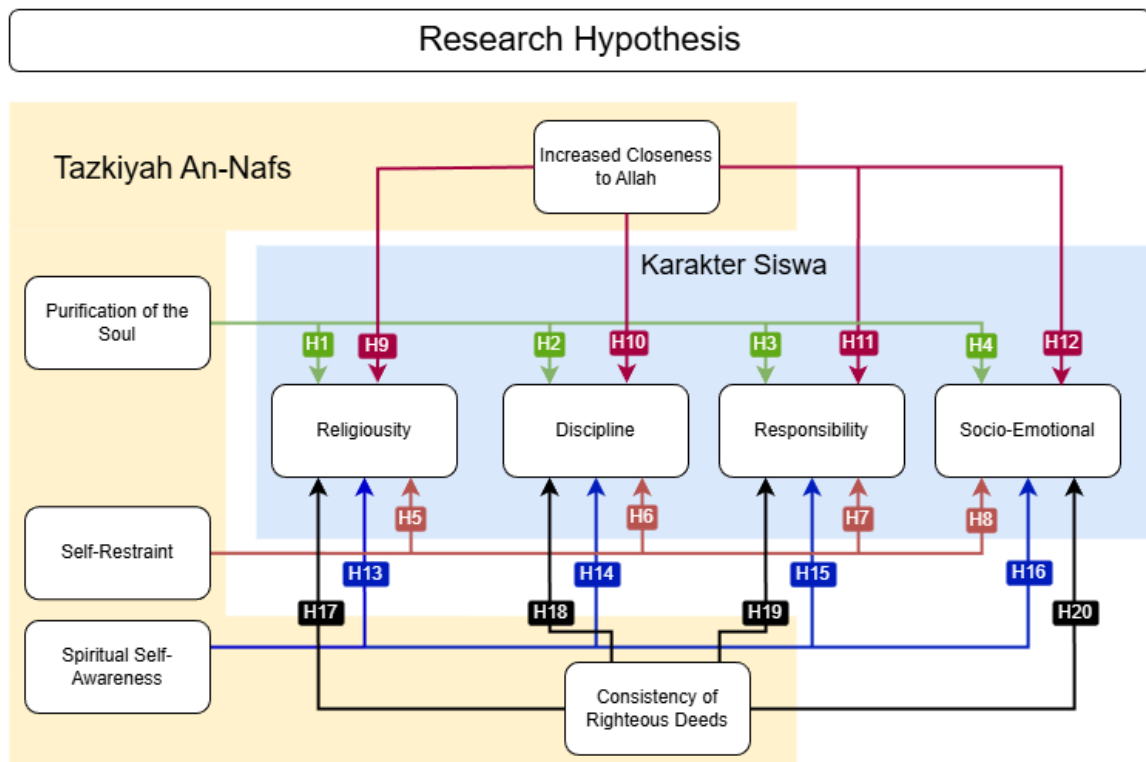


Figure 2. Research Hypothesis Tazkiyah An-Nafs

These hypotheses provide a comprehensive overview of the influence of spiritual education dimensions on the formation of Islamic character in students. This model allows researchers to identify both dominant and supporting factors

that operate directly, thereby providing a foundation for developing a character education curriculum integrated with Islamic values.

The urgency of this research lies in the pressing need within the field of education, particularly Islamic education, to formulate character-building strategies that are not only normative but also empirically proven (S. Suhirman, 2021). While numerous previous studies have examined the influence of spiritual or religious aspects partially, few have simultaneously and comprehensively tested these six spiritual aspects against the four primary character traits (Díaz-Aguado, 2014; Martini, 2018; Polyson, 1983; Tarabini, 2020).

This research focuses on an integrated model that combines six primary spiritual variables simultaneously to predict four student character outcomes using a Partial Least Square Structural Equation Modeling (PLS-SEM) approach. Furthermore, this study provides a novel contribution in the form of empirical mapping of the interrelationships between spiritual dimensions that are rarely explored together within a single model framework, particularly in the context of Islamic education in Indonesia.

The initial research model is visualized in a flow diagram of inter-variable relations (as depicted in the initial scheme), connecting each input construct to four output characters through 20 hypothesis paths. This model is designed to be tested for validity and significance through the PLS-SEM statistical approach to obtain robust and reliable results as a basis for the development of Islamic character education theory and practice.

Final Research Model

Failed Hipotesis

Table 2. Failed Hipotesis

Kode Hipotesis	Hipotesis	Original Sample (O)	T Statistics	P Values
H ₇	Self-Control → Personal Responsibility	0.058	0.841	0.401
H ₁₀	Closeness to God → Self-Discipline	0.066	0.835	0.404
H ₁₁	Closeness to God → Personal Responsibility	0.097	1.128	0.260
H ₁₆	Spiritual Self-Awareness → Social Empathy	0.123	1.597	0.111

H₇ (Self-Control on Student Personal Responsibility) showed non-significant results with P = 0.401 and T = 0.841. Theoretically, self-control (*pengendalian hawa nafsu*) should correlate positively with personal responsibility, as the ability to restrain oneself is expected to foster an awareness to act responsibly (Y. Suhirman, 2020). However, these results indicate that the self-control possessed by students might not yet be sufficiently internalized or concretely directed toward responsibility in daily life. It is possible that mediating variables, such as moral awareness or the social environment, play a

vital role but were not measured in this model. This finding differs from the research by Zulkifli et al. (2020), which states that self-control correlates positively with responsibility in boarding school (*pesantren*) adolescents.

H₁₀ (Closeness to God on Student Self-Discipline) failed with $P = 0.404$ and $T = 0.835$. In theory, a higher level of closeness to God should increase the internal drive to be disciplined in following His commands and avoiding His prohibitions (Ahmad, 2021; Begum, 2021). Nevertheless, the results of this study suggest that the closeness to God felt by students may be merely ritualistic or symbolic, thus failing to imply self-discipline in practical real-life applications (Saodi, 2024). This indicates the need for stronger internalization of values and intrinsic religious motivation. This result contrasts with Sari's (2021) study, which found that closeness to God positively influences the discipline of students in integrative Islamic schools.

H₁₁ (Closeness to God on Student Personal Responsibility) was also non-significant with $P = 0.260$ and $T = 1.128$. This failure reinforces the indication that the students' spiritual relationships in this study have not yet been able to drive the emergence of actual personal responsibility. This could be influenced by immature moral development levels or the absence of school programs specifically linking closeness to God with responsible behavior (Kazemi, 2014). This finding is inconsistent with the research by Wibowo and Fitri (2017), which found that religious mentoring in Islamic schools can foster responsibility through increased closeness to God.

H₁₆ (Spiritual Self-Awareness on Student Social Empathy) had $P = 0.111$ and $T = 1.597$, leading to its rejection. Although spiritual self-awareness theoretically supports social empathy (Bahri, 2022), this result suggests that the self-awareness dimension developed in students tends to remain personal and has not yet been translated into social behaviors such as empathy. This may occur due to a lack of concrete activities, such as social service or empathy training, that bridge spiritual self-awareness with social behavior (Alsmeehen, 2024). Previous research by Rahmawati (2020) indicated that spiritual self-awareness can impact empathy if combined with action-based character-strengthening programs.

These results provide an overview that spiritual values are not automatically converted into actual behavior without practical experience, habituation, and a supportive environment. This research demonstrates the need for a character education approach that not only instills values but also directs those values toward daily behavioral implementation through structured programs.

Significant Effects (Supported Hypotheses)

Tabel 3. Significant Hypotheses with Strong Effects

Hypothesis Code	Hypothesis	Original Sample (O)	T Statistics	P Values
H ₁	Self-Purification -> Student Religiosity	0.765	10.625	0.000
H ₈	Self-Control -> Student Social Empathy	0.711	10.456	0.000

H ₁₅	Consistency in Righteous Deeds -> Student Self-Discipline	0.738	9.711	0.000
H ₁₈	Consistency in Righteous Deeds -> Student Self-Discipline	0.587	9.468	0.000
H ₅	Self-Control -> Student Religiosity	0.638	7.506	0.000
H ₄	Self-Purification -> Student Social Empathy	0.515	6.688	0.000
H ₉	Closeness to God -> Student Religiosity	0.522	6.214	0.000

The research results indicate that Self-Purification (PJ) exerts a very strong influence on student Religiosity (H₁, O = 0.765, T = 10.625, P = 0.000). This implies that the higher the students' efforts in self-purification (*tazkiyatun nafs*), the higher their level of religiosity. This effect reflects that the internal spiritual dimension contributes significantly to students' religious behavior.

Self-Control (PHN) also shows a strong influence on students' Social Empathy (H₈, O = 0.711, T = 10.456, P = 0.000). This indicates that the ability to restrain base impulses enables students to better empathize with and care for their surrounding social conditions. Furthermore, Spiritual Self-Awareness (PDS) toward Personal Responsibility (H₁₅) exhibits a very strong effect (O = 0.738, T = 9.711, P = 0.000). This suggests that awareness of spiritual values is closely correlated with a responsible attitude, supporting the theory that spiritual self-awareness fosters personal responsibility (Hussain, 2007).

Consistency in Righteous Deeds (KAS) toward student Self-Discipline (H₁₈) also demonstrates a high degree of influence (O = 0.587, T = 9.468, P = 0.000). This shows that the recurrence of good deeds in students' lives fosters discipline in their daily activities. Additionally, Self-Control toward Religiosity (H₅) provides a major influence (O = 0.638, T = 7.506, P = 0.000). This reinforces the notion that the ability to control base impulses is one of the primary pillars of religiosity (Zahir, 2025). Self-Purification contributes to Social Empathy (H₄, O = 0.515, T = 6.688, P = 0.000), indicating that a pure spiritual dimension is capable of enhancing students' social sensitivity. Closeness to Allah toward Religiosity (H₉) shows a strong effect (O = 0.522, T = 6.214, P = 0.000), affirming that spiritual proximity impacts religious behavior (Ogunbado, 2016).

These results are consistent with various theories and previous studies. For instance, the finding that self-purification impacts religiosity and social empathy supports the *tazkiyatun nafs* theory, which states that the cleansing of the heart becomes the foundation for noble behavior (Jubba, 2021). Rahmat (2018) also found that spiritual awareness plays a strong role in forming responsibility in adolescents, supporting the strong results of H₁₅. The significant influence of self-control on religiosity and social empathy is in line with Hamid's (2018) findings, which state that self-control is a prerequisite for good religious and

social behavior. The robust results in H8 and H5 further strengthen this argument.

The effect of consistency in righteous deeds on discipline (H18) reinforces Sari's (2021) research findings that consistent deeds (*istiqamah*) form a positive habitus in daily behavior. Thus, righteous deeds performed continuously internalize the value of self-discipline. The impact of closeness to Allah on student religiosity (H9) supports the study by Wibowo & Fitri (2017), which found that religious mentoring encourages religiosity as it enhances the spiritual relationship with God (Isgandarova, 2012). These results demonstrate novelty in the integration of multi-dimensional spirituality within a single model that connects these dimensions with character behavior simultaneously. Most previous studies examined relationships partially, whereas this study holistically tests the relationship between self-purification, self-control, closeness to Allah, spiritual awareness, and righteous deeds toward religiosity, empathy, responsibility, and discipline.

Conclusively, this study demonstrates that to build character holistically, schools cannot rely on a single approach. The findings map out a clear intervention strategy: to cultivate Religiosity and Empathy, internal spiritual interventions (such as self-purification and self-control) are key. However, to shape functional characters like Responsibility and Discipline, behavior-based interventions through consistent righteous deeds have proven to be much more effective.

CONCLUSION

This study indicates that the *Tazkiyah al-Nafs* program has a significant influence on student character formation, albeit with varying patterns across each dimension. The Self-Purification (PJ) dimension proved to be the strongest predictor of religiosity, while Consistency in Righteous Deeds (KAS) emerged as the primary key in building self-discipline. Conversely, it was found that Closeness to Allah and Spiritual Self-Awareness do not automatically impact practical characters such as responsibility and discipline, confirming a gap between ritual-spiritual understanding and actual behavioral manifestations.

Based on these findings, this study recommends that madrasahs strengthen internal aspects through guided *muhasabah* (self-reflection) sessions and contemplative congregational *dhikr*. Furthermore, action-based interventions are required, such as the "Social Trust Project" or "Weekly Trust Assignments," to practically train responsibility, alongside the design of righteous deed programs in the form of daily checklists to create permanent disciplinary habituation, ensuring that spiritual values are truly realized in daily behavior.

Nevertheless, this study has limitations as it focused only on a single institution and employed a standalone quantitative method that did not deeply explore the reasons behind the lack of influence of certain spiritual aspects on discipline. Therefore, future research is suggested to utilize mixed methods to explore the value internalization process more holistically. Additionally, it is necessary to expand the research population to various types of madrasahs in other regions to test the stability of this model more broadly.

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